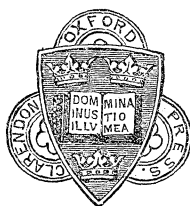


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SOPHOCLES

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SOPHOCLES

EDITED

WITH ENGLISH NOTES AND INTRODUCTIONS

BY

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IN TWO VOLUMES

VOL. I

OEDIPUS TYRANNUS. OEDIPUS COLONEUS.

ANTIGONE.

75/8?

SECOND EDITION, REVISED

Oxford

AT THE CLARENDON PRESS

M DCCCLXXIX

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TO

BENJAMIN JOWETT,

MASTER OF BALLIOL COLLEGE,

REGIUS PROFESSOR OF GREEK IN THE UNIVERSITY OF OXFORD,

DOCTOR IN THEOLOGY OF THE UNIVERSITY OF LEYDEN,

THIS WORK IS DEDICATED

IN RECORD OF A FRIENDSHIP WHICH IS THE CHIEF HONOUR

AS IT HAS BEEN A CHIEF SUPPORT OF MY LIFE.

L. C.

P R E F A C E.

IN bringing before the public a second edition of the first volume of this Sophocles, my thanks are in the first place due to the friends who have called my attention to some of the numerous defects and errors of the former edition ; especially to the Master of Balliol, to whom I now venture to dedicate this work ; to Professor Lushington, to whom I owe more than I can estimate, and wish that I could owe still more ; to my friend and *collaborateur* in the smaller edition, Mr. Evelyn Abbott ; and to my former pupils, Mr. John Masson and Mr. W. G. Rutherford, whose interest in my labours has been of great assistance to me, and without whom this volume would have been less accurate than it is. Mr. Rutherford and Mr. A. J. Ashton have prepared the index. Another friend and former pupil, Mr. Hugh Campbell, has re-collated Par. E.

To the criticisms which appeared in the Cambridge Philological Journal¹, in *Hermathena*, and in the *Revue Critique*, I trust I shall be found to have given the attention which was merited by the position and reputation of their authors. They contained valuable suggestions on points of detail, and also raised some general questions on which it is necessary that a few words should here be said.

I. Dr. Kennedy objects to the scant mention of previous interpreters in the explanatory notes. In doing so he is

¹ I must own to having derived benefit from Dr. Kennedy's 'Studia Sophoclea,' although his magisterial style may have

sometimes tempted the remark, ὦ γενναῖε, πρότερόν με προδίδασκε, ἵνα μὴ ἀποποιήσω ἀπὸ σοῦ.

consistent. It is now a quarter of a century since he made the same objection¹, though certainly with less of acrimony, against the edition of Schneidewin. And the quarrel is still older, for his criticism of the German editor in this respect may be viewed as a reply to Hermann's not ungracious remark, that Elmsley would have done better to adopt a less discursive method of annotation².

I am not aware that Schneidewin ever made rejoinder. But the grounds of his procedure are evident. He was writing not for editors but for students, whose attention ought not to be unnecessarily distracted from their author at every turn to judge between the commentator and his predecessors.

The practice of minimizing such references has of course its limits.

It is at once admitted that where a *conjectural emendation* is adopted, the name of its first author should be given. Even this, however, is not always quite a simple duty. *Αἰκάλλουσι* for *ἐκκαλοῦσι* in O. T. 597 was conjectured independently by Musgrave and L. Dindorf with more than half a century between them. The credit of the emendation was at one time claimed for the name of Dindorf. It is now modestly ascribed to Musgrave. His words are: 'Fuit etiam cum de *αἰκάλλουσι* cogitarem: sed videbatur ea vox turpem potius assentationem, quam honestam petitionem significare.' A sentence which places the editor who adopts the conjecture in this dilemma: he must ascribe it to one who was not the first to think of it, or to one who has declined the honour. Again, *χρηστοῖς* has been proposed by more than one critic as a correction of *χρησθεῖς* in Ant. 24; but *χρηστοῖς δίκαια* is understood by one to mean 'Just meed of virtue,' by another 'What good men approve.' Here are two emendations and not one only. Suppose the sense last thought of to be

¹ Dr. Kennedy's review of Schneidewin's Sophocles appears in the Cambridge Journal of Classical and Sacred Philology for 1854.

² 'Si de rebus alienis in commentariis

scriptum est, non tam hi scriptoris causa facti esse, quam scriptor, ut commentarius scribi potuerit, editus videtur.' Herm. Opusc. vol. iii, p. 144, ed. Lips. 1828.

right :—Does the credit rest with the inventor of the phrase or with its true interpreter?

It is likewise admitted that where a fresh *interpretation* is so recent as to leave room for doubt as to priority of authorship, it should not be adopted without acknowledgment.

But more than this in a subject so long worn as Sophocles can hardly be demanded. Originality cannot be claimed without priority, and the proof of priority may be left to the critical reader. Beyond this point the method to be followed becomes a question of discretion. Prudence of a certain kind may suggest that contemporary opinions should have a prominence out of proportion to their merit, while the ingenuities of former generations are allowed to sleep. But a higher prudence demands that the interest of the student should be steadily kept in view. And this being so, it cannot be expected that an editor besides stating his own interpretation should distinguish it from others that are similar but not the same¹. Neither ought it to be required of him that in stating a known interpretation he should always count authorities in its favour. And if not only previous editions but the chief reviews of them, and by parity of reasoning, articles in the *Rheinische Museum*, *Philologus* and the *Neue Jahrbücher*, together with observations made by the historians of literature and the writers on metre, are to be laid under contribution, the central work will soon be buried under the *πάρεργα*. It is at least surely permissible to edit Sophocles without doing this, and one who happens to be more versed in the text than in the literature of his author may be allowed to give in his contribution without being made to stand and deliver what he knows about other men's opinions.

An edition of Sophocles is no doubt conceivable in which the plan of Elmsley's *Oedipus Coloneus* should be consistently carried out. It would be a work of great labour, but, in the present day, one of doubtful utility. The list of

¹ For examples of the difficulty to which this would lead, see *Ant.* 31; *O. C.* 308.

interpreters, which in Elmsley's preface occupies a dozen closely printed lines, would probably extend to as many pages, and the commentary (290 octavo pages on the single play) would have to be lengthened in proportion.

It may be perhaps suggested to draw some line of prescription; say, at the year 1854. But we should then only be leaving out what is less in bulk and often superior in value. Thus Dr. Kennedy has made no reference to Musgrave, who certainly does not deserve to be forgotten. Few critics have been more fruitful in suggestive hints; and, in particular, by conjecturing *ξυμβολὰς βουλευμάτων* as an emendation of O. T. 45, he put forth a view of the context of that difficult line, which has since his time been more than once maintained.

II. My observations in the Essay on the Language of Sophocles appear to one critic paradoxical, to another commonplace. These opposite objections may be left in equipoise. It would have been better worth while to show that what is there said was either (*a*) false, or (*b*) useless.

a. Dr. Kennedy does not deny 'the unsettled and transitional condition of the Greek language in its most glorious age—that of Pericles'—but thinks that I have stated this 'with undue exaggeration.'

It is possible that in handling what seemed a neglected truth, I may have here and there spoken with extreme emphasis; and there were certainly some crudenesses, which have been removed in revision. With much of what Dr. Kennedy says about the Common-Law of Language I agree in substance; and if the general subject had been in question, I should have enlarged upon the truth that the freedom of Greek syntax, as compared with Latin, and still more with that of any modern speech, is a pervading attribute, belonging in some degree to every stage of the language. It is not meant that Aeschylus or Sophocles broke away from existing modes of expression—there are few idioms of the tragic or any other dialect for which analogies may not be found in Homer—

but that in a time when language was unusually plastic each writer had his characteristic ways of moulding it, and that the ways of Sophocles were original and very subtle. 'Common-Law,' however, is a less philosophical term than 'Sprachbewusstsein' (speech-consciousness), for which Dr. Kennedy makes it an equivalent—'Sprach-gefühl' would come nearer to what we both mean—and for this very reason, that the former term conveys the notion of something fixed and outward in the place of something that is inward and free; it puts that which forbids in the place of that which inspires. Adopting however, for the moment, Dr. Kennedy's figure of speech, let me remark that there are periods of history (1) in which the Common-Law is definite but unwritten, others (2) in which it is rendered uncertain by the introduction of new elements, and (3) that long before a digest of it has become possible, its principles and application in the usage of the courts have been growing more and more imperatively determinate.

Now, what is meant by a fixed grammatical rule? In one sense, as Dr. Kennedy truly says, there is no such thing in Greek Literature of the Classical Period. The 'Common-Law which is Greek syntax' remained uncoded 'for more than 200 years' after the time of Sophocles. This is part of what I meant to affirm. In proof of it I adverted to the recognized difference in point of regularity between a Ciceronian period, and a sentence of any classical Greek writer¹. Redundant negatives, the apposition of clauses, attraction in its various modes, the return from a dependent to an independent construction, the use of the primary conjunctive in past time, these and other irregularities can hardly be said to exist in Latin². But

¹ In the present edition I have sought to obviate the effect of a too isolated treatment, by occasionally inserting between brackets examples of corresponding idioms from other Greek writers. On p. 62, in ll. 11, 12, and 14, 15, the two examples from Pindar have been accidentally transposed. Students are respectfully requested to correct this error.

² Cp. Herm. Opusc. vol. iii. pp. 145,

6. Such anomalies, although not acknowledged, exist even in published writings of the nineteenth century. Thus Dr. Kennedy can speak of 'undue exaggeration,' and one of our chief contemporary masters of English style has written or at least printed as follows:—'No event is too extraordinary to be impossible.'

I assert more than this, and more is admitted by Dr. Kennedy. He owns indeed that 'to a certain extent we acknowledge common principles.' If the rule of speech to which Demosthenes or Xenophon conformed was free and elastic as compared with that of Ciceronian Latin, it was strict and regular when compared with that to which Aeschylus, Sophocles, and Thucydides were subject. These writers, and Pindar before them, coming at a time when the language was far less fixed than in the writings of Xenophon or Demosthenes, brought in fresh elements, which had not affected either Homer or Herodotus; and the free working of their original genius interrupted in various ways the regular growth of the language towards its final shape. The result was a 'temporis partus,' which disturbed the equable flow of men's thoughts and ideas¹.

Dr. Kennedy draws a just distinction in this respect between poetry and prose. But his distinction is not wholly relevant². For granting that the tragic poet 'had a large treasure-house of epic, elegiac, iambic, and lyric poetry to draw on,' his task in producing a medium for his art was not the less a new creation, in which perfect articulation could not be reached at once. Such a result may have been even retarded by the very wealth of the material which lay at the poet's command. It is true that Aeschylus had preceded Sophocles by a few years, and had already blocked out the tragic speech; but the creative effort in question was not exhausted in him and his predecessors, nor were the conditions under which it was continued very greatly altered. In point of fact the difference in the amount of 'idiotism' between Sophocles and the Hymn to Apollo may fairly be held analogous to that between

¹ The anomalies of the language of the tragic period had been observed by ancient critics. See esp. Longinus, fragm. VIII. ed. Weiske, § 9.

² Nor is the distinction by any means so absolute as it became afterwards. Herodotus has more in common with Epic Greek on the one hand and the

tragic dialect on the other than Aristotle has with any poet whatever, and it would be at least as unsafe for an interpreter of Sophocles to neglect either Herodotus or Thucydides, as to omit the study of any poet, Homer and Aeschylus excepted.

Thucydides and Herodotus. And besides the influence of earlier poetry there is also in the tragic dialect a vernacular element, which can be only very imperfectly verified—probably not the speech of the Athenian agora so much as that of other members of the Ionic race. Italian scholars are said by wandering in Tuscany to have met with living idioms that threw light upon expressions in Dante. To obtain corresponding light for Sophocles we must have had the power of wandering amongst the cities of the Delian confederacy. When we speak of the language of Sophocles then, we include the conversational parlance of his time. But to resume:—

In the Epic dialect the ‘Speech-consciousness’ appears as a universally acknowledged *Themis* which no one thinks of breaking; in the age of Pericles, it is an unwritten institute, a νόμιμον, which, like other νόμιμα, is found by experience to be more various and elastic than had been imagined, and to give scope for the exercise of subtlety and individual freedom. Then came the Sophists with their indispensable work, clearing the way before philosophy, and partially formulating language, before the Socratic school had formulated thought. If to the Sophists and the Socratic school combined Dr. Kennedy would ascribe the rhetorical fluency which marks the prose writers of the following century, it is not less true to say that these same teachers themselves were the exponents of a ‘grammatical consciousness becoming more precise.’

It is perhaps not superfluous to remark that the object of my Essay was chiefly exegetical; viz. to account for difficulties in Sophocles by calling attention to the medium in which he worked, and to protest against the repeated attempt to make him conform to canons and external rules which are of another age. If this object is not perceived, one of two wrong impressions is apt to be formed; either that I am blaming Sophocles as a careless writer, or that I attribute to him a degree of subtlety passing into eccentricity. To do either would be of course ridiculous.

No language was ever more harmonious, more finely modulated, more exactly calculated to produce the right effect on the mind of a contemporary hearer. I was anxious to show, not that Sophocles is 'capable of saying anything¹,' but that a rational account can be given of his language where it seems irregular. If we can only treat it naturally, as we would interpret the idiom of some living tongue, his way of speaking is for the most part quite intelligible even now. It is when we approach it with alien preconceptions and view it through the foreign medium of a grammar-laden consciousness, that this and much else in Greek appears crooked and obscure. We cannot doubt that the language of Shakespeare was understood perfectly by the pit at the Globe, but it was by no means an easy text for such 'correct' critics as Pope or Johnson. For us, at this distance of time, an analytical exegesis is in both cases unfortunately necessary, and we have to pull the flower to pieces before we can ascertain how it grew. Only we must bear in mind that what we are attempting to analyse is not a piece of mechanism but a work of nature².

b. The references to the Essay which occur in the notes will show that in the application of the method as well as in the statement of it in this edition, I have, with increased caution, to a great extent held the same ground. And here a word may

¹ 'Scio Tragicis fere omnia licere.' C. Badham, *Adhortatio ad discipulos Academiae Sydneiensis*, 1869.

² Some of the more general characteristics of the style of Sophocles are well described in the concluding passage of the Anonymous Life:—

Τὸ πᾶν μὲν οὖν Ὀμηρικῶς ἀνόμαζε, τοὺς τε γὰρ μύθους φέρεי κατ' ἔχνος τοῦ ποιητοῦ καὶ τὴν Ὀδύσειαν δ' ἐν πολλοῖς δράμασιν ἀπογράφεται (παρετυμολογεῖ δὲ καθ' Ὀμηρον καὶ τοῦνομα τοῦ Ὀδυσσεύος ὁρθῶς δ' Ὀδυσσεύς εἰμ' ἐπάννυμος κακοῖς· πολλοὶ γὰρ ὠδύσαντο δυσμενεῖς ἐμοί)

ἠθοποιεῖ τε καὶ ποικίλλει καὶ τοῖς ἐπινοήμασι τεχνικῶς χρῆται, Ὀμηρικὴν ἐκματτόμενος χάριν. ὅθεν εἰπεῖν Ἰωνικόν τινα

μόνον Σοφοκλέα τυγχάνειν Ὀμήρου μαθητὴν· καὶ ἄλλοι μὲν πολλοὶ μεμνημένται τινα τῶν πρὸ αὐτῶν ἢ τῶν καθ' αὐτοὺς, μόνος δὲ Σοφοκλῆς ἀφ' ἐκάστου τὸ λαμπρὸν ἀπανθίζει. καθ' ὃ καὶ μέλιττα ἐλέγετο. ἤνεγκε δὲ τὰ μικτά, εὐκαιρίαν, γλυκύτητα, τόλμαν, ποικιλίαν.

Οἶδε δὲ καὶ κατὰ καιρὸν συμμετρηῆσαι τὰ πράγματα, ὥστ' ἐκ μικροῦ ἡμιστιχίου ἢ λέξεως μᾶς ὅλον ἠθοποιεῖν πρόσωπον. ἔστι δὲ τοῦτο μέγιστον ἐν ποιητικῇ, δηλοῦν ἦθος ἢ πάθος.

Φησὶν οὖν Ἀριστοφάνης ὅτι 'κρηρὸς ἐπεκαθέζετο *', ἄλλη δὲ 'Σοφοκλέους τοῦ μέλιτι τὸ στόμα κεχρισμένου.'

Φησὶ δὲ Ἀριστότελος ὡς πρῶτος τῶν Ἀθηνησέων ποιητῶν τὴν Φρυγίαν μελοποιᾶν εἰς τὰ ἴδια ἄσματα παρέλαβε καὶ τῷ διθυραμβικῷ τρόπῳ κατέμειξε.

be said to those who think this whole apparatus unnecessary. For great scholars and for their pupils it may well be so. Few truths about the Greek language can be otherwise than familiar to them. But if they will be at the trouble to consider the following critical note, and the theory of Sophoclean language which it implies, they will be ready to admit that my observations, even if common-place, are not altogether needless or superfluous. I quote from Nauck's edition of the *Philoctetes*, dated 1876, p. 143:—

50 ff. sind durch Interpolation entstellt. Die Worte *δεῖ σ' ἐφ' οἷς ἐλήλυθας—τί δῆτ' ἄνωγας* (50–54) sind vielleicht unecht, mindestens in ihrer jetzigen Fassung absurd. Wie kann jemand *γενναῖος τῷ σώματι* heissen? warum soll Neopt. gerade dann gehorchen, wenn ihm etwas *δὲν πρὶν οὐκ ἀκήκοεν* aufgetragen wird? in welchem logischen Zusammenhang stehen die Worte *γενναῖον εἶναι μὴ μόνον τῷ σώματι, ἀλλ' ὑπουργεῖν*? Auch das verletzende *ὑπηρέτης πάρει* ist unpassend und durch 15 keineswegs gerechtfertigt. (Reiske wollte *ὑπηρέτης πάρα* schreiben, andere werden vielleicht *ξυνηρέτης πάρει* vorziehen.)

III. It has been urged as a serious objection to this edition that the Greek arguments are not reprinted here. On this subject I speak with some diffidence, knowing that the omission is felt as a defect by eminent scholars. But the point had been carefully considered.

The Greek arguments contain much valuable matter together with some things that are trivial. Precisely the same thing may be said of the ancient Scholia, and of the Anonymous Life. An edition which aims at the completeness of Boeckh's Pindar should contain all these. For an English edition conceived on the present plan, whose aim is rather that professed by Hermann in his preface to the *Ajax*, 'quod instituerat Erfurdtius, ut haec editio et adolescentium studiis accommodata esset, neque exclusa ab usu doctorum hominum,' it seemed more appropriate to give selections from all where they appeared most relevant, leaving the reader who wished to see any of them in their entirety to consult the

Oxford edition of the Scholia¹, which no earnest student of Sophocles should be without.

IV. The contribution offered in this volume towards the further study of the text of Sophocles is far less complete than I could have wished. My visits to the towns of Italy have (except in the case of Florence) been unavoidably hurried, and the hours *per diem* which I could spend in the libraries have been unfortunately limited. But in the present state of Sophoclean criticism I expect rather to be accused of having given too much space to the MSS. than too little. And indeed when the matter has been more thoroughly sifted than has yet been thought necessary, a very moderate critical apparatus may prove sufficient. Meanwhile such references to the inferior MSS. as are here given may not be without their value, if only as supplying materials for a further examination of the question of an archetype, and affording a test of that Byzantine criticism which has been thought capable of some rather notable inventions.

The classification which places the Laurentian MS. in one category and lumps together all the rest as *apographa*, however convenient for its simplicity, and in all probability approximately sound, at least rests on an insecure foundation so long as a considerable number of the existing MSS. remain, for any evidence that we have to the contrary, unexamined.

The following is a list of the MSS, with their supposed ages, and the Press-marks by which they are known in the various libraries. I cannot hope that this enumeration is entirely free from errors, but some pains have been taken to make it as correct as possible.

¹ Vol. I, Oxon. 1825, contains the Laurentian Scholia as copied by Elm-sley; Vol. II, Oxon. 1852, ed. Dindorf,

adds the Anonymous Life, the Greek arguments, and many of the more recent Scholia.

MSS. OF SOPHOCLES.

FLORENCE.

Laurentian Library.

Quoted as

- Pluteus XXVIII. Cod. 25. 14th Cent. Aj., El., O. T.*
L c. „ XXXI. Cod. 1. 15th Cent.? Aj., El., O. T.,
 Phil., Ant., Trach.
 Cod. 8. 14th Cent. Aj., El.
 Cod. 9. 15th Cent. Aj., El., O. T.
L². Cod. 10. Early 14th Cent. Aj., El., O. T.,
 Ant., Phil., O. C., Trach.
 „ XXXII. Cod. 2. 14th Cent. Aj., El., O. T., Phil.,
 Ant., Trach.
L. Cod. 9. 11th Cent.¹ Aj., El., O. T., Ant.,
 Trach., Phil., O. C.
 Cod. 32. 15th Cent. Aj.
 Cod. 34. 16th Cent. Aj., El., O. T.
 Cod. 40. 14th Cent. Aj., El., O. T.
 Cod. 49. 15th Cent. Aj., El.
 Cod. 51. 15th Cent. El., O. T.
- Δ.** Abbat. 41. 14th Cent. Aj., El., O. T.
K. Abbat. 66. 14th Cent. *El., O. T.
Θ. Abbat. 71. 14th Cent. Aj., El., O. T.
Γ. Abbat. 152. Late 13th Cent. (A. D. 1282).
 Aj., El., O. T., Phil.
 Abbat. 172. 15th Cent. Aj., El., O. T.
- } Formerly in
the Badia.

Riccardian Library.

- R.** Ricc. 34. 14th Cent. Aj., Tr., Phil., El., Ant., O. C., O. T.
 Ricc. 77. 15th Cent. Aj., El., Ant., (Eur. Hec.), Phil.,* O. C.*
 Ricc. 89. late 15th Cent. O. T.*

BOLOGNA.

University Library.

15th Century, Electra.

¹ Under a blot at the end of the Apollonius there is an old colophon which seems to bear the date ,σφ'θ', 6509, i. e. A. D. 1000.

MODENA.

National or Royal Library.

15th Century, Antigone.

ROME.

Vatican Library.

Quoted as

Vat. c. Urb. 140. 14th Cent. Aj., El., O. T.**Vat. b.** Urb. 141. 14th Cent. Aj., El., O. T., Ant. Phil.***Vat.** Pal. 287. 14th Cent. Ant., O. C., Trach., Phil.

Pal. 335. O. T., Aj., El.

Vat. a. Vat. 40. 13th Cent.¹ Aj., El., O. T.*

Vat. 1332. 14th or early 15th Cent. Aj., El., O. T.

Vat. 920. 15th mixed with 14th Cent. Aj., El., O. T.

Vat. 1363. 15th Cent. Aj., El., O. T.

Vat. 45. 15th Cent. Aj., El., O. T.

Vat. 16. 15th or 16th Cent. Aj.

Vat. 46. 47. 48. 49. 50. 57. 911. Aj., El.

Vat. 711. 962. Sentences from Sophocles.

Vat. 104. (Demosthenes of) 12th Cent. Quotation from Antigone.

Othobon. Sentences from Sophocles.

Chig. Also the MS. formerly R VIII. 59 of the Chigi Library, now said to be in the Vatican. 15th Cent. Contains Epistles of Libanius and the 7 plays of Soph., all but $\frac{2}{3}$ of Trach.*Barberini Library.*

15th Century, Aj., El., O. T.

Santa Maria Sopra Minerva.

15th Century, Aj., El., O. T.

Biblioteca Angelica.

15th Century, Aj.

¹ I am assured by Signor Bollig, Prefect of the Vatican Library, that this MS. is 'senza dubbio del Sec. XII,'

'undoubtedly of the twelfth century:' but I have not ventured to place it so high. It is a thin bombyx.

NAPLES.

National Library.

Quoted as

- Farn.** II. F. 34. (191 in Catalogue) early 15th Century. Aj., El.,
O. T., Ant., O. C., Trach., Phil.*
II. F. 35. (192 in Catalogue) 15th Century. Aj., El., O. T.
II. F. 36. (193 in Catalogue) late 15th Century. Aj., Ant.
II. F. 9. (165 in Catalogue) 14th Century. Aj., El., O. T.

VENICE.

Library of St. Mark's.

- V³.** Cod. 467. 14th Cent. Aj., El., O. T., Ant., O. C., Trach., Phil.
V. Cod. 468. 13th Cent. Aj., Ant., Phil., El., O. T., Trach.,*
O. C.*
Cod. 470. 15th Cent. 7 Plays with Eurip. and Aeschyl.
V⁴. Cod. 472. 14th Cent. Aj., El., O. T., Ant.*
Cod. 514. 14th Cent.? Aj.
Cod. 615. 15th Cent. Aj., El.
V². Cod. 616. 15th Cent. Aj., El., O. T., Ant., O. C.,* Phil.,*
Trach.*
Cod. 617. 14th mixed with 15th Cent. Aj., El., O. T., Ant.,
Trach., O. C., Phil.
Cod. 507. 12th Cent. Sentences from Aj., El., O. T.

PARIS.

National Library.

- | | | |
|-----------|---------------------------|-----------------------------|
| A. | No. 2712. 13th Cent. | All seven Plays. |
| B. | No. 2787. 14th Cent. | O. T., Trach., Phil., O. C. |
| C. | No. 2794. 15th Cent. | Aj., El., O. T. |
| D. | No. 2820. 15th Cent. | Aj., El., O. T. |
| E. | No. 2884. 14th Cent. | Aj., El., O. T., Ant. |
| F. | No. 2886. Late 15th Cent. | Trach., Phil., O. T., O. C. |
| T. | No. 2711. 14th Cent. | All seven Plays. |

MILAN.

Ambrosian Library.

- B.** 65. Sup. Late 15th Cent. Aj.
E. 32. Sup. 16th Cent. Aj., El.
C. 11. Sup. Late 15th Cent. (A. D. 1481). Aj., El.
A. 105. Sup. 15th Cent. Aj., El.

Quoted as

- G. 43. Sup. 14th Cent. Aj., El., O. T.
 B. 97. Sup. 14th Cent. Aj., El., O. T.
 H. 105. Sup. 15th Cent. Aj., El., O. T.
M^s. E. 77. Sup. Late 15th Cent. Aj., El., O. T., Ant.
M⁴. C. 24. Sup. 15th Cent. Aj., El., O. T., Ant.
M. G. 56. Sup. 13th or early 14th Cent. Aj., El., O. T.
M². L. 39. Sup. Early 14th Cent. Aj., El., O. T.
 N. 166. Sup. Late 14th Cent. Aj., El., O. T.
M⁵. E. 103. Sup. Early 14th Cent. Aj., El., O. T.

HEIDELBERG.

University Library.

- Pal.** Pal. Gr. 40. Middle of 14th Cent. Aj., El., O. T.
 — — 356. 15th Cent. Sentences from Aj., El., O. T., Ant.,
 Trach., Phil.
 — — 140. 15th Cent. Sentences from Aj., El., O. T., O. C.,
 Phil.

DRESDEN.

- Dresd. a.** D. 183. 14th Cent. Aj., El., O. T., Ant.
Dresd. b. D. 181. 15th Cent. Aj., El., O. T.*

LEIPSIC.

Raths-bibliothek.

- Lips. a.** Lips. Senat. I. 4. 44. *a.* 14th Cent. Aj., El., O. T.
Lips. b. Lips. Senat. I. 4. 44. *b.* Early 15th Cent. Aj., El., O. T.

AUGSBURG.

- Aug. b.** 14th Cent. Aj., Ant., O. T., El.
Aug. c. 15th Cent. Aj., El.

VIENNA.

- Vindob.** 14th or 15th Cent. El. (Collated by Hiller for Jahn's edition)

JENA.

- Jen.** B. 7. 14th Cent. Aj., El.

MUNICH.

- Monac.** Bibl. Monac. 313. Aj.

MOSCOW.

Quoted as

Mosq. a. SS. Syn. 357. 14th Cent. Aj., El., O. T.**Mosq. b.** 392. 15th. Cent. Aj., El.

UNCERTAIN WHERE.

Liv. 1 and 2. Codices Livineii. See Herm. ed. 1839, p. x.Brunck's MS. (described by him as 'Bombycinus bonae notae.')
Aj., El.

BASEL.

F. VI. 10. Aj., El.

MADRID.

*(From the Escorial).*I. Ω. 9. (No. 506, E. Miller, p. 460). 16th Cent. The seven
Plays.

IV. Ψ. 15. (No. 485, E. Miller, p. 488) 15th Cent. Aj., El.

III. γ. 15. 16th Cent. Aj., El., O. T.

CAMBRIDGE.

*Trinity College Library.***Trin.** R. 3. 31. Mostly 14th Cent., partly 15th, Aj., El., O. T.

OXFORD.

*Bodleian.***Bodl.** Cod. Barocc. 66. 15th Cent. Aj., El., O. T.

Cod. Barocc. 61. 15th Cent. Aj., El.

Cod. Barocc. 216. Late 14th Cent. Aj.*

Cod. Barocc. 143. 12th Cent. Sentences from Sophocles.

Laud. Cod. Laudianus, 54. Early 15th Cent. Aj, El., O. T.

Misc. 99. Late 14th Cent. Aj., El., O. T.

D'Or. X, i, 3, 13, 14. Early 15th Cent. Aj., El.

Canon. 86, 171. 15th Cent. Aj.

LONDON.

*British Museum.**Harleian Collection.*

Quoted as

Harl.

No. 5744, 15th Cent. Aj.

No. 5743, 15th Cent. Phil.

CHELTENHAM.

Middle-Hill Library.

No. 1588 | 310. 15th Cent. Trach., Phil., O. T., O. C., Ant.
 1604 | 339. Aj., El.

GLASGOW.

University Museum, Hunterian Collection.

No. 7. 8. 179. 15th Cent. Aj., El. (No. 2. 9. 16 of the old
 numbering).

Of these the following have been specially used for this
 edition :—

- L. Collated more than once throughout, and compared with
 Dübner's collation, as published by Dindorf in 1860.
- L². Partially collated. But I rely chiefly on Elmsley's collation,
 except for the Antigone.
- Abbat. 152. (Formerly 2725.) Examined and recollated in part.
- Abbat. 66. Partially collated.
- Ricc. 34. Partially collated.
- Bologna MS. Partially collated.
- Vat. Urb. 140. Partially collated, and several readings ascertained
 through the kindness of Prof. Ignazio Guidi.
- Vat. Urb. 141. Partially collated, chiefly on Antigone.
- Vat. Pal. 287. Partially collated. I rely chiefly on D'Orville's colla-
 tion, except for the Antigone.
- Vat. 40. Partially collated, and several readings ascertained through
 the kindness of Signor Guidi.
- Vat. 1332, 920, 1363, 104. Inspected.
- Barberini, Minerva, Angelica. Inspected (in 1867).
- Naples, II. F. 34. Inspected.
- Ven. 468. Partially collated.

- Ven. 467. Partially collated.
 Ven. 472. Partially collated, chiefly for the Antigone.
 Ven. 617. Inspected.
 Ven. 507. Collated, so far as the sentences from Sophocles are concerned.
 Par. 2712. Pretty fully collated, except on the Antigone, where the variants from L are given by Dindorf in ed. 1860.
 Par. 2787. Inspected. Elmsley's collation used.
 Par. 2884. Collated for O. T., and for the Antigone by Mr. Hugh Campbell.
 The Paris MSS. have been recently collated afresh by Mr. Blaydes.

MILAN.

- G. 56. Sup. Partially collated for O. T., and collation revised by the kindness of Signor Antonio Ceriani.
 L. 39. Sup. Collated for O. T., and collation revised by the kindness of Signor Antonio Ceriani.
 E. 77. Sup. Collation of Antigone kindly sent by Signor Antonio Ceriani.
 C. 24. Sup. Collation of Antigone kindly sent by Signor Antonio Ceriani, from whom I have also received, since this edition was printed, a collation of E. 103. Sup. It resembles Pal. 40.

HEIDELBERG.

- Pal. 40. By the great liberality of Dr. Zangemeister and the other authorities I have been enabled to collate this MS. afresh in the St. Andrew's University Library¹.

CAMBRIDGE.

- Trin. R. 3, 31. Collated for O. T. Cp. Burton's *Pentalogia*.

OXFORD.

- Bodl. 143. The sentences were extracted by Mr. Mackintosh, of Exeter College. The other MSS. were inspected by me some years since.

CHELTENHAM.

- No. 310. A partial collation of this MS. by Mr. Madan has been kindly shown to me.

¹ Unfortunately this could not be done until several sheets of the text and notes had been struck off. In these the references to this MS. are derived from Bothe's collation (1826).

GLASGOW.

Hunt. 7, 8, 179. Collated by Mr. John Masson. It bears a close affinity to Par. 2820.

In what follows I shall attempt to show that the hypothesis of Cobet¹ and Dindorf², viz. that all our other MSS. of Sophocles are derived from Laur. 32, 9 (L), is not the most probable account of the matter. To Dindorf's remark³, that it matters little whether we think of L, or of a MS. closely resembling L, as being the archetype, it may be replied that we want to get as near the truth as possible, and that it does matter something whether of the few good readings which make their first appearance in the thirteenth, fourteenth, or even fifteenth century, a fair proportion may be reasonably supposed authentic.

On the general question of the relation of the MSS. of Sophocles to one another, I maintain the following theses:—

1. All the MSS. of Sophocles hitherto examined are proved, by corruptions common to them all, to be substantially derived from one archetype, this dating from a time when the choric metres had been to some extent forgotten.

I say *substantially* derived from one, because a variant here and there may have been preserved in commonplace books and critical treatises, just as Ant. 1167, which is absent from the MSS, has been preserved to us by Athenaeus.

2. This archetype is earlier than L: and it remains to be proved that any one of the MSS. is wholly derived from L.

3. The practice of correcting MSS. from one another makes it extremely difficult to classify the MSS. of Sophocles, and the word 'family' can be used in reference to them only in a very modified sense.

¹ De arte interpretandi, Lugd. Bat. 1847, p. 105.

² Ed. Oxon. 1860, Philologus for 1862, vol. xviii. p. 55.

³ Praef. ed. Oxon. 1860, vol. i. p. xiii.

I. UNIVERSAL CORRUPTIONS.

According to some recent editors, these are very numerous indeed. On the other hand, such an editor as Mr. Palmer would be inclined to defend even some of the following, which however may be taken as examples of error common to all known MSS., about which there is a general agreement. It will be enough to adduce one or two from each of the plays.

Aj. 405, τοῖσδ' ὁμοῦ πέλας. 601 ff., Ἰδαία μίνων λειμώνια ποίαι μήλων. 1008, ἦπου Τελαμών (omitting με).

Ant. 4, ἄτερ. 587, ποντίας ἀλός. 966, πελαγέων πετρῶν. 351, ἵππον ἄξεται. 1342, πᾶ καὶ θῶ πάντα γὰρ (πᾶ καὶ θῶ is a corruption of πᾶ κλιθῶ, a gloss on πρὸς πότερον ἴδω, or, according to Wecklein, πάντα γὰρ is a gloss on λέχρια).

El. 87, ἰσόμοιρος ἀήρ. 175, ἐν οὐρανῷ. 818, ξύνουικος ἔσομ'. 838, γυναικῶν ἀπάταις. 852, ἀχέων. 856, αὐδαὶ δὲ ποῖον; (not in Tricl.).

O. T. 376, οὐ γάρ με (σε Δ) μοῖρα πρὸς γε σοῦ πεσεῖν. 876, 7, 892 or 906. 1505, παρίδησ (περίδησ M^v).

O. C. 1069, ἀμπυκτήρια φάλαρα πώλων.

769, καὶ μάνθανον τὸν θυμὸν κ.τ.λ. repeated from l. 438.

1716, αὖθις ὧδ' ἔρημος ἄπορος, anticipated from l. 1735.

Trach. 292, τῶν δὲ πεπυσμένη. 379, καὶ τὰ λαμπρά. 1005, ἐατέ με τὸν δύστανον. 1096, ὑπείροχον.

Phil. 156, μή με λάθῃ προσπεσών. 187, βαρεία δ'. 218, γάρ τι. 251, οὐδ' ὄνομ' οὐδέ. 266, τῇσδ'. 491, δειράδα καί. 639, ἄη. 862, ὄρῃ βλέπει. 933, μή μ' ἀφέλῃς. 1094, οὐ γὰρ ἔτ' ἰσχύω. 1138, Ὀδυσσεύς. 1251, lacuna.

That some of these corruptions are of ancient date is certain. ἄτης ἄτερ in Ant. 4 was the only reading known to Didymus.

The number of universal corruptions which it is found necessary to assume has some bearing on the question of the remoteness of the archetype, which is brought nearer to L in proportion as they are believed to be more numerous, while the hypothesis of a text generally sound is more consistent with that of an earlier archetype.

2. The immediate derivation of any MS. from L is not in question. But as a warning against rash statements it may be mentioned that in L², besides O. T. 800, to be spoken of presently, there is a gloss *in the text* of Ant. 826, viz. ἀρενὴς δ' ἐξαπλούμενος, of which even as a gloss there is no trace in L, where ἀσθενής, the reading of the first hand, could not suggest it. Similarly the close relationship between Par. A and Ricc. 34 is modified by the misplacement in the latter of Ant. 477-584, a passage not coinciding with a leaf of A. The same displacement occurs in the Middlehill MS. 310, which is shown by this and other peculiarities to be a descendant or cousin of Ricc. 34.

Another observation may be made *in limine* by way of caution, viz. that, as the above list shows, there is a considerable variation in the order of the plays in different MSS. And in L itself, whereas the other plays are written continuously without a break, a blank is left before the Oedipus Coloneus, which begins on a separate sheet. The same occurs in L² with regard to the Trachiniae.

The reflection occurs, that the practice of 'editing Sophocles in single plays' may have begun early, and that the history of the text may be by no means the same for all the seven.

The following are some of the main facts which make against L as being the actual archetype¹.

a. O. T. 800 is omitted in L and only inserted in the margin by C⁷. The omission has not been quoted from any other MS, and the line is certainly present, for I have seen it, in the following, besides the MSS. ordinarily referred to: Vat. a b c, VV²V³V⁴ (σ' ̑), K, Vat. 1363, Vat., M (ἐρῶ) M² Trin. (σὺ pr.), Ricc. 34 (ἐρῶ pr.), Pal. 40.

The assumption that L is the archetype therefore stands in need of this further complex assumption:—(1) That the

¹ On this subject see Wecklein, *Ars Sophoclis Emendandi*, 1869; A. Seyffert, *Quaestiones Criticae*, Halis Saxo-

num, 1864; R. Schneider in *Neue Jahrbücher* for 1877; Franz Bücheler, *Philologische Kritik*, Bonn, 1878, p. 11.

line was inserted between A.D. 1000–1250; (2) that it was inserted in a descendant of L; and (3) that notwithstanding the continued existence of the archetype, this younger MS. became the sole channel of tradition.

With regard to (1), the chance of a genuine line, not containing a γνώμη, having been preserved in a commonplace book or learned treatise and finding its way back into the MSS., is too slender to be entertained, where the question is one of probability. And with regard to (3), although the remark can only be applied in strictness to the MSS. which are older than the insertion in L, yet in considering probabilities it may be allowed a wider scope.

The genuineness of the line has been acknowledged by Wecklein, and more recently by Bücheler, and will hardly be disputed by any one who feels the situation. The difference between Shak. J. C. 5. 3. l. 103, 'I shall find time, Cassius; I shall find time,' and 'Off with his head! So much for Buckingham,' is hardly a measure of the difference between this line and anything which a Tzetzes could have produced¹.

b. In O. T. 896, after the words τί δεῖ με χορεύειν comes this manifest interpolation in L, πορεύειν ἢ τοῖς θεοῖς. The words are written as part of the text by the first hand. It has been attempted to account for them by supposing a gloss ἢ πορεύειν τοῖς θεοῖς to have been altered by a slight transposition and to have crept into the text. But no such gloss is quoted, while πορεύειν τοῖς θεοῖς is hardly a natural explanation of χορεύειν, and it is more probable that in πορεύειν ἢ there is a corruption of some other verb. However this may be, it is somewhat strange, if L is the archetype, that while πᾶ καὶ θῶ has remained in every MS. of Ant. 1344, πορεύειν ἢ τοῖς θεοῖς is only found in five MSS., L Pal. M^o M² M⁵ (om. ἢ τοῖς θεοῖς). Not only is it absent from the others hitherto examined,

¹ The omission of single lines, which is a not infrequent error of the copyists of Sophocles, may have arisen from the

habit of writing in double column, the eye returning mechanically to the same part of the page instead of crossing over.

but in several of these there is an interlinear gloss from which the corrupt *πονείν ἢ τοῖς θεοῖς* may not improbably have been derived, viz. :—

*τί πρέπει πανηγυρίζειν τοῖς θεοῖς,
τί δέι με χορεύειν ;*

Suppose for a moment that in the archetype of L Pal. M^c M² M⁵ this gloss had partly faded, might not *παν^tη* [*γυρίζειν*] be read as *ποῦ^r ἤ*? The gloss, being longer than the words to be explained, may have been irregularly written and hence more illegible :—

παν^tη [*γῶρ^{'''}*] τοῖς θεοῖς.

But in this case the Trinity and other MSS. which retain the words in their original form must be inferred to have an origin anterior to the special archetype of L Pal. M² M⁵.

c. In Trach. 1306, Par. A gives *αὐθηδῆς* for *αὐδηθείς*, a slight corruption, no doubt, and one which might easily have arisen after the 10th century. But it certainly existed previously. For the scribe of L had written *αὐθηδ*, but corrected himself in writing by erasing the letters *θη* and completing the word thus, *αὐ...δηθείς*. It is reasonable to suppose that he had the choice of two readings, and that the tradition which he rejected is continued in Par. A.

d. The explanation of the true reading is sometimes retained where the reading itself is lost. In such cases it was hardly within the scope of Byzantine criticism to draw the just inference and restore the lost word. Yet the interpretation *ἀντειλημμένος* in the Scholia on Ant. 235 exactly fits the reading *δεδραγμένος*, which is only found in a very few MSS. of the 14th century. That *δεδραγμένος* was known to the Scholiast is admitted by Dindorf. Does he suppose that it was revived by conjecture? Cp. Schol. on Ant. 681.

e. The unmetrical reading *τυραννίς* for *τυραννί* in O. T. 380 is found in M M⁵ Pal. It has not been quoted from any other MS. of the O. T., and might have been regarded as an accidental inadvertence (though Pal. 40 is remarkably free from

such) but for the fact that it is also found in two *γνωμολογίαι*, Ven. 507 and Bodl. 143, which are both of the twelfth century. A presumption is thus raised that this variant is anterior to L, being derived from the text used by the original collector of the *γνώμαι*. Cp. Ajax, 127-30.

f. The theory that L is the archetype, and that all divergences from the 1st hand of L are due to conjecture, has even been pushed so far as to be applied to the marginal readings in the hands of the diorthotes or of the Scholiast. Almost every false reading is in one sense a conjecture, i. e. it is a piece of more or less clumsy guess-work on the part of the scribe. The first who in Ant. 699 wrote *χρυσέας . . . στήλης* no doubt supposed himself to be correcting the error of a predecessor who had written perhaps *τημησ* with a bad *μ*. Being of a prosaic turn of mind, a 'golden pillar' occurred to him more readily than a 'golden renown.' But there are some of these errors or conjectures that could never have been made by any one who had a sound and clearly written text before him. Who that saw the words *τήνδ' ἔθεσθ' ἐπιστροφήν* (O. T. 134), as clearly written as they are in L, would have excogitated the variant *τήνδε θεσπίζει γραφήν*? Must not the MS. from which this reading was taken, have been derived from one in which the letters *θ'ε* had been dropped because of their similarity to the preceding *θεσ*? But there is a further question. Who that had his choice between these two readings would select the marginal one? And yet it occurs in the text of a MS. of the 15th century, viz. Codex Laudianus, No. 54, in the Bodleian Library at Oxford. Similarly, *ὥς ἐλοιδόμεναι*, the marginal variant for *ὥς ἔλοι δορί* in Aj. 1056, is the textual reading of Par. F.

g. Corruptions not found in L which from their nature may reasonably be supposed to have an origin prior to the 10th century. I assume that the following classes of errors more or less¹ answer this description:—

¹ I am aware that no precise line can be drawn, and that this test is one of very uncertain application. But in

estimating the probabilities it falls to be considered.

- (1) Neglect of Elision.
- (2) Confusion of *ο* and *ου*.
- (3) „ „ *ε* and *η*.
- (4) „ „ *π, κ, τ*, with *φ, χ, θ*.
- (5) „ „ *α, σ, ο, ε, θ*.
- (6) „ „ *δ, λ, π, γ, μ*.
- (7) „ „ *νγ* with *γγ, μφ* with *νφ*, etc.

E X A M P L E S.

- (1) Neglect of Elision.

O. T. 441. *ὀνείδιζ' .. ὀνείδιζε* Pal.
 O. T. 1224. *ἀκούσεσθ' .. ἀκούσεσθε* Pal.
 O. T. 1442. *ταῦθ' .. ταῦτα* Trin.
 Ant. 820. *λαχοῦσ' .. λαχοῦσα* M⁴.
 Ant. 1218. *συνίημ' ἥ .. συνίημι ἥ* M⁴.
 Aj. 712. *θέσμ' .. θέσμα* Laud. Dresd. a.
 O. C. 1697. *ἄρ' ἦν .. ἄρα ἦν* B Vat.

- (2) Confusion of *ο* and *ου*.

O. T. 240. *χέρνιβος .. χερνίβους* Pal.
 Ant. 20. *ἔπος .. ἔπους* V.
 Ant. 213. *πούτ' .. πότ'* L².
 Ant. 623. *ὄτω .. οὔτω* Vat.
 El. 1451. *προξένου .. προυξένου* Pal.
 O. C. 1220. *ἔπι κοῦρος .. ἔπι κόρος* A.
 Trach. 831. *κενταύρου .. κενταύρω* Vat.

- (3) Confusion of *ε* and *η*.

O. C. 94. *παρεγγύα .. παρηγγύα* B Vat.
 O. C. 1690. *γεραιῶ .. γηραιῶς* B Vat.

- (4) Confusion of *π, κ, τ*, with *φ, χ, θ*.

O. T. 10. *ἐπεστήκατε .. gl.* Trin.
 O. T. 670. *ἀπωσθῆναι .. ἀποστῆναι* E.
 O. T. 1072. *οὐ ποτ' .. οὐ ποτθ'* Trin.
 O. T. 1267. *ἔκειθ' ὁ .. ἔκειτ' ἡ* Pal.
 Ant. 84. *ἴστω .. ἴσθω* M⁴.
 Ant. 439. *ταῦθ' ἦσσω .. ταῦτ' ἦσσω* Vat.
 Ant. 557. *μέντοι .. μὲν θοῦ* Vat.

- Ant. 565. $\delta\theta'$.. $\delta\tau'$ E.
 Ant. 759. $\psi\acute{o}\gamma\omicron\iota\sigma\iota$.. $\psi\acute{o}\phi\omicron\iota\sigma\iota$ Vat.
 Ant. 761. $\pi\alpha\rho\acute{o}\nu\tau\iota$.. $\theta\alpha\nu\acute{o}\nu\tau\iota$ E.
 Aj. 805. $\alpha\nu\tau\eta\lambda\acute{\iota}\omicron\upsilon\varsigma$.. $\alpha\nu\theta\eta\lambda\acute{\iota}\omicron\upsilon\varsigma$ A.
 El. 940. $\theta\alpha\nu\acute{o}\nu\tau\alpha\varsigma$.. $\pi\alpha\rho\acute{o}\nu\tau\alpha\varsigma$ Pal.
 El. 1301. $\kappa\alpha\sigma\acute{\iota}\gamma\eta\theta'$ $\delta\delta'$.. $\kappa\alpha\sigma\acute{\iota}\gamma\eta\tau'$ $\delta\delta'$ Pal.
 O. C. 480. $\theta\acute{\omega}$.. $\tau\omicron\upsilon$ Vat.
 O. C. 571. $\kappa\acute{\alpha}\phi'$ $\acute{o}\tau\omicron\upsilon$.. $\kappa\acute{\alpha}\pi\acute{o}$ $\tau\omicron\upsilon$ A.
 O. C. 1581. $\omicron\upsilon\theta'$ \acute{o} .. $\omicron\upsilon\tau\omega$ A.
 O. C. 1595. $\tau\omicron\upsilon$ $\theta\omicron\rho\iota\kappa\acute{\iota}\omicron\upsilon$.. $\tau\omicron\upsilon\tau'$ $\acute{\epsilon}\rho\iota\kappa\iota\omicron\upsilon$ F.

(5) Confusion of α , σ , \omicron , ϵ , θ .

- O. T. 78. $\sigma\grave{\nu}$.. $\epsilon\upsilon$ Pal.
 Ant. 52. $\acute{\alpha}\rho\acute{\alpha}\xi\alpha\varsigma$.. $\acute{\alpha}\rho\acute{\epsilon}\xi\alpha\varsigma$ M³.
 Ant. 100. $\acute{\alpha}\epsilon\lambda\acute{\iota}\omicron\upsilon$.. $\acute{\alpha}\theta\lambda\acute{\iota}\omicron\upsilon$ M³.
 Ant. 208. $\pi\rho\acute{o}\acute{\epsilon}\xi\omicron\upsilon\sigma'$.. $\pi\rho\acute{o}\sigma\xi\omicron\upsilon\sigma'$ L².
 Ant. 493. $\kappa\lambda\omicron\pi\epsilon\acute{\upsilon}\varsigma$.. $\kappa\lambda\omicron\pi\acute{\alpha}\iota\varsigma$ Vat. V⁴.
 Ant. 617. $\kappa\omicron\upsilon\phi\omicron\nu\acute{o}\nu\omega\nu$.. $\kappa\omicron\upsilon\phi\omicron\nu\acute{\epsilon}\omega\nu$ E.
 Ant. 809. $\acute{\alpha}\epsilon\lambda\acute{\iota}\omicron\upsilon$.. $\acute{\alpha}\theta\lambda\acute{\iota}\omicron\upsilon$ M³.
 O. C. 181. $\sigma\grave{\nu}$.. $\epsilon\upsilon$ B Vat.
 O. C. 419. $\pi\rho\acute{o}\upsilon\theta\epsilon\nu\tau\omicron$.. $\pi\rho\acute{o}\upsilon\theta\omicron\nu\tau\omicron$ Vat.
 O. C. 1100. $\theta\tau\alpha\nu$.. $\acute{\epsilon}\tau'$ $\acute{\alpha}\nu$ A.
 O. C. 1142. $\beta\acute{\alpha}\rho\omicron\varsigma$.. $\beta\acute{\epsilon}\lambda\omicron\varsigma$ Vat.
 O. C. 1605. $\acute{\alpha}\rho\gamma\acute{o}\nu$.. $\acute{\epsilon}\rho\gamma\omicron\nu$ Vat.

(6) Confusion of δ , λ , π , γ , μ .

- O. T. 186. $\delta\mu\alpha\nu\lambda\omicron\varsigma$.. $\delta\mu\alpha\nu\delta\omicron\varsigma$ E.
 O. T. 464. $\epsilon\acute{\iota}\pi\epsilon$.. $\epsilon\acute{\iota}\delta\epsilon$ Γ .
 O. T. 742. $\mu\acute{\epsilon}\gamma\alpha\varsigma$.. $\mu\acute{\epsilon}\lambda\alpha\varsigma$ Δ V^c Pal.
 Ant. 385. $\epsilon\acute{\iota}\lambda\omicron\mu\epsilon\nu$.. $\epsilon\acute{\iota}\delta\omicron\mu\epsilon\nu$ L².
 Ant. 655. $\epsilon\acute{\iota}\lambda\omicron\nu$.. $\epsilon\acute{\iota}\delta\omicron\nu$ L².
 Ant. 815. $\acute{\upsilon}\mu\omicron\nu\omicron\varsigma$.. $\acute{\upsilon}\pi\omicron\nu\omicron\varsigma$ V.
 Ant. 985. $\delta\rho\theta\acute{o}\pi\omicron\delta\omicron\varsigma$.. $\delta\rho\theta\acute{o}\pi\alpha\gamma\omicron\varsigma$ Vat.
 Ant. 1119. $\mu\acute{\epsilon}\delta\epsilon\iota\varsigma$.. $\mu\acute{\epsilon}\lambda\epsilon\iota\varsigma$ Vat.
 O. C. 158. $\kappa\acute{\alpha}\theta\upsilon\delta\rho\omicron\varsigma$.. $\kappa\acute{\alpha}\theta\upsilon\gamma\rho\omicron\varsigma$ A.
 O. C. 1087. $\delta\alpha\mu\acute{o}\upsilon\chi\omicron\iota\varsigma$.. $\delta\alpha\delta\acute{o}\upsilon\chi\omicron\iota\varsigma$ A.
 O. C. 1294. $\gamma\epsilon\rho\alpha\iota\tau\acute{\epsilon}\rho\alpha$.. $\pi\epsilon\rho\alpha\iota\tau\acute{\epsilon}\rho\alpha$ Vat.
 O. C. 1597. $\acute{\epsilon}\delta\upsilon\sigma\epsilon$.. $\acute{\epsilon}\lambda\upsilon\sigma\epsilon$ B.

(7) Confusion of $\nu\gamma$ with $\gamma\gamma$, $\mu\phi$ with $\nu\phi$, etc.

- El. 1328. $\acute{\epsilon}\nu\gamma\epsilon\nu\acute{\eta}\varsigma$ Pal.
 O. T. 96. $\acute{\epsilon}\nu\phi\alpha\nu\acute{\omega}\varsigma$ E.

(8) This argument may be fairly extended to a class of errors which, though not necessarily earlier than L, must have been nearly contemporary with it, or with C¹⁻⁴, such as the substitution of *ν* or *σ* for *ι* adscript, which could not take place when the *ι* was either subscript or dropped. E. g. in Ant. 862, M³, a late 15th century MS. (the same which gives ἀθλίον for ἀελίον), has ματρῶναι, obviously a corruption of ματρῶναι (i. e. ματρῶναι), the true reading; whereas L gives the false reading πατρῶναι.

(9) Amongst early errors might have been fairly included the wrong division of words, whether arising *ex ore dictantis*, or from the habit of writing the words consecutively. Good examples are—

O. T. 493. βασάνωι L cett. .. βὰς ἄνω Γ.

Aj. 1056. ἔλοι δορί L .. ἐλιδόρει C² F.

Aj. 1248. ἔξω θήσομεν L (corr.?) .. ἐξωθήσομεν cett.

h. Variations in later MSS. from the readings of L, or of C²⁻⁵, which may be inferred to have an earlier origin, either (1) because of their wide currency, or (2) because unlikely to have been introduced from conjecture, or (3) for both reasons.

EXAMPLES.

O. T.

800. See above, p. xxvi.

229. ἀσφαλῆς LE Pal. .. ἀβλαβής C⁷ cett.

478. πετραῖος ὁ .. πέτρας ὡς.

604. πείθου .. πύθου or πεύθου cett.

636. ἰδιανικνοῦντες .. ἰδιακινῶντες.

638. οἴσεται .. οἴσετε.

1111. πρέσβει(σ) .. πρέσβυ(ν).

1151. οὐδὲν εἰδώς .. εἰδὼς οὐδέν.

1201. ἀνέστα .. ἀνέστας.

1231. αὐθέρετοι .. αὐθαίρετοι.

1252. εἰσέπεσεν .. εἰσέπαισεν.

1264. ἐμπεπληγμένην .. ἐμπεπλεγμένην.

1284. ἄτε (ἄται Γ Pal. Trin.) .. ἄτη C⁶ cett.

1355. ἄχος .. ἄχος.

1446. προστρέψομαι L .. προστρέψομαι or προτρέψομαι cett.
 1512. εὔχεσθαι LE .. εὔχεσθε cett.
 1526. οὐ .. ἐν VMM⁵ pr.

Aj.

28. τρέπει L Pal. Bodl. 217 .. νέμει cett.
 44. βούλημ' L Pal. L² .. βούλευμ' cett.
 45. ἐξεπράξατ' .. ἐξέπραξεν.
 58. ἐμπίπτων .. ἐμπιπνών C⁷ A, etc.
 155. ἀμάρτοις .. ἀμάρτοι C⁶, etc.
 451. ἐπενθύνοντ' .. ἐπεντύνοντ' C⁷ A ἐπεντείνοντ' al.
 656. ἐξαλεύσωμαι .. ἐξελεύσωμαι, ἐξαλέξωμαι, ἐξαλλάξωμαι, ἐξαλύξωμαι.
 782. ἀπεστηρήμεθα .. ἀπεστερήμεθα.
 881. ἄγρας .. ἔδρας.
 1008. ἴσως .. ἄμα A.
 1011. ἴλεων .. ἡδίων C⁶, etc.
 1057. αἰσχίστω .. ἐχθίστω.
 1101. ἡγείσθ' .. ἡγείτ' CA .. ἡγαγ' Pal.
 1188. δορυσσοήτων .. δορυσσόντων A etc.
 1214. ἀγκείται .. ἀνεΐται A.

El.

33. πατρί .. πατρός C⁶, etc.
 93. οἰκιῶν .. οἴκων.
 99. φουίφ' .. φονίφ.
 108. κωκυτῶν .. κωκυτῶ C⁶, etc.
 132. οὐδ' αὖ θέλω .. οὐδ' ἐθέλω.
 192. ἀφίσταμαι .. ἀμφίσταμαι L² Pal.
 198. προφητεύσαντες .. προφυτεύσαντες.
 229. ποτ' ὦ .. ποτ' ἂν ὦ.
 359. οὖν om. LL² .. add. cett.
 378. σοι .. τοι C⁶ cett.
 422. τῶι .. ᾧ γρ. C⁶ al.
 433. ἀπό om. .. add. C⁶ or ⁷.
 446. ἐξαίμαξεν .. ἐξέμαξεν C⁶ cett.
 456. ἐπιβῆναι .. ἐπεμβῆναι.
 496. μήποτε μήποθ' .. μήποθ'.
 516. τρέφῃ .. στρέφῃ A.
 564. αὐλίωι .. αὐλίδι.
 588. ἐμόν .. ἀμόν.
 664. κρατυνοῦσιν νοεῖ .. κρατοῦσιν ἐννοεῖ.

730. ἵππικόν .. ἵππικῶν.
 797. φιλεῖν .. τυχεῖν C⁶, etc.
 809. φρενὸς οἶχη .. οἶχη φρενός.
 881. ὕβριν .. ὕβρει.
 887. κλέψασα .. βλέψασα.
 903. ψυχῆς .. ψυχῇ.
 920. θανάτων .. θανόντων.
 947. ποιεῖν L Γ .. τελεῖν γρ. C⁷ cett.
 1029. πάθης . μάθης.
 1124. ἐπαιτεῖ τόδε .. ἐπαιτεῖται τόδε C⁷.
 1168. κατεῖχον .. μετεῖχον.
 1226. χερσὶν .. χερσίν.
 1275. πολύστονον .. πολύπονον Jen.
 1298. δεδεγμένῃ .. λελεγμένη.
 1304. λεξαίμην .. βουλοίμην C⁷ cett. (δεξαίμην Pal.).
 1367. νῦν τε καὶ πάλαι λεγῶ .. νῦν τε καὶ τότε ἐννέπω C⁶ A.

Ant.

118. φονίαισιν .. φονῶσιν L² pr.
 138. ἄλλα τὰ μὲν ἄλλα .. ἄλλα δεινά V.
 384. ἐξεργασμένη .. ἡ'ξεργασμένη Vat.
 386. ἐς μέσον .. ἐς δέον A.
 628. τῆς μελλογάμου νύμφης .. om. Vat. V⁴.
 648. φρένας .. φρένας γ' Vat.
 681. κεκλήμεθα .. κεκλίμεθα A, κεκλίμεθα al.
 757. λέγειν .. κλύειν A.
 760. ἄγαγε .. ἄγετε A.
 837. ζῶσαν καὶ ἔπειτα θανοῦσαν .. om. A.
 1114. τὸν βίον σῶζοντα .. σῶζοντα τὸν βίον L² etc.

O. C.¹

47. οὐδ' ἐμόν τοι .. οὐδὲ μέντοι A.
 138. ἐκείνος ὁρᾶν ἐγὼ .. ἐκείνος ἐγὼ A.
 172. κοῦκ ἀκούοντας .. κοῦκ ἄκοντας B Vat.

¹ In O. C., Trach., Phil. the traces of the later hands in L are comparatively rare, and we are thus relieved from the doubt as to the age of C⁶ C⁷. This partly compensates for the fewness of the MSS. of these plays, which arose from the fewness of readers. The

scarcity both of readers and of MSS. may account for the paucity of late corrections, which, however, would be unaccountable if conjecture had been as rife in the 14th and 15th centuries as has been sometimes supposed.

229. μοι *ῥαιδία* .. μοιριδία A, or μοιραδία L².
 320. σημαίνει .. σαίνει B Vat.
 390. εὐνοίας .. γρ. εὐσοίας T mg.
 421. τῶν πεπραγμένων .. τὴν πεπρωμένην A mg.
 775. τοσαύτη .. τίς αὐτῇ L²B Vat.
 1130. χαίρ' .. δεξίαν τ' .. χέρ' .. δεξίαν A, etc.
 1234. κατάπεμπτον .. κατάμεμπτον.
 1529. στέργω νόμωι .. στέργων ὅμως A.
 1597. ἔδυσσε .. ἔλυσε B.
 1640. φέρειν .. φρενί.
 1641. μή μ' ᾄ .. μή δ' ᾄ Be.
 1748. μέλωμεν .. μόλωμεν A.

Trach.

314. κεκρίνοις .. καὶ κρίνοις A.
 336. οὔστινας .. οὔστινάς γ'.
 431. ἤκοσεν .. ἤκουσεν A, etc.
 561. λαίφαισιν .. λαίφεισιν A, etc.
 700. ἐκβλέψειας .. ἂν βλέψειας A, etc.
 747. καί .. κοῦ L²C⁷.
 1091. ὑμεῖς δὲ κείνοι .. ὑμεῖς ἐκείνοι A.
 1159. πρόσφατον .. πρόσφαντον A.
 1273. πάντων .. θανάτους A.

Phil.

71. ἄλλον τ' ἄλλα L .. ἄλλοτ' ἄλλα A.
 220. κακ ποίας πάτρας LL² .. ναυτίλῳ πλάτῃ C² A, etc.
 329. ἐξαιρῶ .. ἐξαρῶ A, etc.
 385. αἰτιῶμ' ἐκείνον .. αἰτιῶμαι κείνον A, etc.
 444. ἑὼν .. ἐφῆ C⁵A.
 1003. ξυλλάβετ' .. ξυλλάβετέ γ' A.
 1322. εὐνοιάν σοι .. εὐνοία A.
 1416. κατηρετύσων .. κατερητύσων A.

An important distinction is indicated by some of the above examples, between those MSS. which have readings in common with L p. m. and those which agree with one of the later correctors. It will also be observed that some MSS. such as EV⁴M², while retaining some roughnesses which appear in the first hand of L, at the same time acknowledge

readings which were only introduced into L by C⁶ or C⁷. And if it could be shown that when revised by C⁶ the Medicean MS. was already in Italy, and that the MSS. in question, or some of them, were written in the East, this whole argument would be considerably strengthened.

j. It has been already seen that amongst the MSS. which are closest to L is Pal. Gr. 40. The interpolation at O. T. 896, which is common and peculiar to L Pal. M^c M² M⁵, is enough to show either that all these are derived from one MS. which was distinguished by this peculiarity from others, or that the MSS. Pal. M² M⁵, are derived from L without modification in this particular, whereas *all* the remaining MSS. are derived from a single copy of L, from which the words *πονείν ἢ τοῖς θεοῖς* had been judiciously omitted. The latter hypothesis, however, is not very probable in itself, and is discredited by various circumstances, especially by the gloss *πανηγυρίζειν τοῖς θεοῖς* appearing in Trin., etc. See above, p. xxviii.

In so far as the former of these two hypotheses as to the origin of Pal. can be confirmed, this MS. becomes a *crucial instance* against the theory that L is the archetype. For if a text so close to that of L is independent of it, how much more must this be true of MSS. like VΔM, or of Par. AV³ R, and of Par. B Vat. V²?

It is therefore worth while to adduce the following selection of readings, which have been obtained and verified directly from the two MSS. L and Pal.

In Ajax, Pal. *agrees* with L in reading:—

Line.	Line.
28. <i>τρέπει.</i>	495. <i>ἐφείς.</i>
44. <i>βούλημ'.</i>	499. <i>δούλιον.</i>
58. <i>ἐμπίπτειν</i> (ἐμπίπτων L).	557. <i>δείξῃς.</i>
102. <i>ἔστηκεν.</i>	679. <i>ἐχθαρέος.</i>
279. <i>ἦκοι.</i>	741. <i>ἀπηῦδα.</i>
283. <i>ξυναλγοῦσι τύχας.</i>	749. <i>συνέδρου.</i>
317. <i>ἐξώμοξεν</i> pr.	778. <i>τῇδ' ἐν ἡμέρᾳ.</i>
345. <i>χνπ'</i> (χ L pr.).	780. <i>εἶπεν.</i>

Line.

812. ἄνδρα γ' ὅς ἂν σπεύδῃ.

831. δ' ἅμα.

994. ἀπασῶν.

1000. ἐκποδῶν μένων.

1011. ἔλεων.

1070. λόγων τ'.

1160. παρῇ.

Line.

1205. ἐρώτων· ἐρώτων δ'.

1230. ἐφρόνεις.

1329. ξυνηρετμεῖν.

1337. κράτησα (sic).

1357. ἡ ἀρετή.

1369. χρηστὸς ἔσῃ.

1411. ἐπικούφισε.

In Ajax, Pal. *differs* from L in reading:—

30. πεδίω.

45. ἐξέπραξεν.

74. σφ' ἔξω.

93. στέφω.

119. προυνεστεροσ (sic).

127. υπέρκομπον. So also Ven.
507 and Bodl. 143 (12th
century).

129. ἄρῃσ.

130. βάρει. So also Ven. 507
and Bodl. 143.

155. ἀμάρτω.

166. ἀπαλλάξασθαι γρ. ἀπαλάλ-
ξασθαι (mg.) m. ant.

224. αἰθωνος.

ib. φερτάν.

237. ἦδ' ἃ τοι κράτα.

327 and 383. κὸδύρεται pr.

350. ἐμμαίνοντες pr.

384. ἴδοι μ' ί νιν (ί νιν over space
of 6 letters.)

444. καὶ οὐκ.

451. ἐπενγύνοντ'.

456. χ' ὁ.

463. πῶσ δέ.

469. εὐφράνοιμι.

496. ἀφείλ pr.

516. τὸν φύσαντά τε.

546. τοῦτόν γε.

579. δῶμ' ἀπάγον.

597. ἀλίπλακτος.

648. κούκέτ'.

668. ὑπαικτέον τιμῇ.

672. αἰανῆς with Schol.

756. τῇδ' θ' ἡμέρα.

764. ἐνέποιο.

773. δεινόν τ' ἄρρητον ἔπος.

877. οὐδὲ ἐμοὶ δῆ.

931. φαίθοντ' ἐστέναζες.

949. ἀπείργει.

1006. ἡ εἰς.

1007. πόνοισιν οὐδαμοῦ.

1022. παῦροι.

1035. ἄρῃς.

1039. τ' ἐκείνου (prob. intended as
τὰ ἐκείνου with elision).

1044. προλεύσεις.

1053. ἄξιν (^ξἄγειν C³).

1141. σὺ δ' ἄντακ.

1148. μέγα?

1151. ὄτ' ἐν pr.

1214. ἔγκειται.

1222. προσείποιμι ἀθ.

1237. ἦπερ οὐκ.

1253. πλευρά.

1259. οὐκ εὖ φρονήσεις.

1272. κἀνόνητ'.

1289. δοῦλος, ἐκ.

Line.

1330. εἶπ' ἢ γ' ἂν εἶην.

1366. φιλεῖ γρ. πονεῖ.

1374. γνώμην.

1376. ἀγγέλλομαι.

Line.

1395. ποθῶ or πονῶ pr. ποῶ corr.
(In L πο(ι?)ῶ)

1404. ταχύνατε.

In Electra, Pal. *agrees* with L in reading:—

198. προφητεύσαντες.

275. δᾶν.

590. βλαστῶντας.

855. παργάγησ.

856. αὐδᾶσ δὲ ποῖον.

1148. προσηυδόμην.

1485. τίς.

1487. πρόσθεσ.

In Electra, Pal. *differs* from L in reading:—

33. πατρός (in mg.).

99. ξυνίσασιν.

116. ἀρήξασθε.

133. στεναχεῖν.

162. δέξετ' εὐπατρίδαν.

175. ἔστι.

180. κρίσσα.

192. ἀμφίσταμαι.

226. γενέθλα.

230. κεκλήσετε.

241. ξυνέοιμι.

253. ἐψέμεσθ'.

325. φύσαν.

422. θαλόν.

487. αἰσχίστοισιν.

533. ἔσπειρεν.

546. γνώμησ.

676. πάλιν.

736. ἐλελειμμένον.

751. λαχάνει.

783. ἀπήλλαγμα.

834. ἐλπιδὰ 'ποίσεισ.

865. χερσίν.

882. νῦν pr.

917. περιστατεῖ.

939. λύσω.

940. παρόντασ.

941. ὃ γ'.

943. ἃ ἄν.

974. προβалеῖσ.

999. εὐταχίς.

1052. εἴσισθ' pr.

1104. κοινόπλουν.

1180. σθένεισ.

1216. σ' ὀρέστην.

1301. κασίγνητ' ὦδ'.

1304. δεξαίμην.

1335. ἀπαλλαχθέντες.

1383. δυσεβείας.

1396. ἐπάγει.

1451. προυξένου.

1469. καὶ ἀπ' ἐμοῦ.

1475. λεύσω.

1485. κακῶ.

In O. T., Pal. *agrees* with L in reading:—

Line.	
21.	μαντεία(σ).
42.	ἡμῖν εὐρεῖν.
43.	του.
77.	ᾗσα δηλοῖ.
93.	αὔδα (corrected to αὔδα by the diorthotes in L).
105.	εἰσιδον.
112.	ἡ ἐν.
117.	κατείδεν.
130.	ποσίν.
139.	ἐκείνος.
166.	ἡνύσατε.
229.	ἀσφαλῆς.
246.	δεδρακότα.
337.	ὀρμήν.
349.	εἶναι om.
360.	συνῆκασ.
516.	πρὸς γ' ἐμοῦ.
532.	οὐτοσ' (sic).
598.	ἄπαν.
628.	μηδὲ ἐν (corrected in L by p. m.).
635.	ἐπήρασθ'.
660.	θεῶν θεόν (θεῶν erased in L).
707.	ἀφείς ἐαντόν.
743.	ἀποστατεί.
752.	ἐν αὐτοῖσι δ'.

Line.	
763.	ὄγ'.
773.	λέξοιμ'.
775.	ἡγόμην.
896.	πονεῖν ἢ τοῖς θεοῖς.
920.	συγκατεύγμασιν.
933.	χ' ὥς τί.
935.	παρὰ τίνος.
953.	σεμνά.
999.	ᾄματ'.
1011.	ταρβῶ.
1024.	ἐξέπεισ' αὐτόν.
1046.	γὰρ ἄριστ' ἂν εἰδῇτ'.
1151.	οὐδὲν εἰδῶς.
1231.	αἶ φανῶσ'.
1225.	αἰρίσθε.
1252.	εἰσέπεσεν.
1254.	ἐλεύσομεν.
1266.	ἐπὶ δὲ γῆ.
1284.	ἄται (ἄτε L).
1294.	κλείθρα ^η γε.
1306.	ποίαν.
1330.	ὁ κακὰ τελῶν τὰδ' ἐμὰ πάθεα.
1335.	ὅτῳ δ' (ὅτῳ θ' L).
1388.	μὴ ἀποκλείσαι.
1454.	ἀπολλύτην.
1477.	ἡ σ' εἶχε.
1506.	ἐνγενεῖσ.

In O. T., Pal. *differs* from L in reading:—

17.	σθένοντες.
18.	οἱ δέ δ' ἡϊθέων.
48.	προμηθείας.
72.	ῥυσαίμην.
78.	εἰ τ' εἴπας.

86.	ἦκους.
117.	ὅτου.
145.	δράσοντος.
181.	θαναταφόρα.
184.	παρὰ βώμιον.

Line.

310. σὺ δ' οὖν μὴ (σὺ νῦν L).
 347. εἰργάσθαι θ'.
 369. εἴπερ γ' ἄρ' ἐστί.
 375. βλάψαι.
 437. ποῖοι σήμνηνον (so also M pr.
 M^{5c}).
 441. ὀνειδίζει.
 542. ἦ.
 604. πύθου καὶ τὰ χρ.
 605. ταῦτ'· ἀλλ' (so also M⁵).
 636. ἴδια κινουῦντες.
 659. φυγῆν.
 742. μέλας with ΔVc.
 779. μέθησ.
 800. Habet.
 844. κτάνον (sic).
 891. ματαιάζων.
 897. παλαιὰ Λαΐου.
 937. ἥδοιο (ἴδοιο L).
 953. ἦκοι.
 957. σημάντωρ.

Line.

1031. καιροῖς με (L has καιροῖς,
 omitting με).
 1102. σέγετις.
 1111. πρέσβυ.
 1131. ξυνάλλαξας.
 1153. γέροντά γ'.
 1222. κατεκοίμισα.
 1224. ἀκούσεσθε.
 1267. ἔκειτ' ἦ.
 1276. ἤρασσε πείρων pr.?
 1310. διαπέτεται.
 1320. διπλᾶς ἐπελθεῖν (διπλᾶς ἐπ-
 ελθεῖν L).
 1342. τὸν ὀλέθριον μέγα (so also
 M M⁵).
 1350. ἔλυσέ μ'.
 1491. ἕξεσθ'.
 1492. ἦκετ'.
 1518. πέμψεις τ' ἀπ' οἴκων.
 1523. ἃ κράτησας¹

The question here suggests itself: If L is the only source of subsequent tradition, why should Pal. at the same time (1) retain so many of the peculiarities and roughnesses of L, and yet (2) agree with C⁶ in many readings, and, what is still more striking, (3) have roughnesses and seemingly early peculiarities of its own? Is it not more likely, on the whole, that it is derived from an archetype not very remote indeed from L, but anterior to it? The same reasoning may be applied to the case of L² M².

But if so, the archetype of A Vat. a, VΓ Vat. ΔΘKB Vat. c. is probably still earlier.

¹ Pal. consistently writes φῆς for φῆς, and commonly treats δέ as an enclitic. It has a habit of sharpening the accent at the end of a line even where the sense is continued, and also (in common with M⁵) of occasionally doubling the accent on some monosyllables, such as ἄν and μῆ (sic), apparently to mark an emphasis. Cp. Gardthausen Griech. Pa-

laeogr. p. 287. The order of words is marked in some places to assist construing with α, β, γ, etc. In this and other MSS. there is a strong tendency to omit the augment, as in Ö. T. 1523, ἃ κράτησας for ἀκράτησας, 1454, ἀπολύτην for ἀπωλύτην, 743, ἀποστάτει for ἀπεστάτει, etc.

This argument will be further strengthened, should it ever be ascertained, as is not impossible, that the revision of L by C⁶ was subsequent to the arrival of the MS. in Italy, whereas most of the MSS. above named were written in the East. See above, p. xxxvi.

The portion of Cod. Pal. gr. 40 which contains the Ajax, Electra, and Oedipus Tyrannus of Sophocles, is a carefully written MS. of about the middle of the 14th century (according to Mr. H. O. Coxe) with but few erasures or corrections. As we have seen, it agrees very closely with L, more closely, perhaps, than any other MS. of these plays, but contains readings which were only introduced into L by hands of the 14th and 15th centuries, and some also of which there is no trace in L, but which are found in other MSS. and are in some cases of a high degree of verisimilitude. It is no doubt possible to account for these facts by the hypothesis that Pal. is in the main derived from a copy of L not later than the 12th century, into which, or into descendants of which, corrections were afterwards introduced. But the facts adduced on pp. xxvi-xxxiii, *supra*, point to a different hypothesis, which is, antecedently, at least quite as possible, namely, that Pal. is derived in common with M² from a not very remote predecessor of L, which contained not only the readings that are peculiar to these three MSS, but also several of those which found their way into the chief MS. either at a later period or not at all. This does not exclude the possibility of some readings which are common to Pal. with other MSS. of the 14th century having an origin subsequent to L. But if this be the true account of the matter, it follows *a fortiori*, that other MSS. which do not contain the readings peculiar to Pal. with L and M², but do contain some of those found in Pal. that are foreign to L, acknowledge a source that is prior to the special archetype of L, Pal., and M². This argument might be extended by including in the narrower list other MSS, such as L², or Γ, or M, or V, which

point to an archetype, higher than that of L Pal. M², and yet having lost some readings which may reasonably be referred to a still more remote origin. When this line of reasoning is compared with the preceding argument, pp. xxiv ff., they are found to be confirmatory of one another, for it was there seen that, even in MSS. of the 15th century, readings are found which can hardly be accounted for on any supposition but that of the misreading of early MSS. On the whole therefore, although the subject is not one admitting of demonstration, it may be held as probable that in using, as we cannot help doing, some of the inferior MSS. to supplement the evidence of L, we are relying not on Byzantine conjecture, but on what is substantially a much earlier tradition.

Even some of the readings attributed to Triclinius are found beyond the range of the Triclinian MSS. commonly so called; and although the industry of Triclinius is now referred, on good evidence¹, to the first quarter of the 14th century, yet it seems improbable that such MSS. as V and L², which are ambiguous between the 13th and 14th centuries, can have been affected by it. The cases of Vat. and Paris B are more doubtful. It appears safest on the whole to constitute a family of MSS. including T and Farn., but also B Vat. V², and partially related to V⁴, Ven. 617, and even to L² and V. This last MS. is older than Triclinius, and may be found useful for the text of Sophocles, as Kirchhoff has found it to be for that of Euripides. Triclinius would appear to have had access only to an inferior text similar to that of Vat. and Paris B, and to have used conjecture freely, although to a less extent than he is commonly reputed to have done. Another distinct family is that of which Paris A is the type, including Vat. a, which is perhaps the earliest MS. except L, and having a text in some respects superior to that of L. By a curious fortune, this good text prevailed in the earliest

¹ The Colophon of the Venetian MS. of Hesiod, signed by Triclinius, and having a date equivalent to 1316.

Wattenbach and Velsen, *Exempla Codd. Gr. Minusc. Tab. XXI.*

printed editions, the Juntine editors probably having access to L, and Aldus having printed chiefly from V³, a MS. somewhat later than A, and similar to it, but not derived from it; whereas Turnebus introduced the Triclinian recension, which prevailed until Brunck selected A for preference, and Elmsley in 1825 called attention to the supreme excellence of L. Another MS. of the A family is R. 34, of which the Middlehill MS. is a late transcript or congener. Paris E, again, is closely related to A and V³, but is independent of them. It has been already shown that L, Pal., M², M⁵, L², Δ are related to each other. Beyond this it is difficult to go. Close relationship may be found between some later MSS., as between the Glasgow MS. and Paris D, but such discoveries are of slight value; it is more important to point out that some MSS., such as V M, Trin., Pal., Δ, even when corrupt, are comparatively naive and uninterpolated, whereas even the text of A and V³ (as well as of L² Vat. Γ) is not free from the suspicion of scholastic emendation, not from the hand of Triclinius certainly, but it may be of Moschopulus, or of Thomas Magister. In these naive MSS, if anywhere, we may expect to find amongst a heap of rubbish an occasional waif of earlier tradition.

In the matter of orthography I have for the most part followed the received custom, as, for instance, in writing *ει* for the termination of the 2nd person singular of the present and future middle and passive, and not *ηι* with the MSS. This and some other constant habits of the chief MS, such as that of writing *σώζειν*, *θρήσκειν*, I have dropped from notice. In some things I have, however, ventured to return to the MSS., as in writing *γνωρίσοιμι* for *γνωριόμι*, as the difference of readings makes it difficult to ascertain the usage of the tragedians here. The troublesome custom of sharpening the accent before every stop, however slight, has no MS. authority, and, by whomsoever introduced, can hardly be defended. It is, however, the current usage, and I have adhered to it.

In describing the metres I have partially and with some hesitation made use of terminology which has of late become current in Germany. Since Rossbach and Westphal, following hints given by Boeckh, propounded their theory of the Greek metres, and especially since the edition by Westphal of the fragments of Aristoxenus and other rhythmical writers, a considerable change has taken place in the manner of viewing this whole subject. The tendency has been to dwell rather on the continuous than the discrete aspect of metrical phenomena, and to treat the laws of metre as inseparable from those which govern music and rhythm. In particular the notion of variations of time has been transferred from music to metre. Without wishing to be understood as committing myself to any positive judgment on questions that are still undecided,—perhaps hardly capable of decision,—I have adopted the following expressions, which must be here explained.

1. *Syncope of Thesis*. Where two metrically accented syllables come together, it was formerly usual to speak of an antispastic effect:—an iambus, for instance, and a trochee following it being supposed to pull opposite ways. Instead of this the rhythm is now said to be modified by ‘syncope’ or suppression of the intervening thesis. Thus the Cretic rhythm may be described as a series of trochaic dipodies with the second thesis of each syncopated or suppressed; a bacchius as a di-iambus with syncope of the second thesis, etc.

2. *Lyrical Dactyls*. According to a doubtful theory the dactyls in logaoedic verse are each of them equivalent in time to a trochee, much as a triplet may be occasionally introduced in ordinary music without altering the time. Such a foot is called a ‘lyrical’ or ‘cyclic’ dactyl (ποὺς κύκλιος).

3. *Irrational Syllables*. Where a long syllable according to the usual view takes the place of a short one, as in the alternate theses of an iambic trimeter or the like, it is now supposed not to have really occupied the full time of the long syllable in arsi, but a time intermediate between that of the

long and short syllable, and to have had an effect corresponding to that of a *Ritardando* or *Rallentando* in music. Such a syllable is called in the language of the rhythmical writers, *χρόνος ἄλογος*, an irrational time or syllable.

4. *Extension of Long Syllables.* The interval or 'rest' which is imagined to have taken the place of the syllable suppressed by syncope is otherwise conceived as an extension of the preceding arsis, or, in other words, as a 'pause' on the accented note. The sign \neg or \triangle in the schemes of metre in this edition may be interpreted as representing either of these. Those who disbelieve in the existence or importance of such metrical phenomena may treat the sign as simply equivalent to the usual mark of a long syllable.

In the division of the lines I have not followed recent innovations but have adhered pretty closely to the system approved by Boeckh; not breaking up the longer rhythms, nor attempting to mark the subdivisions of them, which the student who has an ear and has given attention to the subject will be able to realise for himself. Other things being equal, I have preferred to avoid the division of single words between two lines.

The citations from Pindar follow Boeckh's arrangement of the lines: the same which is adopted by Dissen and Mommсен. The tragic fragments are quoted from Nauck's edition. Other references will be found (I trust) to agree with the editions at present most in use.

In concluding this long preface I have still to acknowledge my obligations, chiefly for kindness with respect to the MSS., to the custodians of various public libraries; above all, to my friend Antonio Ceriani, the learned prefect of the Ambrosian Library at Milan: to my friend H. O. Coxe, Bodley's Librarian at Oxford: to Dr. Neubauer of the same Library: and to the Librarians at Florence, Venice, Rome, Paris, Heidelberg, Leipsig, and elsewhere. Nor must I forget to record my special obligations to Mr. Bywater of Exeter College, Oxford.

And I may take occasion to lament the loss of men who have done so much for Sophocles, as Otto Jahn, Gustav Wolff, and William Linwood.

Lastly, as an excuse for inevitable shortcomings, I would prefer this plea :—*δεῖ χρησθαι ἡμῶν αὐτοῖς, ὅποιοί τινές ἐσμεν, καὶ τὰ δοκοῦντα ἀεὶ, ταῦτα λέγειν.*

L. C.

UNIVERSITY OF ST. ANDREWS,

April 17, 1879.

Explanation of Signs.

Words marked with an asterisk are conjectural.

Words marked with an obelus are probably corrupt.

Words within square brackets are of doubtful authority.

In the Critical Notes.

Letters bracketed are erased in the MS.

Letters marked with a line are written over an erasure.

The dots (. . .) represent erased letters that are illegible.

INTRODUCTORY ESSAY.

INTRODUCTORY ESSAY

ON THE LANGUAGE OF SOPHOCLES.

THE language of the Greek writers of the fifth century B. C. exhibits a degree of variety, which contrasts equally with the uniformity of Epic poetry and the comparative sameness of Xenophon and the Athenian orators. In no period of any literature do there exist so many linguistic differences between writers who were almost contemporary. These are not simply matters of dialect, and are not adequately described as peculiarities of style. They appear also in a tentative use of words and grammatical constructions which could only have been allowed even to great original writers in a comparatively early stage of literature. They are characteristic of the time when the most copious and plastic of Western tongues was growing into new forms under a manifold creative impulse, given by minds possessed of extraordinary genius, and stimulated to intense activity by changes of national and political life. A wider experience than had found utterance in the recitations of the rhapsodists, or in the simpler tones of the earlier lyric and gnomic poetry, and the growth of reflection, giving at once more concentration to thought and also the power of analysing it, required new vehicles of expression. And the first attempt to frame these in the different kinds of Greek literature led to many novelties of language, some of which did not permanently retain their hold. Each writer had his own tendencies, resulting in anomalies peculiar to him: and in an undeveloped but active state both of speech and thought, these licences passed unquestioned and easily found acceptance.

The limits of such divergence were not yet determined by grammatical rules. The race that gave grammar to Europe were by this time not unconscious of the complex structure of their language¹, but this consciousness was still indefinite, and was rather an incentive than

¹ See the Preface to this edition.

a hindrance to invention. It is not easy for us, who often speak as well as write 'like a book,' to imagine what the art of composition must be in such a period of transition, when every considerable writer is a creative artist, and moulds the materials of common speech and early literature to his purpose according to the bent of his individual genius.

The age of Dante or of Luther occurs once only in the life or history of a language. The poetic faculty does, indeed, whenever it appears, exercise a sensible influence in re-creating or modifying the speech through which the poet works, and such a subtle master as Virgil or Goethe, or our own Shelley, will even at a late period produce new combinations, though commonly without violating the established usage, now fixed by a much longer tradition. But the working of the creative force in the adult state of literature gives no adequate conception of the power with which the same spirit operates in a time of transition, when the old materials are partially fused, and re-cast in other forms. At such moments the original instinct of language, which is never quite dormant, bursts forth with new energy, giving rise to phenomena which are intermediate between the first formation of language and a grammatical rule.

It is of some assistance to the English student of this subject to think of the second or Elizabethan stage of English literature, when the comparatively unreflecting art of Chaucer's age was succeeded by another style to which the revival of literature, last felt in England, and the influence of the Reformation had given birth. New thoughts craved new expression, and the stream of utterance was quickened and disturbed by the influx of ideas. Hence arose peculiarities and diversities of language. Great liveliness and subtlety appear together with a certain want of accuracy. Shakespeare often throws words together in a way that would be impossible now, and it may seem no less strange that Spenser and Shakespeare should have been writing at the same time in England, than that Herodotus and Sophocles, or Sophocles and Euripides, should have been contemporary Greeks. In making this comparison, however, it must be borne in mind that logical analogies are more powerful in Greek than in English. The simplicity of ancient art extends also to grammar and diction.

The period of expansion and growth in the Greek language began before Simonides, and the last phase of the process (which, however, can nowhere be regarded as complete) appears in the refinements of Plato. The disturbing influence is least visible in the transparent style of Herodotus, who retains in the new form of prose much of the equability and stateliness of Epic narrative. Though contemporary with Sophocles, he in fact represents an intermediate era, that of the somewhat stationary and complacent civilization of the Ionic cities, which was continued after their political independence was impaired. He preserves, even more largely than the Epic poets did, the 'paratactic' structure, or parallelism, which belongs to a very early phase of syntax. This and other archaic traces in him may be partly due to the oral character of his materials and partly to the logographers who preceded him. His work is the conclusion of a period of continuous growth

amongst the Eastern settlements of the Hellenic race; and while the study of him throws much light both on the language and ideas of Attic tragedy, it is a light that falls on them from behind.

But on the western side of the Aegean there had arisen from the beginning of the century, partly under the influence of the colonies acting on the mother states, a series of writers who used language more artificially, chief amongst whom were Pindar in lyric poetry, Aeschylus and Sophocles in tragedy, and Thucydides the historian. Their art was tentative and irregular, often deserting conventionality with great boldness, and yet straitened by the exigencies of a new endeavour. Under many different forms of ingenuity and refinement, or of abruptness and condensation, we recognise in all of them the struggling of the same creative effort. The tragedians worked under conditions peculiar to themselves, and have a certain external community of character. There grew up, as was natural, a sort of common dialect amongst those who were writing the same species of poetry for the same audience. Yet even amongst the tragic writers the variety is at least as remarkable as the resemblance. There are differences in their mode of using grammatical constructions and in their choice of words, besides marked differences of style, which can be traced even in the fragments. There is nothing in tragedy like the uniformity of Epic diction. The Epic commonplace is parallel to the rhetorical monotony of later writers¹.

In order to a complete handling of this subject it would be necessary to consider in the first place the general characteristics of the language of Greek tragedy; distinguishing (1) its relation to the Epic dialect and to the language of Herodotus, (2) the infusion of gnomic and (3) of lyric elements which it contains, (4) the traces of vernacular conversational idiom to be inferred from the comparison of Thucydides, the early orators, and the old Comedy, (5) the effects of the effort towards concentration, observable especially in the frequent use of abstract for concrete, of the cognate accusative, of cases without prepositions, and of the poetical plural.²

The scope of the following pages is more limited. I have endeavoured to collect into one view some of the chief idioms which occur in Sophocles, including those which have given most trouble to the

¹ With the gradual adaptation of language to the drama may be compared the first use of language by the fathers of Greek philosophy, which is also a sort of experiment, and, like the language of tragedy, is intermediate between poetry and prose.

² Not much light is to be obtained from the remaining fragments of the predecessors of Aeschylus. It is permissible, however, to conjecture that Choerilus had set the example of using rugged metaphor, while Phrynichus had the melodious smooth-

ness which old-fashioned lovers of poetry in the time of Aristophanes attributed to him, but that in other respects the early dramatists departed little from the simplicity of gnomic verse. On the other hand, of the contemporaries of Sophocles, Achaëus of Eretria seems to have delighted in forced and obscure expressions, and Ion of Chios, as we can partly judge even from the few lines of his poetry which remain, indulged like Sophocles, though in a feebler manner, in experiments of diction.

commentators; and I have arranged them under heads, the greater number of which would be found equally applicable to other Greek authors, especially to the Attic authors of the same period. It would be absurd to represent Sophocles as an eccentric writer. But he made subtle use of a material full of subtlety, which was plastic to his touch, and the resulting lines are more difficult to trace than those which have been impressed by some generally accepted mould.

An obstacle to right interpretation is removed when it is once for all acknowledged that *canons*, however useful, cannot be strictly applicable to language that is still in process of natural growth, and in which primitive *naïveté* may be looked for side by side with novel abstractions and modes of thought.

PART I.—GRAMMAR.

In attempting to describe the linguistic peculiarities of Sophocles, I propose to consider, first, grammatical constructions; and secondly, the use of words: and shall begin by characterising the structural peculiarities of the Greek language in general, during the transitional period of which I have already spoken.

§ 1. In the writers of this period the power of reflecting on language appears rather as a subtle perception of analogies than as a rule of grammar. The mind is feeling after a limit which is not yet clearly prescribed. The genius of logic, inherent in the Greek language from the first, is awakened into fresh activity and has a transforming power over style. The forms of antithesis and inference already begin to complicate expression, and to react on thought, which becomes more self-conscious and less direct and simple.

In this process, which was part of the more general transition from poetry to prose, something was probably due to the change which began some generations earlier, but was still hardly completed, from the habit of oral to that of written composition. The author, who now sat pen in hand with the written page before him, must have become increasingly conscious of analogies of language and modes of thought. This generalized consciousness would be felt and used by him as a new power. Although the ultimate effect of a written literature is to induce a still greater fixity, yet by breaking in upon the conventional sameness of oral composition, the use of writing for a time combined with other causes to bring in a new kind of variety and individuality in the treatment of language. The working of this reflective and logical inventiveness appears chiefly in the opposite forms of analysis and concentration.

The increasing frequency of needlessly minute distinctions, belonging rather to the language than to the thought, the fondness for interrogative and negative expressions, the antithetical structure of whole paragraphs, the perpetual use of the forms of hypothesis, antithesis, and inference, are evidences of the analytical tendency.

The effort of concentration appears in the more complex structure of sentences, and their connection with one another, and in some forms of inference, as well as in the condensation of words and phrases. This concentrating energy seems generally to accompany the poetic instinct in a reflective age, and is a common source of obscurity in the highest literature. For obvious reasons, it has a peculiarly fitting sphere for its operation in the language of tragedy.

A lesser effect of this tendency to reflect on language is the constant attempt to vary and extend the range of idioms, which, ceasing to be used instinctively, are caught up by the fancy of the mind and carried by a sort of metaphor into new applications. The sentences 'are not made, but grow.' General analogies often prevail over particular uses, and often two currents of logical association meet in one. Hence arise double constructions, changes of construction, and what may be called feeble or imperfect constructions, the government of one word by another being often suggested rather than actually determined. Where language has been fully developed, as in the studied periods of Cicero, the beginning of a sentence is always waiting for the end: the design of the whole is prior to the execution of the parts. But in the stage of language we are considering, the order and coherence of words and clauses are natural rather than grammatical. The meaning breaks upon us as we go along: the antecedent does not 'trammel up the consequence,' but the apodosis is continually modified by the interference of some intervening word. These are the peculiarities rather than the common characteristics—which appear with increasing frequency from Homer downwards—the exception, not the rule. It is not of course meant that all the uses of words and constructions in Sophocles or the greater part of them exhibit these qualities, but that there is sufficient to enable us clearly to distinguish between the style of Lucian or Xenophon and that of Sophocles.

The acknowledgment of such an unfixed and growing condition of language may be thought to introduce unnecessarily into the study of Greek syntax an element of uncertainty. And it must be admitted that the attempt to trace constructions beyond grammatical rules is one which may easily degenerate into fanciful subtleties. The study of these varying analogies is more difficult than the ascertainment of a fixed rule, just as curvilinear is more difficult than rectilinear measurement, or as motion is harder to calculate than position. But without attempting in some way to determine the nature of their language, apart from the definitions of a later age, the writers of the transition period can never be thoroughly understood. To require in Sophocles or Thucydides the exact articulation of perfectly grammatical writing would be no less mistaken than to interpret a speech in *Coriolanus* or *Cymbeline* as if it were a paragraph of Pope or Johnson. Many conjectural emendations which have been invented to satisfy this unreasonable requirement are found, when rightly weighed, to disturb the real harmony of the composition.

The grammatical consciousness is ever becoming more precise and imposing narrower limits on the use of language. A modern English writer could hardly confuse the singular and plural verb, as was done

continually in the time of Shakespeare¹; nor pass from the second person to the third, nor put 'who' in the objective case, nor omit the nominative, nor interchange the transitive and intransitive verb, nor with the same freedom employ a noun or adverb as a verb, or a verb as a noun², nor speak with Milton of the 'unexpressive nuptial song.' Even Shelley is hardly permitted, except by his latest editor, to use 'loved more' as an equivalent for 'felt more love' so as to 'include or involve a noun in its cognate verb' (Forman's Shelley, vol. ii. p. 270). Nor could the cultivated Greek of the time of Dionysius, Plutarch, or Longinus, have endured in a contemporary the apparent solecisms which they were quick to observe in Thucydides and other writers of the earlier age. On the other hand, the anomalies of the ante-grammatical writers have an important relation to the abstractions of grammar. They are the symptoms of the first stage of the reflective process which gradually made such experiments impossible, just as the tentative reasonings and even the fallacies of the early philosophers, which could have no existence after the Organon was written, were the necessary antecedents of the Organon.

In Grammar, as in other sciences, the generalizations and distinctions which have been adopted often prove inadequate to the subtlety of the process to be analysed. They are sufficiently applicable to the state of language which they help to perpetuate, though even here they cannot stop the flow of change, but have a less definite relation to the fluctuating analogies of the period in which grammatical structure is a growing framework not yet finally set. The regular grammarian is apt to be baffled or misled in applying his principles to the interpretation of a writer like Thucydides or Sophocles. Yet their so-called irregularities, arising as they do out of the same instinct from which the regular and acknowledged forms of the language have taken their rise, must admit of at least approximate explanation. And there are two ways in which the validity of such a process may be tested: (1) the study of the history of constructions, giving the key to some analogies which the later classification has tended to obscure: (2) if at first sight the method of such interpretation may seem sceptical and fanciful, it is not therefore to be rejected, if supported by a sufficient number of instances either from the same writer or from others. The mere number of such exceptions will prove that they are not merely capricious, but have a rule or principle of their own. It might also tend to prevent vagueness and confusion in such an inquiry, to distinguish between idioms current at the time and idioms of the particular writer. This distinction, however, although real and important, cannot be always accurately observed; partly from our ignorance of the spoken language, and partly because we often cannot tell with certainty how much is due to the genius of a writer, and how much to the habit of his age. In the unfixed state of the Attic dialect, some forms or modes of expression, such as the use

¹ It makes no difference that the plural form in *s* was derived from the Northern English dialect. The confusion existed, and the necessity of clearing it determined

the later usage.

² For other instances of Elizabethan freedom, see Mr. Abbott's 'Shakespearean Grammar.'

of the article for the relative, may have been still current in common speech which were afterwards thought to be peculiar to an Epic or Lyric style. And there are probably others which, though passing out of use, were familiar to the hearers of poetry, and from which the 'modern' poet occasionally selected. In the manner of such selection, and in the modification of the selected forms, the characteristic qualities of an author are sure to appear. This is seen chiefly in the general colouring of the language and the choice of words, but is also perceptible in peculiarities of grammatical structure.

§ 2. Sophocles is distinguished in point of syntax from other contemporary writers chiefly by his noble sense of harmony, and by the combination of extreme refinement with moderation and simplicity. He is, to borrow a phrase from Aristotle, *ὁμαλῶς ἀνώμαλος*:—the first equable writer of the reflective age; for Herodotus, as already noticed, is essentially of an earlier type. The incipient logical analysis, and ethical and political thought, and also the love of condensation, which have such strange effect in the intricate or knotted constructions of Thucydides, are present in Sophocles, and are often in him a cause of uncertainty, but never of harshness. He has neither the ruggedness of Aeschylus, nor the strained ingenuity of Pindar. Like all the greatest writers, he can only be partially studied by the light of his age: he has characteristics of his own, which are best seen by comparing him with other great masters of language in different ages. In the absolute subordination of every tone and emphasis to the dominant feeling, and the perfect adaptation of the language to the degree of tenderness or sternness, of passion or coldness, which is required by the situation, he resembles Virgil and Goethe, and those parts of Shakespeare in which his exuberant invention is most under control. This power of moderation adds greatly to the effect of pathos, in which Sophocles is unsurpassed.

§ 3. The peculiarities of structure in the lyric passages of Sophocles are not essentially different from those in the dialogue. The influence of the earlier lyric poetry is more perceptible in them, just as reminiscences of Homer occur chiefly in the long speeches, and especially in narrative. But both the Epic and Lyric elements, as well as that of common speech, are present everywhere, and are so blended by the poet's art that any broad line of distinction would be illusory. Even the Doric dialect, the traditional vehicle of lyric expression, is only partially assumed, and hardly interferes with the harmony of the general effect. In the following digest of idioms it has been thought sufficient to denote, by the letters 'lyr.' prefixed, examples taken either from the choral odes or from other lyrical passages. We may therefore here observe the chief particulars in which these differ from the *senarii* in point of syntax. They are mostly differences of degree. The spirit of fanciful association is more active, and more apt to usurp the place of conventional use. The concentrating effort is more intense, recalling in some passages the spirit of Hebrew poetry. There is more of rapid and abrupt transition, more of substitution

and inversion, of redundancy and deficiency. The article is often omitted; prepositions are often added pleonastically. The stress of lyric feeling is combined with the elevation of poetic thought. And the language varies from great simplicity to great complexity, and from the most perfect serenity to the most highly-wrought excitement.

§ 4. Peculiarities of grammatical structure in Sophocles may be studied under the following heads:—

A. Words and simple constructions : i.e. relations of words in a simple sentence.

B. Compound constructions (relations of words in a compound sentence), including:—

(1) Correlation of clauses.

(2) Subordination of clauses.

C. Rhetorical artifices, or figures of speech.

The uses included under each of these heads may be arranged as follows:—

A. 1. Cases of Nouns.

2. Prepositions.

3. Gender and Number.

4. Article and Pronoun.

5. Adjectives.

6. Adverbs.

7. Particles.

8. Voices and Tenses of Verbs.

B. 1. Apposition.

2. Epexegetis.

3. Asyndeton.

4. Attraction.

5. Moods of Verbs.

6. Anacoluthon.

7. Double and Feeble Constructions.

8. Parataxis, or Coördinate Structure.

C. 1. Oxymoron, or Verbal Contrast.

2. Prolepsis, or Anticipation.

3. Ellipse and Pleonasm.

4. Order of Words and Emphasis.

5. Indirect Expression.

6. Condensed Expression.

7. Tautology and Repetition.

8. Lyrical and Epic Forms.

9. Colloquialisms.

§ 5.

A. I. CASES OF NOUNS.

Comparative philology has made familiar the law of decay and regeneration in language, by which inflexions gradually lose their meaning and are replaced by other elements. This process is accompanied by the tendency to analytical expression, which makes the meaning of terminations and prefixes more explicit by the use of auxiliary words. The history of the case-endings affords a striking exemplification of this law. In English, as in most modern languages, there are at most two oblique cases, the possessive and objective, and of the latter the pronouns alone retain the inflexion. The possessive expresses only one relation, and the objective can hardly express more than one without leaning on a preposition. Sanskrit has the accusative, genitive, dative, instrumental, locative, and ablative. The Greek language retains traces, in the locative adverbs, of an almost equal number of cases, and each of the three remaining cases expresses a variety of relations, which in the earlier literature were more vividly conceived than in the more conventional usage of later times. It would be instructive to study the gradations of the change from Homer downwards, through the earlier and later Attic, the common dialect and the Byzantine period, to modern Greek. The dying vigour of the old forms would be seen to revive and grow again from time to time. 'Experiments' more or less conscious sprang up and withered, before the prevailing habit was finally determined. Opposite tendencies are seen working together: the preposition being sometimes inserted as well as sometimes omitted unexpectedly. In this process, as in every important modification of language, the poetic instinct plays an active part. More conscious than other men of implicit meanings and connections of words, the poet gives new life to the decaying forms. All poetry abounds with novel modes of speech, from which common language selects what is most in accordance with prevailing tendencies and most suitable for use. That the case-endings still retained much of their force in the old Attic is evident from the language of Thucydides. The poet seizes this instrument of condensed expression and strives to multiply it, partly by reverting to earlier modes, but chiefly through analogical and metaphorical applications. The exact intention in each instance is not always easily determined. It was no doubt felt but could not have been explained by a contemporary Greek.

Even in English, where the limits of the experiment are so narrow, there have been similar attempts to extend the use of the cases. Thus the remote object is often expressed without a preposition by a second objective case which thus performs the function of a dative, and there are many instances in the Elizabethan poets of a sort of *dativus ethicus*. E. g. 'A' would manage you his piece thus,' 'A good sherris-sack . . ascends me into the brain,' etc.

§ 6. The question as to the origin of inflexions has little direct bearing on the present subject. Although the theory that derives the cases

from relations of place is most in accordance with the analogy of language—which seems to proceed, like the other phenomena of thought, from without inwards,—and is probably true, yet this account of the cases, in the later state of language which is alone known to us, affords hardly any help in determining the multifarious and anomalous relations which in the course of ages have grown up around them. And could it be shown that the function of each case was in the beginning simple and definite, and not rather tentative and vague, yet they have not reached the position in which we first find them without many cross-influences which are hard to investigate. Reflections from other relations, the exigencies of growing expression, and the re-action of different uses upon each other, have woven a sort of tangle, in which the eye can hardly follow any branch to its origin. Hence, while the distinction between external and internal relations may afford a principle of classification, which accords in some degree with changes actually observed, this is not to be supposed equivalent to the distinction between earlier and later modes in the period under discussion. There are further differences which it may be useful to bear in mind. In attempting to analyse the uses which are actually found, it is important to recognize the difference between the metaphysical analogy which has suggested certain constructions, and the rule of usage to which they tend to conform, and, thirdly, the generalization of them which is made by the grammarian. And it may be observed, in passing from this part of the subject, that many things are determined by use, quite regularly, of which no metaphysical explanation can be given, and which can hardly be reduced to a general principle.

§ 7.

THE GENITIVE.

The genitive has two main significations, which are clearly distinguished, although in some instances they pass into each other, the ablative and the attributive. The former is gradually discarded, except with prepositions, and the case more and more assumes the character, to which it has been thought to owe the name *γενική πτῶσις*, denoting the kind to which a thing belongs, and thus tending always to express the wider of two conceptions. The connection between the governing noun, and the noun in the genitive by which it is included or determined, is sometimes so indefinite as to be extremely difficult to analyse.

Common uses of the genitive are—

a. Ablative. 1. 'From.' 2. 'Away from.'

β. Attributive.

1. Possessive or descriptive.

2. Objective.

3. Expressing simple relation, meaning 'in respect of.'

4. Absolute.

- γ. Intermediate (explicable with reference to either of the two former uses).
1. Derivative.
 2. Comparative.
 3. Genitive of material or contents.
 - 3 *a.* Partitive and Privative.
 4. Expressing Perception.
 5. Temporal.
 6. Appositional.
 7. Combined uses.

It will be convenient to arrange under the above headings the characteristic or exceptional uses of the genitive in Sophocles. It may be observed that nearly all of them are retained in later Greek with the support of prepositions.

- § 8. *a.* 1. The use of the genitive to denote the origin of motion is retained by Sophocles (in common with the other tragedians) from the earlier poets.

O. T. 151. *lyr.* τᾱς πολυχρύσου | Πυθῶνος ἀγλαὰς ἕβας | Θήβας—‘That camest from the golden shrine of Delphi to glorious Thebes.’ O. C. 572. καὶ γῆς ὁποίας ἦλθον—‘And from what land I came.’ El. 78. καὶ μὴν θυρῶν ἔδοξα προσπόλων τινὸς | ὑποστενούσης ἔνδον αἰσθέσθαι—‘And from the doors I seem to perceive the cry of some hand-maid moaning within.’ Here the genitive marks the place from which the sound is heard to come. The notion ‘within’ is added afterwards. Ib. 324. ὥς δόμων ὀρώ . . | Χρυσόθεμιν . . ἐντάφια | . . φέρουσαν. Ib. 1139. οὐτε παμφλέκτου πυρὸς | ἀνείλομην, ὥς εἰκός, ἄθλιον βάρος—‘Nor out of the blazing fire did I gather, as is meet, the sad burden.’ Ant. 1008. μυδῶσα κηκὶς μηρίων ἐτήκετο—‘The dank humour wasted off the thigh-bones.’ Aj. 1148. μικροῦ νέφους τάχ’ ἄν τις ἐκπνεύσας μέγας | χειμῶν. Tr. 781. κόμης δὲ λευκὸν μνέλον ἐκράινει—‘Rains forth the white marrow from the hair.’ ἐκ in composition here assists the construction.

O. T. 808. ὄχον παραστείχοντα τηρήσας μέσον | κᾶρα διπλοῖς κέντροισί μου καθίκετο—‘From his chariot watching me as I was passing by he smote me full upon the head with the double goad.’ The genitive is to be connected equally with τηρήσας and καθίκετο, and in its relation to both is nearly=ἐξ ὄχου. So the locative adverb πλευρόθεν=ἐκ πλευρᾶς, Tr. 938.

2. The notion ‘from,’ easily passes into that of separation from, which occurs in a few passages: e. g. in

O. T. 1522. ἔλῃ μου—‘Take away from me.’ Ib. 762. τοῦδ’ ἀποπτος ἀσπεως—‘Out of sight, away from this city.’ The case is partly governed by ἀπό in composition. There is probably an extension of the same analogy in El. 159. *lyr.* κρυπτᾷ τ’ ἀχέων ἐν ἡβᾳ | ὀλβιος—‘Happy, in that his youth is hidden out of the way of sorrow.’ Cp. however *infr.* γ. 3. *e.*

§ 9. β. Attributive uses.

1. The possessive genitive, 'of' or 'belonging to,' describes or defines the word with which it is in regimen. It has sometimes the force of an adjective rather than of the case of a noun.

a. O. C. 447. γένους ἐπάρκεσιν—'The help of kindred,' i. e. the help which kindred gives. El. 162. lyr. Διὸς εὐφροني βήματι—'With auspicious movement prospered of Zeus.' Ant. 153. lyr. ὁ Θήβας ἐλελίχθων Βάκχιος—'Bacchus who belongs to Thebes and shakes the ground,' or, 'Bacchus, the earth-shaking God of Thebes.' O. C. 945. γάμοι | . . ἀνόσιοι τέκνων—'The unholy union of a child (with a parent).' El. 19. μέλαινά τ' ἄστρον ἐκλέλοιπεν εὐφρόνη—'And Night with her stars is vanished,' (i. e. = εὐφρόνη ἀστερόεσσα.) O. C. 1325. ἄγω τὸν Ἄργους ἄφοβον ἐς Θήβας στρατόν, (where, however, there seems to be a reflection from the ablative use)—'I lead the dauntless army of Argos (or from Argos) to Thebes.' Phil. 43. φορβῆς νόστον—'A foraging expedition.' Ib. 104. ἰσχύος θράσος—'Boldness relying upon strength.' Aj. 356. lyr. γένος ναῖας ἄρωγόν τέχνας—'Ye whose aid consists in maritime skill.'

- b. This genitive of definition sometimes bears a strong emphasis, and is the predicate of a sentence.

O. T. 411. ὥστ' οὐ Κρέοντος προστάτου γεγράφομαι—'And so I will not be enrolled the client of Creon.' O. C. 107. ἴτ' ὃ μεγίστης Παλλάδος καλούμεναι—'Come, Athens, the city called by the name of mightiest Pallas.' Ant. 738. οὐ τοῦ κρατοῦντος ἡ πόλις νομίζεται—'Is not the city held to be a possession of the ruler?' Phil. 73. τοῦ πρώτου στόλου.

- c. The same use occurs in simile and metaphor.

(1) With ὥς; Ant. 256. λεπτὴ δ' ἄγος φεύγοντος ὥς . . κόνις—'But a few thin grains of dust, as from one who shuns the curse:' or ὥστε; Tr. 767. προσπτύσσεται | πλευραῖσιν ἀρτίκολλος ὥστε τέκτονος | χιτῶν—'The robe clung fast, moulded to his form in every limb, as by the hand of a statuary.'

(2) Without the adverb of comparison.

Ant. 114. lyr. λευκῆς χιόνος πτέρυγι—'With plumage white as snow.' Ib. 423. πικρὰς | ῥριθὸς ὀξύν φθόγγον—'A sharp cry, like that of the bird in the bitterness of sorrow.'

- d. To this head may be referred what has been called the subjective use of the genitive, expressing 'felt by,' 'belonging to as a feeling.'

Tr. 106. lyr. οὐποτ' εὐνάζειν ἀδακρύτων βλεφάρων πόθον—'Never allows the longing of her eyes to rest, or wipes away her tears;' βλ. π. i. e. 'the longing that her eyes feel.' Cp. O. C. 729.

2. The objective use, 'towards,' 'regarding,' occurs (a) with nouns.

Tr. 42. ὠδῖνας αὐτοῦ—'Anxieties regarding him.' Ib. 250. τοῦ λόγου . . φθόνον. O. C. 558. πόλεως . . προστροπήν—'A supplication addressed to the city.' Tr. 110. lyr. εὐμναστον ἀνδρὸς δέμα

φ. ὁδοῦ—'Mindful fear for her husband regarding his journey.' Where *ἀνδρός* may be partly governed by *εὐμναστον*, and ὁδοῦ is added in explanation of *ἀνδρός*. In O. T. 1200. *lyr. θανάτων δ' ἐμᾷ χώρᾳ πύργος ἀνέστα*, *θανάτων* is genitive of the object. O. C. 466. *καθαρμὸν τῶνδε δαιμόνων*. Phil. 17. *ἡλίου ἐνθάκησις*—'A chance of sitting in the sun.'

(δ.) And once with a relative and verb.

O. C. 355. *ἃ τοῦδ' ἐχρήσθη σώματος*—'The oracles that were given regarding me.'

3. Expressing mere relation='with respect to.' The genitive is sometimes made to indicate an indefinite connection, which no single word exactly supplies. This may be viewed as the most abstract meaning of the case, in which all specialty of meaning is lost.

O. C. 436. *οὐδείς ἔρωτος τοῦδ' ἐφαίνεται ὠφελῶν*—'When I desired this, I found no helper.' Ant. 1194. *τί γάρ σε μαλθάσσοιμ' ἂν ὦν ἐς ὕστερον | ψεύσται φανούμεθ'*—'For why in addressing thee should I use soft words, wherein I shall hereafter be found to have spoken falsely?' O. C. 647. *δώρημα τῆς ξυνουσίας*—'A gift, in respect of (or, implied in) your dwelling with us.' Ant. 1265. *lyr. ὦ μοι ἐμῶν ἀνολβα βουλευμάτων*—'Alas, misery in regard to my counsels!' or, 'Alas, me! for the results of my counsels.' The expression seems to be a confusion between *ὦμοι ἐμῶν βουλευμάτων*, *ὡς ἀνολβα* and *ὦμοι, ἀνολβα τὰ τῶν ἐμῶν βουλευμάτων*. In O. T. 728. *ποίας μερίμνης τοῦθ' ὑποστραφεῖς λέγεις*, the genitive seems to be in a double construction; (1) genitive of relation after *λέγεις*, and (2) genitive of cause with *ὑποστραφεῖς*. (Cp. p. 15. γ. 1. d.) El. 1078. *lyr. τοῦ θανείν προμηθῆς*. Ib. 1096. *lyr. τῶνδε φερομένων ἄριστα*. So with the apparent ellipse of *περί*. [Cp. Hdt. iv. 142.] El. 1154. *ἧς ἐμοὶ σὺ πολλὰκίς | φήμας λάθρα προὔπεμπες ὡς φανούμενος | τιμωρὸς αὐτός*—'Of whom you oftentimes sent me secret messages, how that you would yourself appear as the punisher.'—Where the construction is aided by *τιμωρός*. Phil. 439. *ἀναξίου μὲν φωτὸς ἐξερήσομαι*. El. 317. *τοῦ κασιγνήτου τί φῆς, ἤξοντος, ἢ μέλλοντος*; O. C. 661. *κείνοις δ' ὥσως κεί δειν' ἐπερρώσθη λέγειν | τῆς σῆς ἀγωγῆς*—'And though they have been emboldened to speak high words of fetching you away.' Ib. 513. *lyr. (ἐραμαι πυθέσθαι)—τὰς δειλαίας ἀπόρου φανείσας | ἀλγηδόνας*—'Respecting that unhappy sorrow that came without remedy.' Aj. 771. *Δίας Ἀθάνας*. Ant. 1182. *κλύουσα παιδός*.

4. Genitive absolute.

a. When the noun is verbal, there is sometimes an ellipse of the participle.

O. T. 1260. *ὡς ὑφ' ἡγητοῦ τινός*—'As if following some guide.' O. C. 1558. *ὑφ' ἡγητῆρος οὐδενὸς φίλων*, sc. *ἄνθρωπος*—'With no one of his friends for guide.'

b. Conversely where the participle is used almost as a noun, the subject seems to be omitted.

O. T. 629. οὔτοι κακῶς γ' ἄρχοντος—'Not when the ruler rules badly.'

- c. Sometimes the genitive absolute is mixed with other uses of the genitive.

O. T. 1006. σοῦ πρὸς δόμους ἐλθόντος εἰ πράξιμι τι—'That I might get some advantage from you, when you come home.' σοῦ genitive of cause: σοῦ ἐλθόντος gen. abs. El. 1485. τί γὰρ βροτῶν ἂν σὺν κακοῖς μεμιγμένων | ἀνῆσκειν ὁ μέλλων τοῦ χρόνου κέρδος φέροι—'He of mortals who delays death, when mortals are entangled in woes.' Tr. 703. ἀναξέουσι—ἀφροί, γλαυκῆς ὀπώρας ὥστε πίονος ποτοῦ | χυθέντος ἐς γῆν Βακχίας ἀπ' ἀμπέλου—'As from the rich draught of the blooming vintage, when this is poured to earth from Bacchus' vine.'

- § 10. γ. Intermediate uses of the genitive, which cannot be certainly referred to either of the former heads, and in many cases have associations derived from both.

1. Genitive of derivation. 'Springing from.'

- a. In the literal sense of generation.

El. 341. οὔσαν πατρὸς οὗ σὺ παῖς ἔφυσ. Phil. 3. κρατίστου πατρὸς . . τραφεῖς. Ant. 38. ἐσθλῶν κακῇ—'Degenerate daughter of a noble house.' O. C. 1323. τοῦ κακοῦ | πότμου φυτευθεῖς—'Begotten by adversity;' 'heir to adversity.' Ib. 1378. εἰ τυφλοῦ πατρὸς | τοιῷδ' ἐφύτον—'Since ye were such sons of a blind father.'

- β. 'Coming from,' as a source. (Cp. a. i. p. 11.)

Tr. 765. ὅπως δὲ σεμνῶν ὀργίων εἰδαίετο | φλῶξ αἵματηρά—'And when from the dread sacrifice blazed the flame mingled with blood.' O. T. 1012. ἧ μὴ μῖασμα τῶν φυτευσάντων λάβῃς—'Lest you should contract a pollution derived from your parents?' Ib. 991. τί δ' ἔστ' ἐκείνης ὑμῖν ἐς φόβον φέρον—'And what is there coming from her that gives you cause to fear?' Tr. 203. 4. ὥς ἄελπτον ὅμμι' ἐμοὶ | φήμης ἀνασχὼν τῇσδε νῦν καρπούμεθα—'As we now enjoy a glad vision un hoped for by me to which this report gives rise.' Ant. 1017. πλήρεις ὑπ' οἰωνῶν τε καὶ κυνῶν βορᾶς | τοῦ δυσμῶρος πεπτῶτος Οἰδίπου γόνου—'Infected through dogs and birds devouring of the unhappy fallen son of Oedipus.' Where the gen. γόνου is derivative after πλήρεις and also partitive with βορᾶς.

Under this head or some other must be included the genitive of that from which a change is made. El. 1262. μεταβάλοιτ' ἂν ὦδε σιγὰν λόγαν. Aj. 208, 9. τί δ' ἐνήλλακται τῆς ἡμέρας | νύξ ἦδε βάρος;

- c. Closely allied to the above is the genitive of the cause or agent, which occurs in Homer, and is also freely used by Euripides; (e. g. Or. 497. πληγείς θυγατρὸς τῆς ἐμῆς ὑπὲρ κάρα.)

Tr. 267. ἀνδρὸς ὡς ἐλευθέρου | ῥαίοιτο—‘How he was maltreated by a freeman.’ Ib. 112. lyr. ὥστ’ ἀκάμαντος ἢ Νότου ἢ Βορέα τις | κύματ’ . . ἴδου (cp. β. 1. c.)—‘As one may see waves driven by the unwearied south-west or north-east wind.’ El. 344. κείνης διδακτά. Aj. 807. φωτὸς ἠπατημένη.

- d. This appears to be the place for the genitive of the reason = ἔνεκα, which occurs in Sophocles, and more frequently in Euripides. [Cp. Thuc. ii. 62. χαλεπῶς φέρειν αὐτῶν : vi. 38. ὦν δρᾶ, κ.τ.λ.]

O. T. 1478. καὶ σὲ τῆσδε τῆς ὁδοῦ | δαίμων ἄμεινον ἢ ’μὲ φρουρήσας τύχοι—‘And in reward for bringing them may the deity guard thee better than he has guarded me.’ El. 626. θράσους τοῦδ’ οὐκ ἀλύξεις—‘For this insolence you shall not escape.’ Ant. 1074. Aj. 1116. τοῦ δὲ σοῦ ψόφου | οὐκ ἂν στραφείην. Fr. 630 (N.) ὁσμῆς ἔπως . . μὴ βαρυνθήσεσθὲ μου. Also expressing purpose—Phil. 197. τοῦ μὴ πρότερον τόνδ’ ἐπὶ Τροίᾳ, κ.τ.λ.

2. In the use of the genitive to express comparison two peculiarities deserve to be noticed.

- a. When similar actions are compared, instead of inserting ἢ with the verb the subject or object of the action is put in the genitive. Comp. the Horatian instance, ‘Sanguine viperino cautius vitat’ (=cautius quam vitat sanguinem viperinum).

O. T. 467. lyr. ἂ. ἵππων σθεναρώτερον | φυγᾶ πόδα νωμᾶν—‘To ply in flight a swifter foot than (is plied by) stormswift steeds.’

- b. The genitive sometimes follows a verb in which some notion of comparison is implied.

Aj. 1357. νικᾷ γὰρ ἀρετῇ με τῆς ἔχθρας πολῦ.

3. Genitive of material or contents. ‘Consisting of’ or ‘full of.’

- a. The following instances are but slightly removed from ordinary use :—

O. C. 1599. ὑδάτων . . λουτρά—‘Water for purification.’ Ant. 1238. πνοὴν . . φοινίου σταλάγματος—‘His breath, a gory dew.’ Tr. 1260. χάλυβος λιθοκίλλητον στόμιον (cp. p. 12 β. 1. c.)—‘A bit of iron, fretted with points of stone.’ O. T. 83. πολυστεφής . . . δάφνης.

4. The partitive genitive (a) is often used where the nominative would express the same meaning with somewhat less of emphasis.

a. O. C. 868. θεῶν | ὁ πάντα λεύσσων ἥλιος. Aj. 541. προσπόλων ἄγ’ αὐτὸν ὅσπερ . . εὐθύνων κυρεῖς. Tr. 156. πνευμάτων οὐδέν.

- b. The genitive of nouns signifying a region or space has sometimes an indefinitely partitive meaning (as in the common use with adverbs)—‘somewhere in,’ ‘anywhere in.’

O. C. 694. lyr. οἶον . . γᾶς Ἀσίας οὐκ ἐπακούω—‘Such a thing as I do not hear reported of (as growing) anywhere in Asia.’ Aj. 659. γαίᾳς ὀρύξας ἔνθα μὴ τις ὄψεται—‘Having dug it in earth where none may see’ (where the order shows that γαίᾳς is only joined with ἔνθα by an after-thought).

- c. This is transferred to time.

O. C. 1138. *ἐς τὸδ' ἡμέρας*—‘To this point of time.’ (Eur. Alc. 9. alib.)

- d. And, metaphorically, to other relations. [Hdt. iii. 146. *ἐς τοῦτο ἀφροσύνης ἀπικόμενος*.]

El. 922. *οὐκ οἶσθ' ὅποι γῆς οὐδ' ὅποι γνώμης φέρει*—‘You know not whither, or to what thoughts you are borne away.’ Ib. 1174. *ποῖ λόγων ἀμηχάνων ἔλθω*—‘Where speech is impossible, what shall I say?’ In Aj. 731. *δραμοῦσα τοῦ προσωτάτῳ*, the partitive form of expression which is similar to *λέναι τοῦ πρόσω, ὑπάγειν τῆς ὁδοῦ*, &c., has been retained, but the meaning is lost. ‘And strife having run to the furthest extreme.’ But see below, 5 d.

- e. The notion of hitting, lighting upon, and aiming at, may also have arisen out of the partitive use. Hence the genitive after *τυγχάνειν, κυρεῖν, λαγχάνειν*, &c. The same analogy affords an explanation of the genitive in such cases as the following:—

El. 869. *οὔτε του τάφου ἀντιάσας*—‘Neither having received any burial.’ (Cp. the Homeric *ἀρνῶν κνίσσης . . . ἀντιάσας*. Il. 1. 67.)

El. 1451. *φίλης γάρ προξένου κατήνυσαν*—‘They found a loving hostess at their journey’s end.’

- f. After privative adjectives the genitive has an epexegetic force, defining further the meaning of the privative word.

O. C. 1519. *γῆρας ἄλνπα*—‘Undisturbed by age.’ Ib. 1521. *ἄθικτος ἡγητήρος*—‘Without the hand of a guide.’ El. 1002. *ἄλνπος ἄτης*. Ib. 1214. *ἄτιμος . . τοῦ τεθνηκότος*. O. C. 1383. *ἀπάτωρ ἐμοῦ*—‘Unfathered by me.’ Ib. 1722. lyr. *κακῶν . . δυσάλωτος*—‘Exempt from liability to ill.’ Ib. 1719. lyr. *πατρός ὧδ' ἐρήμας*—‘Who have lost a father.’ O. T. 885. lyr. *δίκας ἀφόβητος*—‘Without fear of justice.’ Tr. 23. *ἀταρβῆς τῆς θέας*—‘Untroubled at the sight.’ El. 232. lyr. *ἀνάριθμος ὧδε θρήνων*. Ib. 243. lyr. *γονέων ἐκτίμους*, i. e. *ἕξω τοῦ τιμᾶν τοὺς γονέας*—‘From honouring my parents.’

5. The genitive of perception is used (a) *πρὸς τὸ σημαίνον*, with words not usually supposed to be followed by the genitive.

Phil. 715. lyr. *ὅς μὴδ' οἰνοχύτου πάματος ἥσθη*—‘Who has not known the pleasure of a draught of wine.’

- b. By a condensation, the remote object of perception assumes the case of the immediate object.

Ant. 1182. *κλύουσα παιδός*—‘Hearing of her son.’ (But cp. supr. p. 13, β 3.)

- c. There is an extension of the use of the genitive with impersonal verbs of sensation (cp. *ᾶζει*) in—

Ant. 1209. *τῷ δ' ἀθλίας ᾶσημα περιβαίνει βοῆς*—‘There comes about him the dim sound of an exceeding bitter cry.’

- d. To this head may perhaps be referred—

Aj. 731. *δραμοῦσα τοῦ προσωτάτῳ*—‘After verging on extremes,’ lit. ‘having touched or trenced upon the furthest limit in its

course (*ἐφαψαμένη*). The genitive, as distinguished from the accusative, marks that the limit was touched but not passed. (Cp. *supr.* p. 16, 3. *d.*)

5. The genitive of time is not peculiar to Sophocles. It describes a time which is not exactly defined. [*Hdt.* iii. 134. *ὀλίγου χρόνου*, *Thuc.* v. 14. *ὀλίγων ἐτών.*]

Tr. 173. *χρόνου τοῦ νῦν παρόντος*—‘At the present time.’ Aj. 285. *ἄκρας νυκτός*—‘At midnight.’ Ib. 21. *νυκτός . . τῆσδε*—‘In the past night.’ (Cp. ‘To-night,’ *Shak.* J. C. ii. 2, M. of V. ii. 5.) O. C. 397. *βαιοῦ κοῦχί μυρίου χρόνου*—‘In a little time, not very distant.’ Ib. 821, El. 477. *οὐ μακροῦ χρόνου*—‘Before long.’

6. There is a use, not easily brought under any of the preceding heads, in which the genitive and the governing noun are co-extensive, and only present different aspects of the same notion. By this means both words receive an emphasis.

O. T. 1474. *τὰ φίλτατ’ ἐκγόνου ἐμοῖν*—Ant. 1209. *τῷ δ’ ἀθλίας ᾄσημα περιβαίνει βοῆς*—‘There comes about him the dim sound of a lamentable cry.’ El. 758. *μέγιστον σῶμα δειλαίας σποδοῦ*—‘The poor dust, his mighty frame.’ O. C. 923. *φωτῶν ἀθλίων ἐκτήρια*—‘Hapless suppliant beings.’ Ib. 1029. *τοσὴνδ’ ὕβριν . . τόλμης τῆς παρεστώσης τανῦν*—‘The great insolence which is manifested in your present daring.’ Phil. 81. *κτῆμα τῆς νίκης*—‘Victory as a possession.’

7. Two genitives are sometimes attached to the same word. Tr. 56, 7. *πατὴρ . . ὧν τοῦ, κ.τ.λ.* Ib. 109. *ἀνδρὸς δείμα φέρουσαν ὁδοῦ*. Cp. *infr.* p. 37, § 23, A 5 a.

§ 11.

THE DATIVE.

The dative, whether arising out of an original locative case or not, has three main significations, which cannot be further analysed in the existing language.

a. Locative, ‘In’ or ‘At.’

β. Case of the remote object, ‘To.’

This may be conveniently called the Dative of Reference.

γ. Instrumental, ‘With.’

- a. 1. The simply locative case, expressing ‘in or at a place,’ is no less frequent in the Tragedians than in Homer. Sophocles here as elsewhere condenses language by omitting the preposition, and preserving the independent meaning of the inflexion.

O. T. 20. *ἀγοραῖσι θακεῖ*—‘Is seated in the agora.’ Ib. 1266. *ἐπεὶ δὲ γῇ | ἔκειτο τλήμων*. El. 174. *lyr. ἔτι μέγας οὐρανῷ Ζεὺς*. Ib. 313. *νῦν δ’ ἀγροῖσι τυγχάνει*—‘He now chances to be in the fields.’ Tr. 100. *lyr. δισσαισιν ἀπείροις κλιθείς*—‘Situates in either mainland.’ (Cp. the Epic use of *κεκλιμένος* with the dative).

2. The locative meaning ‘in’ or ‘at’ is transferred to the expression (a) of a point of time.

- a. O. T. 156. ἡ περιτελλομένης ὥρας πάλιν—‘Or returning as the seasons come round.’ Ib. 198. τέλει γὰρ εἴ τι νύξ ἀφῆ—‘For if Night at her close leave aught’ (?). El. 194. οἰκτρὰ μὲν νόστοις αὐδὰ—‘Sad was thy voice at his return.’

- b. Also of a limit of time, (χρόνος=ἐν χρόνῳ).

Phil. 715. δεκέτι χρόνον—‘In a period of ten years.’ Phil. 721. πλήθει πολλῶν μηνῶν—‘In the fulness (or multitude) of many months.’ Ib. 598. χρόνον | τοσῶδ’.

Note that *a* and *b* are combined in—

O. C. 580. χρόνον μάθοις ἄν, οὐχὶ τῷ παρόντι που—‘In time you shall learn, not, I ween, at the present time.’ Where χρόνον means a limit of time, and τῷ παρόντι χρόνον, a point of time.

- c. Hence, by a further transference, the dative expresses occasion or circumstance.

O. T. 172 τόκοισιν—‘In child-bearing.’ O. C. 702. τις . . γήρα σημαίνων—‘One commanding in age,’ i. e. an aged commander. Ib. 880. τοῖς τοι δικάοις—‘In a just cause.’

3. The dative after words expressing motion has sometimes the force of the accusative with εἰς, and may be regarded as intermediate between the dative of place=‘in’ (*a*), and the dative of reference=‘to’ (*β*).

- a. Tr. 789. χθονὶ ρίπτων ἑαυτόν—‘Flinging himself upon the ground.’ Ant. 1236. ἤρεισε πλευραῖς . . ἔγχος (i. e. εἰς πλευράς)—‘He pressed the sword into his side.’ Aj. 240. κίονι δῆσας (= εἰς κίονα)—‘Having bound him ‘to’ (or ‘at’) a pillar.’ O. C. 483 τρὶς ἐννέ’ αὐτῇ κλῶνας . . τιθείς. Ib. 1690. κατὰ με φόνιος Ἀΐδας ἔλοι πατρί (?)—‘Let cruel Hades take me down to be with my father.’ Cf. the pregnant use of ἐν in O. T. 656, 7. ἐν αἰτία . . βαλεῖν.

- b. So, perhaps, in a metaphorical sense—

Tr. 940. αἰτία βάλοι κακῇ (= εἰς αἰτίαν)—‘Cast her into an evil reproach.’ (?) Ib. 597. οὐ ποτ’ αἰσχύνῃ πεσεῖ—‘You will never fall into disgrace.’ (?)

§ 12. β. Dative of reference.

The dative is used when something which is not the object of a verb is affected by the action either immediately or remotely.

1. Dative of immediate reference.

(The simplest form of this is the dative after verbs of giving, from which the name δοτική, *dativus*, is derived.)

Sophocles sometimes uses this dative in direct construction with a verb, where a preposition would be interposed by common usage.

Ant. 971. lyr. δισσοῖσι Φωεΐδαις | εἶδεν ἀρατὸν ἔλκος | τυφλωθέν—‘Saw the accursed wound of blindness which smote the two sons of Phineus.’ O. T. 165. lyr. ὀρνυμένας πόλει—‘Rushing against the city.’ (Cp. Aesch. S. c. T. 90. ὀρννται . . ἐπὶ πόλιν.) Ib. 1373. οἶν . . δυοῖν—ἐργ’ ἐστὶ . . . ἐργασμένα.—‘Against both of whom.’ O. C.

1673. lyr. ϕ τινι τὸν πολλὸν | ἄλλοτε μὲν πόνον ἔμπεδον εἴχομεν—‘For whom beforetime we gave our long assiduous labour.’ In Aj 37. ϕ ύλαξ ἔβην | τῇ σῇ πρόθυμος εἰς δδὸν κυναγία—‘I came on my way as a guardian watchful over thy chace,’ the dative depends on the whole phrase ϕ ύλαξ ἔβην . . πρόθυμος. And in El. 235. lyr. μὴ τίκτειν σ’ ἄταν ἄταις, there is the further notion of addition.

§ 13. 2. Dative of remote reference.

a. The simplest form of this use occurs in El. 496. lyr. μῆποθ’ ἡμῖν | ἀψεγὲς πελῶν τέρας | τοῖς δρῶσι καὶ συνδρῶσιν—‘That we shall never see a portent coming without harm to the murderers and their accomplices.’

b. This is sometimes so used as to be equivalent to *πρὸς* with the genitive. El. 442. σκέψαι γὰρ εἴ σοι προσφιλῶς αὐτῇ δοκεῖ | γέρα τὰδ’ οὖν τάφοισι δέξασθαι νέκυσ—‘Consider then whether the dead who is in his sepulchre is likely to receive this present kindly at her hand.’ προσφιλῶς αὐτῇ δέξασθαι = δέξασθαι πρὸς αὐτῆς, ὥστε προσφιλῶς ἔχιν πρὸς αὐτήν. In El. 226–8. lyr. τίνι γάρ ποτ’ ἄν, ϕ φιλία γενέθλα | πρόσφορον ἀκούσαιμ’ ἔπος; | τίνι φρονοῦντι καίρια; the dative seems to have nearly the force of *πρὸς τίνος*. (See under *f*.) Cp. the Scotch idiom ‘to ask at.’

c. The dative is sometimes construed with an adjective or substantive.

Tr. 140. lyr. τέκνοισι . . ἄβουλον—‘Without thought for his children.’ El. 1066. lyr. ϕ χθονία βροτοῖσι φάμα—‘Oh rumour that reachest mortals beneath the earth.’

d. Sometimes this case is only slightly different from the objective genitive.

Ant. 859. lyr. τοῦ τε πρόπαντος | ἀμετέρου πότμου κλειναῖς Λαβδακίδασι—‘Our lot,’ and so ‘the lot which fell on us,’ where we must supply ἡμῖν from ἀμετέρου.

e. Sometimes it expresses only a pathetic or personal feeling.

O.C. 962. ὅστις φόνους μοι καὶ γάμους καὶ συμφορὰς | τοῦ σοῦ διῆκας στόματος—‘Who hast uttered to my hurt.’ Tr. 541. ϕ πιστὸς ἡμῖν κἀγαθὸς καλούμενος—‘Our trusty Heracles, reputed a good man’ (ironical). In the first person singular this has often a precatory force (as in Greek generally). El. 1090. ζῶης μοι καθύπερθε . . ἐχθρῶν—‘I would pray that you may live higher than your enemies.’ O.T. 1512. νῦν δὲ τοῦτ’ εὐχεσθέ μοι—‘But I would have you pray this prayer.’ El. 144. τί μοι τῶν δυσφόρων ἐφίει; Ib. 887. εἰς τί μοι | βλέψασα θάλπει τῷδ’ ἀνηκέστω πυρί; In the second person, σοι nearly = the particle τοι. O.T. 708. οὐνεκ’ ἐστί σοι | βρότειον οὐδέν, κ.τ.λ.

f. Dative of the person concerned. ‘In relation to,’ ‘so far as concerns,’ sometimes with the notion of direct or indirect agency. [Cp. esp. Thuc. v. 30. ϕ τι οὔτε Σόλλιον σφίσιν ἀπέλαβον, κ.τ.λ. Hdt. iv. 142. ταῦτα μὲν δὴ Σκύθησι ἐς Ἴωνας ἀπέρριπται.]

O.C. 429. ἀνάστατος | αὐτοῖν ἐπέμφθην—‘For their part, I was

made an outcast,' Phil. 1030. καὶ τέθνηχ' ὑμῖν πάλοι—'And am long dead, so far as you are concerned;' Aj. 1128. τῷδε δ' οἴχομαι—'I am dead already, as concerns him.' El. 1152. τέθνηκ' ἐγὼ σοί—'I am dead in thee,' i.e. Death has destroyed the life that I had in thee. Ib. 226. τῖνι . . πρόσφορον ἀκούσαιμ' ἔπος, i.e. τίνος εἰπόντος. (But see above, p. 19, b.)

f. Dative of opinion = 'in the sight of,' 'in the judgment of.' (Cp. esp. Eur. Phoen. 495, 6. καὶ σοφοῖς | καὶ τοῖσι φαύλοις ἐνδὶχ', ὥς ἐμοὶ δοκεῖ.)

O. T. 8. ὁ πᾶσι κλεινὸς Οἰδίπους—'Oedipus, whom all account renowned.' O. C. 1446. ἀνάξια γὰρ πᾶσιν ἔσται δυστυχεῖν—'For all may see that ye deserve no ill.' Tr. 1071. πολλοῖσιν οἰκτρὸν. Ant. 904. καίτοι σ' ἐγὼ τίμησα τοῖς φρονούσιν ἐδ'—'And yet those who consider well will say I did honour thee.'

§ 14. γ. Instrumental dative.

1. The instrumental dative is extended to things which are only figuratively regarded as instruments.

El. 1295. γελώντας ἐχθροὺς παύσομεν τῇ νῦν ὁδῷ—'We will still the laughter of our enemies by this attempt.' O. T. 494. lyr. βασάνῳ | ἐπὶ τὰν ἐπίδαμον φάτιν εἴμ' Οἰδιπόδα—'I shall assail with proof the popular fame of Oedipus.' O. C. 1160. τί προσκρήζοντα τῷ θακήματι—'Urging what request by sitting there?' Aj. 946. lyr. ἀναλήτων | δισσων ἐθρόηςας ἄναυδον | ἔργον Ἀτρεΐδαν τῷδ' ἄχει—'By this cry of grief, you have given voice to the silent work of the cruel Atreidae.' Phil. 494. πολλὰ γὰρ τοῖς ἱγμένοις | ἔστελλον αὐτόν—'Often through those who came hither I moved him to make the voyage.' And with a curious ellipse or inversion, Ib. 1191. lyr. τί ῥέξοντες ἀλλοκότῳ γνώμα—'To do what (do you bid us) by a change of mind (in you)?'

2. The dative of manner, and that of the cause or reason, although not to be deduced from the instrumental dative, may most naturally be placed under this heading.

a. The dative of manner or condition is frequently used where a prose writer would have added a preposition, such as ἐν or σὺν.

El. 1212. οὐ δίκη στένω—'Do I not justly mourn?' Ant. 107. lyr. φῶτα βάντα πανσαγία—'Him who came in panoply.' Ib. 960. lyr. μαρίας | ψαύων τὸν θεόν—'That he was mad to tempt the god.' Ib. 1003. σπώντας . . ἀλλήλους φοναῖς—'Tearing each other in bloody fray.' Phil. 758. ἤκει γὰρ αὕτη διὰ χρόνου πλάνοις—'This wandering pain is come again after a pause.' Tr. 596. σκότῳ | κἂν αἰσχροῖα πράσσης—'If you do under concealment even what will not bear the light.' O. C. 548. lyr. νόμῳ δὲ καθάρως. O. T. 1339. lyr. ἔτ' ἔστ' ἀκούειν ἡδονῆ, φίλοι. Aj. 1094. δς μηδὲν ὦν γοναίσιν. In two instances this dative, by a somewhat forced construction, takes the place of a predicate. O. T. 908. lyr. κοῦδαμὸς τιμαῖς Ἀπόλλων ἐμφανῆς (i.e. ἐν τιμῇ ἀγόμενος)—'And nowhere is

Apollo manifestly held in honour,' (where, however, the construction is assisted by *ἐν* in *ἐμφανής*.) O. C. 278. *μοίραις ποιείσθε μηδαμῶς* (i. e. *π. ἐν μηδεμίᾳ μοίρᾳ γίγνεσθαι*—'Cause to be in no way respected.') In El. 47. *ἄγγελλε δ' ὄρκῳ προστιθείς, ὄρκῳ* may be explained as dative of manner, to which the participle is added epexegetically.

δ. The dative of the cause or reason—'by reason of'—which, as the generalized use of this case, may be compared with the genitive of relation (supr. p. 13), is very frequent in Sophocles, and occurs in Thucydides, e.g. vi. 31 sub fin. *καὶ ὁ στόλος οὐχ ἦσσαν τόλμης τε θάμβει καὶ ὀψεως λαμπρότητι περιβόητος ἐγένετο, ἥ στρατιᾶς, πρὸς οὗς ἐπήγεσαν, ὑπερβολῇ.* Ib. 33. *Ἐγεσταίων ξυμμαχία καὶ Λεοντίνων κατοικίσει.*

(1) Cause. Ant. 335. *lyr. χειμέριῳ νότῳ χωρεῖ*—'Goes, borne by the Southern blast.' Ib. 589. *lyr. Θρήσσαισιν ἔρεβος ὕφαλον ἐπιδράμη πνοαῖς*—'Courses o'er the dark depth, carried by the winds from Thrace.' Ib. 1234. *πατὴρ φυγαῖσιν ἤμπακ'*—'Missed his father, who fled forth.' O. T. 517. *λόγοισιν εἴτ' ἔργοισιν εἰς βλάβην φέρον*—'Tending to injury by words or deeds.'

(2) Reason. O. C. 387. *ἔγωγε τοῖς νῦν γ', ὦ πάτερ, μαντεύμασιν*—'Yes, surely, father, by reason of the late predictions.' Aj. 955. *τοῖσδε μαινομένοις ἄχεσιν.* El. 851, 2. *πανσύρτῳ . . αἰῶνι?* Tr. 755. *ἄσμενος πόθῳ.* O. C. 1265. *καὶ μαρτυρῶ κάκιστος ἀνθρώπων τροφαῖς | ταῖς σαῖσιν ἦκειν*—'I testify that I am proved the vilest of men, by reason of thy misery.' Ant. 391. *ταῖς σαῖς ἀπειλαῖς αἷς ἐχειμάσθην*—'Because of thy threats which stormed on me.' Ib. 691. *λόγοις τοιούτοις οἷς σὺ μὴ τέρψει*—'On occasion of such sayings as will be displeasing to thee.' (Cp. a. 2, c. p. 18.) Tr. 1127. *οὐ δῆτα τοῖς γε πρόσθεν ἡμαρτημένοις (σιγᾶν πρέπει)*—'Her former errors require not silence.' Phil. 1011. *ἀλγεινῶς φέρων | οἷς τ' αὐτὸς ἐξήμαρτεν, οἷς τ' ἐγὼ 'παθον*—'Full of vexation, because of his own errors and my wrongs.' El. 334. *οἷ' αὐτοῖς φρονῶ*—'What thoughts are mine by reason of the present state,' (unless *αὐτοῖς* here is masc.) Tr. 240. *εἰχαῖς*—'Because of his vow.'

§ 15.

NOMINATIVE AND ACCUSATIVE.

a. Pendent construction.

i. The 'nominativus pendens' is generally to be explained by anacoluthon—the movement of thought giving an unforeseen turn to the sentence.

O. T. 159–64. *lyr. πρῶτά σε κεκλόμενος . . προφάνητέ μοι*—'Calling first on thee—(I bid ye)—Appear.' Phil. 1385. *σοὶ που φίλος γ' ὢν, χά' λόγος τοιόσδε μου*—'Being thy friend,—my speech is friendly too.' So probably in O. T. 1354, 5. *lyr. τότε γὰρ ἂν θανών, | οὐκ ἦν φίλοισιν οὗτ' ἐμοὶ τασόνδ' ἄχος*—'For dying then—this grief had all been spared my friends and me!' (Cp. Hdt. ii. 66. *ταῦτα δὲ γινόμενα, πένθεα μέγала τοὺς Αἰγυπτίους κατα-*

λαμβάνει.) O. T. 1284. στεναγμός, ἄτη, θάνατος, αἰσχύνη, κακῶν | ὅσ' ἐστὶ πάντων ὄνόματ', οὐδέν ἐστ' ἀπόν—'Lamentation, misery, death, disgrace; whatever evil has a name, not one is wanting here.' In O. T. 1234. ὁ μὲν τάχιστος τῶν λόγων εἰπὲν τε καὶ | μαθεῖν, τέθνηκε θεῖον Ἰοκάστης κára—'To tell the briefest tale, Jocasta's royal head is sunk in death,' the apparent anacoluthon is accounted for by apposition. (See p. 57, B. 1 e.) And in O. C. 1150. λόγος δ' ὅς ἐμπέπτωκεν ἀρτίως ἐμοί, . . συμβαλοῦ γνῶμην—'A word has just fallen in my way, to which give heed,' there is an attraction of the antecedent. (P. 59 B. 4 a.)

2. A neuter word is often ambiguous between nom. and acc., or being primarily in one case, is to be resumed in the other.

O. T. 819. καὶ τὰδ' οὐ τις ἄλλος ἦν | ἡ 'γὼ 'π' ἐμαντῷ τάσδ' ἀράς ὁ προστιθείς—'And in all this it was I myself and no other that fixed these curses on myself.' Ib. 377. ᾧ τὰδ' ἐκπράξει μέλει. El. 74. τὸ σὸν μελέσθω βάντι φρουρήσαι χρέος. Ib. 466. τὸ γὰρ δίκαιον οὐκ ἔχει λόγον | δυοῖν ἐρίζειν, ἀλλ' ἐπισπύδων τὸ δρᾶν—'For in a just cause it is not reason that two should be contentious, but rather they should hasten to act.' Here the neuter may be the subject of ἔχει or the object of δρᾶν. O. C. 1424. ὁρᾷς τὰ τοῦδ' οὖν ὥς ἐς ὄρθον ἐκφέρει | μαντεύματα—'Do you see then how his prophecies go direct to their fulfilment.' τὰ μαντεύματα is accus. after ὁρᾷς, and nominative to ἐκφέρει. Phil. 863. lyr. τὸ δ' ἀλώσιμον ἐμᾷ φροντίδι, παῖ, | πόνος ὁ μὴ φοβῶν κράτιστος—'For, to my apprehension, my son, the toil that alarms not is the best.' τὸ ἀλώσιμον may be regarded either as accusative of respect, or nominative in apposition with the sentence. (Cp. O. T. 1234 quoted above.) El. 1071. lyr. τὰ δὲ πρὸς τέκνων διπλῇ φύλοπις οὐκέτ' ἐξισοῦται. Phil. 497. ἡ τὰ τῶν διακόνων, | ὥς εἰκός, οἶμαι, τοῦμὸν ἐν σμικρῷ μέρος | ποιούμενοι, τὸν οἴκαδ' ἤπειγον στόλον—'Or, as regards my messengers, as is most like, methinks, they little recked of me, but hastened on their homeward voyage.' τὰ τῶν διακόνων is either accusative of respect, or rather the subject of a clause for which the words τοῦμὸν . . στόλον are substituted.

§ 16.

β. ACCUSATIVE.

1. After verbs of motion.

- a. The accusative of motion to a place is used by Sophocles:—

O. T. 152. ἀγλαὰς ἔβας Θήβας—'Camest to glorious Thebes.' Ib. 761. ἀγρούς σφε πέμψαι κατὰ ποιμνίων νομάς—'To send him to the fields, and to the pastures of the flocks.' Tr. 58. θρώσκει δόμους—'Comes rushing to the house.'

- b. This seems to be used metaphorically in the expression:—

Aj. 1316. καιρὸν ἴσθ' ἐληλυθὼς (= ἐς καιρὸν)—'Know that thou art come in happy time.' Ib. 34. καιρὸν δ' ἐφήκεις. Cp. O. C. 1400. οἶον ἂρ' ὁδοῦ τέλος | Ἀργούς ἀφωρμήθημεν, (i. e. ἐς οἶον . . τέλος)—'Unto what a conclusion of our journey did we set forth

from Argos!' The construction is here assisted by the suggestion of *ὁδὸν ἀφωρμήθημεν*, in which *ὁδὸν* would be cogn. accus.

- c. 'Acc. of the sphere of motion,' signifying motion 'through' or 'over,' e.g. Aj. 30. *πηδῶντα πεδία*—'Bounding over the plain,'—and, with an apparent ellipse of the verb of motion, Ib. 877. *τὴν ἀφ' ἡλίου βολῶν | κέλευθον ἀνὴρ οὐδαμοῦ δηλοῖ φανείς*—'He has not been seen anywhere along the eastward path.' (i. e. *τὴν ἀφ' ἡ. β. κ. . . ἔρπουσιν ἡμῖν*.)
- d. Analogous to this last is the common accusative of a period of time. In O. T. 1137, *χειμῶνα . . ἤλαννον*, *χειμῶνα* though after *ἤλαννον* is still the accusative of duration of time. Sc. *χειμῶνα διάξοντα*. Cp. Hdt. vii. 50, 3. *ὥρην τε τοῦ ἔτεος καλλίστην πορευόμεθα*.

Note that *a* and *c* are combined in—

O. C. 1685. *τὴν ἀπῖαν γᾶν ἢ | πόντιον κλύδων' ἀλώμεναι*—'Wandering to some far land, or over the ocean-billow.'

2. The use of the accusative of the object is extended *πρὸς τὸ σημαίνόμενον*:—i. e. many verbs or verbal expressions acquire a transitive force which is not usually conceded to them: or a transitive verb acquires a second accusative.

- a. Accusative following an intransitive verb. The simplest case is that of the accusative after *λαχεῖν*, *τυχεῖν*, *αἰσθῆσθαι*, *πειράν*. [Cp. esp. Thuc. v. 17. *προῦθυμήθη τὴν ξύμβασιν*.]

O. T. 31. *θεοῖσι μὲν νυν οὐκ ἰσοῦμένον σ' ἐγὼ | οὐδ' οἶδε παῖδες ἐξόμεσθ' ἐφέστιοι*—'It is not that we hold thee equal with the gods that either I or these children besiege thy hearth.' *ἐξόμεσθ' ἐφέστιοι* = *ἰκετεύομεν*. El. 147. lyr. *ἐμὲ . . ἄραρεν φρένας*. Ib. 556. *εἰ δέ μ' ὦδ' αἰὲ λόγουσ' ἐξήρχες*. Aj. 191. lyr. *μή, μή μ' ἀναξ . . φάτιν ἄρη*. El. 98. lyr. *ὅπως δρῦν ὑλοτόμοι | σχίζουσι κᾶρα*. O. C. 583. *τὰ δ' ἐν μέσῳ | ἢ λῆσιν ἴσχεις ἢ δι' οὐδενὸς ποιεῖ*. El. 1377. *ἦ σε πολλὰ δὴ | ἀφ' ὧν ἔχοιμι λιπαρεῖ προὔστην χερί*—'I who oft honoured thee from what I had, coming before thee with unsparing hand.' Ant. 211. *σοὶ ταῦτ' ἀρέσκει, παῖ Μενεικέως Κρέον, | τὸν τῆδε δύσνον καὶ τὸν εὐμενὴ πόλει*—'Such is thy pleasure regarding him who is disloyal, and him who is loyal to this city' (= *οὕτω τάσσεις*, or the like). Aj. 136. lyr. *σέ μὲν εὖ πράσσοντ' ἐπιχαίρω*—'I rejoice in thy good fortune.' Phil. 1164. lyr. *πέλασσον . . πελάταν*. Ib. 1314. *ἦσθην πατέρα τε τὸν ἐμὸν εὐλογοῦντά σε*—'I was delighted by your praises of my sire.' El. 1456. *ἦ πολλὰ χαίρειν μ' εἶπας*—'You have given me great cause for gladness by your words.' See also O. T. 936. *τὸ δ' ἔπος οὐξερὼ τάχα | ἦδοιο μὲν, πῶς δ' οὐκ ἄν; ἀσχάλλοις δ' ἴσως*—'But, for the news which I shall quickly tell, you may well rejoice at it, yet perchance 'twill grieve you.'

- b. Second accusative after a transitive verb.

O. C. 113. *καὶ σὺ μ' ἐξ ὁδοῦ πόδα | κρύψον κατ' ἄλσος*.—i. e. 'Lead me out of the way and hide me in the grove.' *πόδα κρύψον* = *λάβρα ὑπέβαλε*. Tr. 1221. *τοσοῦτον δὴ σ' ἐπισκήπτω, τέκνον*—'This I enjoin on thee, my son (unless *τοσοῦτον* is an adverb).' El. 123.

lyr. τίνα . . τάξεις . . οἰμωγὰν . . Ἀγαμέμνονα ;—‘Why pourest thou this lament for Agamemnon?’ Phil. 1188. lyr. τί σ’ ἔρ’ ἐν βίῳ | τεύξω τῷ μετόπιν—‘What shall I now do with thee in what remains of life?’ Hence acc. after passive verb. Tr. 157. δέλτον ἐγγεγραμμένην | ξυνθήματα—‘A tablet written o’er with sentences.’

3. The subject of the infinitive or participle is sometimes placed in the accusative, even where it is the same with the subject of the principal verb, in cases where the same person is thought of with reference to different times or in different aspects.

O. T. 1512. εὔχεσθε . . ὑμᾶς κυρῆσαι,—*ὑμᾶς* is added for the antithesis, and the prayer is for the distant future. Tr. 706. ὁρῶ δέ μ’ ἔργον δεινὸν ἐξεργασμένην. She is contemplating her own case *quasi ab extra*. (Cp. Xen. Anab. iii. 1, 17.)

§ 17. 4. The ‘accusative of cognate signification’ or of ‘the inward object,’ in which the action of the verb is projected, and regarded as an object of the verb, is common in every period of Greek literature, but this idiom, like others, is extended by Sophocles.

- a. The accusative which specializes the mode of the action is not always, strictly speaking, of kindred signification to the verb.

Tr. 49. πολλὰ μὲν σ’ ἐγὼ | κατείδον ἤδη πανδάκρντ’ ὀδύρματα | τὴν Ἡράκλειον ἔξοδον γοωμένην—‘I have seen thee lamenting for the departure of Heracles in many tearful wailings.’ Ib. 562. τὸν πατρῶν ἠνίκα στόλον | ξὺν Ἡρακλεῖ τὸ πρῶτον εἶναι ἐσπόμην.—‘When as a bride I first followed Heracles by my father’s command.’ Phil. 151. lyr. φρουρεῖν ὅμῳ ἐπὶ σῷ μάλιστα καιρῷ—‘To watch carefully for what is most opportune for thee’ (or for thy time of advantage.) O. C. 449. καὶ σκῆπτρα κραίνειν—‘To rule with the sceptre.’ (Cp. Phil. 140. lyr. Διὸς σκῆπτρον ἀνάσσεται.) Tr. 996. βαρεῖαν | ἄψοφον φέρει βάσιν—‘They bear him heavily with noiseless tread.’ Ib. 1004. lyr. θαῦμ’ ἂν πόρρωθεν ἰδοίμην—‘I would hail him with admiration from afar.’

- b. This easily passes into the merely adverbial (or adverbiascent) use.

Ant. 1273. lyr. θεὸς . . μέγα βάρος μ’ ἔχων | ἔπαισεν—‘Took and smote me with mighty force.’ (See note *in loco*.) Tr. 982. βάρος ἀπλετον ἐμμένονεν φρήν—‘The thoughts of my keen heart become an infinite load.’ Phil. 1130. lyr. ἧ πον εὐειδὸν ὀρᾷς, κ.τ.λ.—‘Piteous must be thy gaze as thou beholdest.’ Aj. 687. ταῦτά τῇδέ μοι τάδε | τιμᾶτε—‘I would have you equal her in that obedience.’

The adverbial use of πάντα is especially frequent, e. g.

O. T. 904. lyr. Ζεῦ, πάντ’ ἀνάσσων—‘All-ruling Zeus;’ ib. 475. lyr.—and occurs in combination with a verbal noun (*ἐπιστήμη*). Tr. 338. τούτων ἔχω γὰρ πάντ’ ἐπιστήμην ἐγώ—‘For I have perfect knowledge of all this.’ Ant. 721. φῦναι τὸν ἄνδρα πάντ’ ἐπιστήμης πλέων—‘That a man should be full of universal knowledge.’

To this head (adverbial accusative) is probably also to be referred—

Ant. 340. lyr. ἰλλομένων ἀρότρων | ἔτος εἰς ἔτος—‘As the ploughs are driven, year after year.’ But cp. p. 23. c, d.

- c. Where a cogn. accusative would follow the active verb, the passive voice may have a *subject* of cognate signification, e. g.

Tr. 169. τοιαῦτ’ ἔφραζε πρὸς θεῶν εἰμαρμένα | τῶν Ἡρακλείων ἐκτελευτᾶσθαι πόνων—‘Such, he declared, was the consummation of the labours of Heracles appointed by the gods,’ i. e. ἐκ τῶν Ἡρ. πόνων γίνεσθαι τοιαύτην τελευτήν. [Cp. Thuc. v. 16. τὴν . . κάθοδον παρανομηθείσαν.]

Note also the cognate *verb*; i. e. a verb making explicit a notion belonging to the noun—

Tr. 620. Ἐρμού τήνδε πομπεύω τέχνην (πόμπιμον τ. ἐπιτηδεύω).
El. 406. πατρὶ τυμβεύσαι χόας (τυμβήρεις χ. χέαι). Aj. 1287. ἄλμα κουφιεῖν (κουφον ἄλμα ποιεῖν). Ant. 972. lyr. ἔλκος | τυφλωθέν (ἔλκος τυφλώσεως ποιηθέν).

- d. The accusative in apposition to the action, i. e. governed not by the particular verb, but by the general verbal notion, which it is intended further to define, is also common in Greek, especially in poetry. [There are two chief cases of this idiom, corresponding severally to a participial clause (ταῦτα ποιῶν) and to an infinitive with ὥστε (ὥστε ταῦτα ποιεῖν).] In Sophocles this use helps concentration, e. g.

O. T. 603. καὶ τῶνδ’ ἔλεγχον, τοῦτο μέν, κ. τ. λ.—‘And for proof of this, first of all,’ &c. : and is curiously applied in O. C. 1204. βαρέϊαν ἡδονὴν νικᾷτε με | λέγοντες—‘You overcome me by your words with a sad pleasure.’ Tr. 961. lyr. χωρεῖν πρὸ δόμων λέγουσιν, ἄσπετόν τι θαῦμα—‘They say that he comes before the palace, causing boundless wonder.’

The idiomatic ταῦτα (as in Ar. Nub. 319. ταῦτ’ ἄρ’ ἀκούσας αὐτῶν τὸ φθέγμ’ ἢ ψυχὴ μου πεποτᾶται, Ib. 353) is an example of this use.

Ant. 289. ἀλλὰ ταῦτα καὶ πάλοι πόλεως | ἄνδρες μόλις φέροντες ἐρρόθουν ἐμοὶ | κρυφῇ κἀρα σείοντες—‘But this was the meaning of those murmurs of malcontents in the city against me, who secretly shook the head.’ See also El. 591, 2, O. T. 605, Ant. 167.

4. The accusative of limitation.

The chief peculiarity to be noticed here is the idiomatic use of φύσιν: e. g. El. 1125. ἢ πρὸς αἵματος φύσιν—‘Or a blood relation by birth.’

- a. Emphatically after an adjective or adjectival expression.

Aj. 472. μήτοι φύσιν γ’ ἄσπλαγχνος ἐκ κείνου γεγώς—‘That being his son, I am not really a coward’ (though I have been treated as if I were). O. C. 270. πῶς ἐγὼ κακὸς φύσιν—‘How can I be proved a wicked man in my own character?’ (whatever may have been my deeds). El. 1023. ἀλλ’ ἢ φύσιν γε, τὸν δὲ νοῦν ἥσσω τότε.

- b. By a curious inversion, the predicate, of which φύσιν marks the

limitation, is attracted into the genitive after φύσιν. Such is the most natural explanation of—

Tr. 1062. γυνή δέ, θήλυς οὔσα, κοῦκ ἀνδρὸς φύσιν: i. e. the original thought was θήλυς οὔσα φύσιν, καὶ οὐκ ἀνήρ. But φύσιν being postponed, and the construction thus partially obscured, the sentence is continued as if the accusative had followed an active verb (e. g. ἔχουσα). In Aj. 760. ἀνθρώπου φύσιν βλαστῶν, the construction appears to be similarly modified from ἀνθρώπος φύσιν βλ., in which φύσιν would be the accusative of limitation. The case of φύσιν here may therefore be explained either as the accusative of limitation or as the cognate accusative.

§ 18.

A. 2. PREPOSITIONS.

The origin of the Preposition is later and less obscure than that of the cases; and was certainly connected with notions of place. In ἀντί, for instance, the process can still be traced from the locative case of a noun (cp. the French *en face*) of which the accusative appears in Homer, as in the phrase εἰς ἄντα, first to an adverb of place = ἄντην, and then to the prepositional use, which in the signification 'instead of,' passes out of the association of place.

As life and thought grew more complex, the variety even of local relations became greater than could be clearly expressed by the case-endings. Hence the preposition became more and more essential as a part of speech: the analytical mode of expression taking the place of the organic, or synthetical, by a process similar to that observable in the introduction of other auxiliary words, as in the σχῆμα Χαλκιδικὸν (ἐστὶν ἔχον, etc.) and the modern Greek substitute for the infinitive mood.

a. Sophocles still retains the old adverbial use in a few expressions:—
ἐν δέ—'And there.'

O. C. 55, 6. ἐν δ' ὁ πυρφόρος θεὸς | Τιτὰν Προμηθεὺς—'And there too is the God who brought the fire, Prometheus, Son of Earth.'
Ant. 420. ἐν δ' ἔμεστώθη μέγας | αἰθήρ. El. 713. ἐν δὲ πᾶς ἔμεστώθη δρόμος—where ἐν suggests also 'within.'

This passes from place to time. Cp. ἐνταῦθα=ἐν τούτῳ.

Tr. 206. ἐν δὲ κοινὸς ἀρσένων | ἔτω κλαγγά—'And at the same time let the men's shout therewith arise.'

ἐπί.

O. T. 181. lyr. ἐν δ' ἄλοχοι πολιαί τ' ἐπὶ ματέρες—'And wives there, and grey-haired mothers too.'

ξύν.

Aj. 959. ξύν τε διπλοῖ βασιλῆς—'And, with him, the two kings.'
Ib. 1288. σὺν δ' ἐγὼ παρών—'And with him I being present to help.'
El. 299. σὺν δ' ἐποτρύνει πέλας | ὁ κλεινός—'And with her, standing by, her notorious husband instigates her.'

ἀμφί.

Tr. 787. ἀμφὶ δ' ἐκτύπουν πέτραι.

On the other hand πρὸς, which appears as an adverb in

Aeschylus and in later writers (Plato, Aristoph.), is not so used by Sophocles.

- β. The feeling of the original meaning of the preposition appears also in the analytical use of compound verbs.

So in Phil. 320. *συντυχῶν κακῶν* | *ἀνδρῶν Ἀτρειδῶν*.—‘Having in like manner found baseness in the Atridae:’ *σύν* seems to recover the adverbial force. In O. T. 175. *ἄλλον δ’ ἂν ἄλλῳ προσίδοις*: Tr. 842. *lyr. μεγάλην προσορώσα δόμοις βλάβαν*: and possibly in Phil. 144. *lyr. ἴσως γὰρ τόπον ἐσχατιαῖς* | *προσιδεῖν ἐθέλεις*.—‘Methinks you would see the spot hard by the shore;’ the dative is partly governed by *πρός*.

- γ. The same cause accounts for the occasional admission of tmesis.

Ant. 432. *σὺν δέ νῦν* | *θηρώμεθ’*.—‘And we arrest her.’ Ib. 1107. *μηδ’ ἐπ’ ἄλλοισιν τρέπε*.—‘And do not give the task to others.’ El. 746. *σὺν δ’ ἐλίσσεται* | *τμητοῖς ἱμᾶσιν*.—‘And he is rolled along with the straps of the reins.’

In O. T. 27. *ἐν δ’ πυρφόρος θεὸς* | *σκήψας*.—‘And therewith, descending on the city, the fiery God,’ *ἐν* is still adverbial (supr. a), but so closely connected with *σκήψας* as to suggest *ἐνσκήψας*.

See also Philoctetes 817, 1158, 1177, 1207, in all which places there is tmesis of *ἀπό*.

- § 19. δ. The prepositional usage is less fixed than at a later time. Partly the conventional mode of expression has not been finally selected, and partly the relation to be expressed is more graphically conceived than in after use. This may be observed also in Herodotus, as compared, for instance, with Xenophon (Hdt. iv. 69. *κατὰ μὲν ἔκαυσαν Δρύμον πόλιν, κατὰ δὲ Χαράδρην*: ii. 91. *διὰ πάσης ἀγωνίης ἔχων*: viii. 74. *πρὸ . . χώρης μένοντας μάχεσθαι*.) It appears:—

1. In the expletive use of prepositions.

As the case is used without the preposition quasi-elliptically, so the preposition is sometimes added contrary to use, where such fulness of expression happens to be effective.

These opposite deviations arise from the same cause, viz. the comparative liveliness and freedom of the elements of language.

ἐν.

O. T. 1112. *ἔν τε γὰρ μακρῷ* | *γῆρα ξυνάδει*.—‘For both by reason of his great age he answers the description.’ Phil. 185, 6. *lyr. ἐν τ’ ὀδύναις ὁμοῦ* | *λιμῷ τ’ οἰκτρὸς*.

ἐπί.

Ant. 1141. *lyr. ἔχεται . . πόλις ἐπὶ νόσῳ*.—‘The city is plague-stricken.’ El. 237. *lyr. πῶς ἐπὶ τοῖς φθιμένοις ἀμελεῖν καλόν* = *τῶν φθιμένων*.—‘Is it well to be forgetful of the dead?’ Ib. 108. *lyr. ἐπὶ κωκυτῷ* = *κωκυτῷ*.—‘With wailing.’ Ant. 759. *ἐπὶ ψόγοισι*. Ib. 786. *lyr. καὶ σ’ οὗτ’ ἀθανάτων φύξιμος οὐδεὶς*, | *οὗθ’ ἀμερίων ἐπ’ ἀνθρώπων*.—‘And no one of the immortals can escape thee, no,

nor any in the number of short-lived men.' Tr. 981. lyr. *ἐπί μοι μελέῳ* | *βάρος ἄπλετον ἐμμέμονεν φρήν*—'But my hapless mind is brooding with an intolerable weight of care.' (This might have been expressed, though less forcibly, by the 'ethical' dative.)

ἐκ.

El. 780. *οὔτε νυκτὸς ὕπνον οὔτ' ἐξ ἡμέρας* | *ἐμὲ στεγάζειν ἡδύν*—'So that neither by night, nor out of the way of day, does sweet sleep cover me.' O. C. 250. *ἐκ σέθεν ἄντομαι*—'I entreat it of thee.' Ant. 95. *τὴν ἐξ ἐμοῦ δυσβουλίαν*, (cp. O. C. 453)—'My folly.'

διά.

O. C. 470. *δι' ὁσίων χειρῶν θιγών*—'In holy hands.'

κατά.

O. T. 1087. lyr. *κατὰ γνώμαν*—'In point of discernment.' Tr. 102. lyr. *κατ' ὄμμα*—'In respect of vision.'

παρά.

O. T. 612. *τὸν παρ' αὐτῷ βίοντον*—'His own life.'

πρός.

Ant. 919. *ἔρημος πρὸς φίλων*—'Deserted of my friends.' Tr. 1211. *ἀλλ' εἴ φοβεῖ πρὸς τοῦτο*—'But if you fear in this behalf.'

περί.

Phil. 621. *κεῖ τινος κήδει πέρι*. O. T. 707. *ὦν λέγεις πέρι*.

2. The same absence of fixity appears in the freer choice of prepositions, and in the occasional extension by analogy of idiomatic uses. Thus *ἐκ*, expressing the origin, is used of the agent or cause (cp. *ὑπό*).

Ant. 1219. *τάδ' ἐξ ἀθύμου δεσπότητος κελεύσασιν* | *ῥηθροῦμεν*—'We examined this as we were urged by our despairing lord, according to his bidding.' (Here the imperfect expression is supplemented by *κελεύσασιν*.) Ib. 1015. *καὶ ταῦτα τῆς σῆς ἐκ φρενὸς νοσεῖ πόλις*—'And this disaster of the city comes of thy mind.'

And with the slightly different notion of dependence—

O. C. 67. *ἐκ τοῦ κατ' ἄστυ βασιλέως τάδ' ἄρχεται*—'These parts are governed of the king in the city.' Ant. 63. *ἀρχόμεσθ' ἐκ κρείσσόνων*—'We are ruled by those who are stronger than we are.' O. C. 256. *τὰ δ' ἐκ θεῶν τρέμοντες*—'But fearing what the gods may do.' [Cp. Hdt. viii. 15. *τὸ ἀπὸ Ξέρξεω δειμαίνοντες*.]

ἐν of the instrument (cp. *διά*).

Ant. 961. *ἐν κερτομίῳ γλώσσῃς*—'With reviling tongue.' Tr. 887. *ἐν τομᾷ σιδήρου*—'By cutting with steel.'

ἐν of an occasion of stumbling (metaphorical).

Tr. 621. *οὐ σφαλῶ γ' ἐν σοὶ ποτε*. Cp. Aj. 1136.

ὑπό with genitive, expressing manner.

Tr. 419. *ἦν ὑπ' ἀγνοίας ὀράς*—'On whom you look with affected ignorance.'

ὑπό where we should expect *ἀπό*. O. T. 1131. *μνήμης ὕπο*—'At the suggestion of memory.'

ὑπό with dative of the instrument, as often in Homer.

O. T. 202. ὑπὸ σῶ φθίσσον κεραυνῶ.

ὑπό with the dative=ἐν μέσῳ, 'amidst,' 'half buried in.'

O. C. 673. χλωραῖς ὑπὸ βάσσαις—'In hollows of green glades.'

Ant. 337. περὶ ὑπ' οὔμασιν—'Passing over, half-buried in the surge.'

With similar picturesque force—

ἐκ='rising out of.' Tr. 780. ἀμφίκλυστον ἐκ πόντου πέτραν.

διά with the accusative has still in one instance the meaning of 'throughout.' Cp. Aesch. Suppl. 15. διὰ κῦμ' ἄλιον.

O. T. 866. οὐρανίαν δι' αἰθέρα | τεκνωθέντες—'That have their birth throughout the ethereal sky.'

διά with the genitive in the emphatic sense of 'breaking through' or 'transcending' occurs in Tr. 1131. τέρας τοι διὰ κακῶν ἐθέσπισας. [Cp. Plat. Rep. vi. 494 D. εἰσακοῦσαι διὰ τοσούτων κακῶν.]

πρὸς with genitive of agent after active voice.

O. T. 1488. οἶον βιώναί σφ' πρὸς ἀνθρώπων χρεῶν—'What a life you will have to live at the hands of men.'

ἐπὶ almost=σύν.

O. C. 746. κατὰ προσπόλου μῆς—'And with one attendant.'

This becomes adverbial in ἐπ' Ἰσας, El. 1060. [Hdt. vii. 50.]

In most of the above instances there is a continuance or extension of earlier use; in a few cases the idiom remains afterwards, as an adverbial phrase.

3. Other peculiarities arise from the extension of common uses.

From the ordinary πρὸς θεῶν, etc., come other forms of adjuration—

O. C. 515. lyr. πρὸς ξενίας . . τὰς σᾶς—'By thy courtesy.' Ib.

250. lyr. πρὸς σ' ὃ τι σοι φίλον—'By what to thee is dear.' Phil.

469, Aj. 493, 587, El. 1208.

After the analogy of the not infrequent πρὸς τρόπον, is El. 1211. πρὸς δίκης—'Aright.' Cp. Tr. 389. ἄπο γνώμης.

4. A prepositional phrase sometimes takes the place of an adjective as supplementary predicate.

El. 84. ταῦτα γὰρ φέρει | νίκην τ' ἐφ' ἡμῖν καὶ κράτος τῶν δρωμένων—'This brings sure victory for us, and success in our enterprise.'

Ib. 899. ὥς δ' ἐν γαλήνῃ πάντ' ἐδερχόμην τόπον—'And when I saw that all was quiet there.' O. T. 828. ἀπ' ὧμου . . δαίμονος . . κρίνων.

5. Peculiar uses of prepositions in composition will be noticed in the second part of this Essay, as belonging rather to the subject of diction.

§ 20. A. 3. GENDER AND NUMBER OF NOUNS.

a. GENDER.

1. The frequent use of collective neuter words, e.g. λῆμα, φθέγμα, μῖσημα, τὰ φίλτατα, for masculine and feminine, belongs properly

to the substitution of abstract for concrete, which will be treated as a point of diction (see Part II). Such instances as—

El. 1178. τόδ' ἔστ' ἐκείνο, καὶ μάλ' ἀθλίως ἔχον—'It is, and full of wretchedness you see it:' and O. T. 1195. lyr. βροτῶν *οὐδέν* μακαρίζω (?)—'I count nothing mortal happy;' are characteristic of this tendency. (Cp. however Hom. h. Ven. l. 34.)

2. The Attic preference for masculine forms may, in Sophocles, generally be traced to some special motive. Either (a) the masculine gender is selected as the 'worthier,' as in—

El. 977-983. Ἴδεσθε τῶδε τῷ κασιγνήτῳ . . τιμᾶν ἅπαντας οὐνεκ' ἀνδρείας χρεῶν—'Behold these two of the same stock . . whom all must honour for their noble spirit,' where it occurs seven times,—or (b) the common form is more expressive; either (1) κατὰ σύνεσιν, where male persons are included, as in—

O. C. 1016, 17. οἱ μὲν ἐξηρασμένοι | σπεύδουσιν—'The party of the captured ones is hastening off,' i. e. the maidens and their captors (cp. Ib. 1055).

Or (2) where the more general word agrees better with the feeling of the passage (especially where a woman speaks of women). O. T. 1472. τοῖν μοι φίλοι—'My dear ones.' Tr. 151. τὴν αὐτοῦ σκοπῶν | πρᾶξιν—'Considering one's own fortune.' Ib. 206. ὁ μελλόνυμφος. (Cp. infr. p. 31, 3.) Ib. 336. οὔστινός τ' ἄγεις ἔσω—'Who they are, that you are leading within.' Ib. 887. ὦ *μάταιε* (?)—'Helpless one!' Ib. 1062. θῆλυς οὔσα. Cp. also El. 1026. εἰκὸς γὰρ ἐγχειροῦντα καὶ πρᾶσσειν κακῶς.

So in allusive reference to a woman, Ant. 479. ὅστις δοῦλός ἐστι τῶν πέλας.

Other masculine forms are used where a feminine would seem to be required: O. T. 80, 81. τύχη σωτήρι. Cp. Aesch. Ag. 664.

3. The Feminine and Neuter genders are combined in Ant. 100-105. lyr. ἀκτὶς . . βλέφαρον . . μολοῦσα, and Phil. 902. ἅπαντα δυσχέρεια—'All is trouble.'

β. NUMBER.

1. The use of the plural for the singular is a common feature of the tragic dialect. There is a tendency in poetry to the use of abstract words, which are expressive of feeling, as may be often observed in the substitution of the abstract for the concrete. In like manner the vagueness of the plural is frequently the expression of poetical feeling, as in the following instances:—

O. T. 1403-8. ὦ γάμοι, γάμοι . . κάπεδείξατε | πατέρας, ἀδελφούς, παῖδας, αἰμ' ἐμφύλιον, | νύμφας γυναῖκας μητέρας τε χάποσα | αἰσχιστ' ἐν ἀνθρώποισιν ἔργα γίγνεται—'O cursed marriage, that displayed the father, brother, son, and parricide, the bride, wife, mother,—all the deepest shames that live amongst men.' El. 1232-5. ἰὼ γοναί, | γοναὶ σωματῶν ἐμοὶ φιλτάτων, ἐμόλετ' ἀρτίως, | ἐφεύρετ', ἦλθετ', εἶδεθ' οὐς ἐχρήζετε—'O thou dear issue of him most loved by me, thou art even now come; thou didst find, didst come, didst see whom

thou didst desire.' El. 1404, 5. *ἰὼ στέγαι | φίλων ἔρημοι, τῶν δ' ἀπολλύντων πλέαι*—'O halls, friendless and full of destroying hands.' Tr. 911. *καὶ τὰς ἀπαιδὰς ἐς τὸ λοιπὸν οὐσίας*—'And her childless existence for the future.' Other poetical usages are, *τιμαῖς, μοιραῖς, τρόποις, ἐσχατιαῖς*. See the Lexicons.

2. The collective use of the singular (cp. *ὁ Μῆδος*, &c.) appears in Tr. 206. lyr. *ὁ μελλόννυμφος*. Cp. O. T. 124. *ὁ ληστής*, where see note.
3. Of a wholly different kind is the interchange of singular and plural, which arises sometimes from a mere variation in the mode of expression, the indefinite singular being equivalent to the indefinite plural.

Ant. 1021, 2. *οὐδ' ὄρνις εὐσήμους ἀπορροιβδεῖ βοάς, | ἀνδροφθόρον βεβρώτες αἵματος λίπος*—'Nor does the bird clamour forth intelligible cries, since they have eaten the fatness of human carnage.' Ib. 1165-7. *τὰς γὰρ ἡδονὰς | ὅταν προδῶσιν ἄνδρες, οὐ τίθιμ' ἐγὼ | ζῆν τοῦτον, ἀλλ' ἔμψυχον ἡγοῦμαι νεκρόν*—'When men have given up their pleasures, I do not count that man to live, but esteem him for a living corpse.' Phil. 305-7. *τάχ' (ῥ'κατ') οὖν τις ἄκων ἔσχε . . οὗτοί μ' ὅταν μόλωσι*. Ib. 446, 7. *οὐδέπω κακὸν γ' ἀπώλετο | ἀλλ' εὖ περιστελλουσιν αὐτὰ daίμονες*—'An ill thing never perished yet, but they are well protected by the deities.'

Sometimes from a limitation of the subject—

Phil. 645. *χωρῶμεν, ἔνδοθεν λαβών*—'Let us depart, when you have taken from within.'

And sometimes in passing from the particular to the general aspect of the same thing.

Tr. 547-9. *ὁρῶ γὰρ ἤβην τὴν μὲν ἔρπουσαν πρόσω | τὴν δὲ φθίνουσαν, ὧν ἀφαρπάξεν φιλεῖ | ὀφθαλμὸς ἄνθος, τῶν δ' ὑπεκτρέπαι πόδα*—'For I see that the bloom on yonder cheek is advancing, while this is on the wane:—and from those the eye is wont to cull the flower, but from these he turns away.' [Cp. Thucyd. vi. 12, 13. *νεωτέρῳ . . οὖς ἐγὼ ὁρῶν*.]

§ 21. A. 4. ARTICLE AND PRONOUN.

- a. As the Article is sprung from the demonstrative pronoun, and the relative pronoun has the same origin, it is right to consider them together, and the earliest grammarians understood this when they included them under one name as *ἄρθρα*.

It has been sometimes imagined, in accordance with a tradition of Aristarchus, that the article is always pronominal in Homer, and always, with certain fixed exceptions, merely attributive in later Greek. But the change was gradual, and can partly be traced. There are beginnings of the weaker or simply defining use, even in Homer:—

Il. 1. 167. *σοὶ τὸ γέρας πολὺ μείζον*—'Far greater is that gift which falls to thee.' Ib. 23. 325. *ἀλλ' ἔχει ἀσφαλέως καὶ τὸν προὔχοντα δοκεύει*—'But holds securely, and watches him the foremost.'

In these and other such instances, the use is no doubt more vivid than in later Greek; that is to say, an individual image is presented to the mind: but we perceive in them the transition to the usage which afterwards became fixed. On the other hand, there are remains of the pronominal use even in the later Attic (καὶ ὅς, ἡ δ' ὅς, ἡ δ' ἡ, ὁ μὲν, ὁ δέ, πρὸ τοῦ, τοῦ δ' ἔστιν, τῶν ὅσα, τὰ καὶ τὰ, τὸ δ' ἦν ἄρα, ἐν τοῖς πρώτοις, κ.τ.λ.). Plat. Legg. iii. 701 E. οὔτε τοῖς, οὔτε τοῖς. Ib. iv. 721 B. τῇ καὶ τῇ δὲ ἀτιμία.

From the early Epic to the late Attic usage, there is a gradation, in which Sophocles comes about half-way. While he employs the article more largely as a pronoun than could have been done at a later time, he is more sparing in the attributive or defining use, which thus retains more graphic power than in ordinary language.

1. The article as a demonstrative is generally accompanied in Sophocles by γάρ or δέ.

γάρ.

O. T. 1082. τῆς γὰρ πέφυκα μητρός—'For she is my true mother.' El. 45. ὁ γὰρ | μέγιστος αὐτοῖς τυγχάνει δορυξένων—'For he is their greatest ally.' Phil. 154. lyr. τὸ γὰρ μοι | μαθεῖν οὐκ ἀποκαίριον—'For to learn this were not unseasonable for me.'

δέ.

O. C. 742. ἐκ δὲ τῶν μάλιστα ἐγώ—'And of them I in chief.' Tr. 1172. τὸ δ' ἦν ἄρ' οὐδὲν ἄλλο—'But, as it seems, this really meant merely.' Ib. 134. lyr. τῷ δ' ἐπέρχεται—'And to him (or to another) comes successively.'

2. δέ, indefinite, occurs without ὁ μὲν preceding.

El. 1291. ἀντλεῖ, τὰ δ' ἐκχεῖ, τὰ δὲ διασπείρει μάτην—'Drains, and part lavishes, part idly squanders.' Tr. 117. lyr. τρέφει, τὸ δ' αὔξει—'Nurtures (or surrounds), and in a manner glorifies.' Ant. 1299. τὸν δ' ἔναντα προσβλέπω νεκρόν—'And again I see before my eyes this corpse.' This instance differs slightly from the others, because it has a definite meaning or reference. O. T. 1228, 9. ὅσα | κεύθει, τὰ δ' αὐτίκ' εἰς τὸ φῶς φανεῖ κακά. [Cp. Pind. Isthm. vi. 61. ἀπ' Ἰσθμου, τὰς δ' ἀπ' Εὐφύλλου Νεμέας.]

3. But the demonstrative use occurs also in a different connexion.

O. C. 1699. lyr. ὅποτε γε καὶ τὸν ἐν χερσὶν κατείχον—'What time I kept him too in my embrace.'

4. The article as a demonstrative is used adverbially, by a continuance of the Homeric idiom, without the help of a particle.

O. T. 510. lyr. τῷ ἀπ' ἐμᾶς φρενός—'Therefore,' etc. Phil. 142. lyr. τό μοι ἔννεπε—'Then tell me.'

5. The relative use of the article in tragic Greek is confined to the cases which have τ at the commencement (probably to avoid the confusion of ὁ and ὅ, ἡ and ἥ); and occurs in these, as a rule, only where the τ is required to prevent hiatus. Exceptions are—

O. C. 35. σκοπὸς προσήκεις τῶν ἀδηλοῦμεν φράσαι (where the

reading is questionable)—‘Thou art come as an informant of the things whereof we doubt, to tell us of them.’ Phil. 707. lyr. αἶρων τῶν νεμόμεσθ’ | ἄνδρες ἀλφισταί—‘Taking up of the things whereof we toiling men partake’ (where the whole passage has an Epic colouring).

5. The transition to the common use appears in such expressions as—

Phil. 371. ὁ δ’ εἶπ’ Ὀδυσσεύς, πλησίον γὰρ ὦν κύρει—‘And he said,—Odysseus said, for he chanced to be standing near;’ where the noun is in apposition to the article, which still retains its pronominal force. El. 601. ὁ δ’ ἄλλος . . . Ὀρέστης—‘He too . . . Orestes.’ O. T. 19. τὸ δ’ ἄλλο φύλον—‘There is another company which,’ etc.

Compare the Homeric

τὸ δὲ μέγα κεῖται ἄεθλον—‘And there a rich prize is set.’ Il. xxii. 163.

6. To pass now to the attributive or defining use of the article:—

The defining article retains a greater liveliness, i. e. more vestiges of the earlier demonstrative use, than in later Greek, and even than in contemporary prose; and the limits of the usage are less fixed. Hence—

- a. It sometimes receives a strong emphasis. Especially remarkable in this connexion is Ant. 409, where the article is placed at the end of an Iambic line—

πᾶσαν κόνιν σήραντες ἢ κατείχε τὸν | νέκυν—‘Having wiped off all the dust which covered that corpse.’

Cp. Ib. 404. ὃν σὺ τὸν νεκρόν—‘That corpse that thou,’ etc.

Less marked but still emphatic are—

O. T. 864. lyr. τὰν εὖσεπτον ἀγνείαν λόγων—‘The grace of pious purity in words,’ etc. Ib. 1050. ὁ καιρὸς εὐρήσθαι τάδε—‘It is full time that this discovery be made.’

- b. It is omitted—

(1) With one of two co-ordinate words, though added to the other.

El. 265. λαβεῖν . . . καὶ τὸ τητᾶσθαι. Ib. 991. καὶ τῷ κλύοντι καὶ λέγοντι σύμμαχος.

(2.) With a neuter adjective—

Phil. 742. κοῦ δυνήσονται κακὸν | κρύψαι.

7. The article sometimes calls attention strongly to an individual (Deictic use).

O. T. 1153. μὴ δῆτα πρὸς θεῶν τὸν γέροντά μ’ αἰκίσῃ—‘I pray you by the gods do not torment me, the old man I am.’ O. C. 205. lyr. τίς ὁ πολύπονός ἄγει (?)—‘Trouble-worn as we see you to be.’ El. 166, 7. lyr. τὸν ἀνήνυτον | οἶτον ἔχουσα κακῶν—‘Having this lot of unprevailing misery.’

8. Sophocles, like other writers, uses the article to express a general notion, e. g.

Tr. 144. τὸ . . νέαζον—'The young creature.' Ib. 374. τὸ . . ὀρθόν—'What is right.' Ib. 398. τὸ πιστὸν τῆς ἀληθείας—'The faithful spirit of truth.' Aj. 1275. τὸ μηδέν—'Mere nothing.' Ant. 721. τὸν ἄνδρα. O. C. 1127. καὶ τοῦπιεῖκὲς καὶ τὸ μὴ ψευδοστομεῖν. Also with epexegetic infinitives: O. T. 1417, El. 1030.

But in such expressions as—

Aj. 1107. τὰ σέμν' ἔπη—'Those high words of yours:' Ib. 312. τὰ δειν' . . ἔπη—'Those terrible threats which haunt me:' Ib. 650. Phil. 576. τὰ πλείονα; the article refers more or less pointedly to the particular case.

9. The forms του, τῷ, τοῦ, τῷ, and in Tr. 984. lyr. the dat. pl. τοῖσι; for τινός, τινί, τίνος, τίνι, τίσι, have been treated by Ellendt and others as inflections of ὅ, ἡ, τό, but are now known to be anomalous cases (heteroclitica) of τίς, as from a nom. τέος. In proof of this, it may be observed that Ionic Greek has τεῦ and τέῳ, τευ and τεῷ, in the interrogative and indefinite meaning, but never as cases of the article.

§ 22. β. Peculiar uses of the Pronoun in Sophocles.

1. The demonstratives, especially ὅδε, are often so used that the antecedent or correlative has to be gathered from the context.

El. 963. καὶ τῶνδε μέντοι, where the antecedent to τῶνδε has to be inferred from the adverbs ἀλεκτρα . . ἀνυμέναιά τε.

Thus ὅδε frequently refers not to something present but to something which has just been mentioned or suggested.

Tr. 17. πρὶν τῆσδε κοίτης ἐμπελασθῆναι—i. e. the marriage with Achelous. Ib. 716–18. τοῦδε ὅδε . . τόνδε—Nessus . . Hercules, neither of whom is present. Phil. 132. σοὶ παρὲς τάδε. Ib. 305, O. T. 242, 801, 948, 1157, Tr. 933, 935.

So the adverb τῇδε—

O. C. 641. τῇδε γὰρ ξυνοίσομαι. El. 1302. καὶ τοῦμόν' ἔσται τῇδ'.

On the other hand, ὅδε is used with pointed emphasis not only for the first personal pronoun (O. C. 450, &c.), but as an indirect expression for the possessive pronoun of different persons. (Cp. 'These hands shall tear her,' Shak. Much Ado, iv. 1).

Ant. 449. τούσδ' ὑπερβαίνειν νόμους—'To transgress our edict.'

And with a certain pathos in—

Phil. 822. κάρα γὰρ ὑπτιάζεται τόδε—'For, see, his head falls backwards.'

Also ὅδε sometimes=ὧδε.

Tr. 883. lyr. τάνδ' αἰχμὰν βέλεος κακοῦ ξυνείλε—'Thus seized?' or=τῇδε, Phil. 163. στίβον ὀγμεύει τόνδε.

οὗτος occurs similarly without a distinct correlative.

Ant. 990. αὐτὴ κέλευθος, referring to κοινὴν ὁδὸν | δὺ' ἐξ ἐνὸς βλέποντε. Phil. 288. τὰς ὑποπτέρους | βάλλον πελείας, πρὸς δὲ τοῦθ' ὁ μοι βάλοι—'Wounding the feathered doves, and up to this, whatever my shaft might wound.' Ant. 668. καὶ τοῦτον ἂν τὸν ἄνδρα θαρσολήνῃ ἐγώ : i. e. τὸν κλύοντα τοῦ σταθέντος ὑπὸ τῆς πόλεως. Phil. 436. λόγῳ δὲ σ' ἐν βραχεῖ | τοῦτ' ἐκδιδάξω.

In O. T. 1180. οὗτος . . ὃν φησιν οὗτος — 'If you are he, he says you are,' the first οὗτος is thus used, while the second is employed in the usual way. Cp. Shak. H. VIII. i. 1. 'Must fetch him in he papers,' where there is a similar ambiguity in the two pronouns.

So τοιούτος.

Phil. 1049. οὗ γὰρ τοιούτων δεῖ, τοιούτός εἰμ' ἐγώ — 'Where such are needed, such am I.'

And κείνο, Phil. 850, 1. lyr. κείνο . . . ὅπως πράξεις.

The familiar distinction between ὅδε and οὗτος is not always preserved. They are sometimes used alternately with the same reference, for variety and to suit the verse.

Ant. 189, 296, 297, 673, O. T. 947, 8, El. 4-10, Phil. 841.

2. The relative also occurs without an expressed antecedent (cp. Thuc. iii. 45. πολλῆς εὐθείας ὅστις οἶται); e. g.

Ant. 1194. τί γὰρ σε μαλθάσσοιμ' ἂν, ὃν ἐσύστερον, κ. τ. λ. — 'For why should I soothe thee (with words) wherein I shall presently be found a liar?' El. 1060, 1. lyr. τροφᾶς κηδομένους ἀφ' ὃν τε βλάστωσιν. Ib. 1123. δόθ' ἦ τις ἐστί. Aj. 760. Tr. 1233. τίς γάρ ποθ', ἧ μοι μητρὶ μὲν θανείν, κ. τ. λ. Ib. 548. ὃν ἀφαρπάξεν φιλεῖ, κ. τ. λ.

Especially in the utterance of strong feeling.

O. C. 263. κάμοιγε ποῦ ταῦτ' ἐστίν, οὔτινες βάθρων, κ. τ. λ. — 'And wherein have I found this true, when after raising me—ye,' etc. Ib. 864-6. μὴ γὰρ αἶδε δαίμονες | θεῖεν μ' ἄφωνον τῇσδε τῆς ἀρᾶς ἔτι, | ὅς μ', ὦ κάκιστε, κ. τ. λ. — 'Nay, let not these deities prevent my uttering this curse, since, wretch that thou art,' etc. Tr. 817. ὄγκον γὰρ ἄλλως ὀνόματος τί δεῖ τρέφειν | μητρῶον, ἦ τις . . . Aj. 457. τί χρὴ δρᾶν; ὅστις ἐμφανῶς, κ. τ. λ. Phil. 60. ἔχθος ἐχθήρας . . . οἶ—.

Sometimes, where there is an antecedent, the relative pronoun = εἰ with the personal pronoun. Phil. 255. See below, § 28, 1. p. 46.

Sometimes, when there is an apparent antecedent, an indefinite antecedent is to be supplied; Tr. 250, 1, Phil. 342.

The relative is sometimes to be referred to the former of two nouns or pronouns in the antecedent clause.

O. C. 86, 7. Φοίβῳ τε κάμοι μὴ γένησθ' ἀγνώμονες, ὅς μοι, κ. τ. λ.

3. τοῖος, τοίοςδε, and τοιούτος are used to convey the reason or grounds of a statement.

a. Without γάρ.

Aj. 217, 8. *lyr.* Αἴας ἀπελωβήθη | τοιαῦτ' ἂν ἴδοις, κ.τ.λ.—'Ajax was disgraced—such a spectacle is there—'. Ib. 562. τοῖον πυλωρὸν φύλακα, κ.τ.λ.—'Such a warder of the gate.' Tr. 46, 7. *κᾶστιν τι δεινὸν πῆμα* τοιαύτην ἐμοὶ | δελτον λιπὼν ἔστειχε—'And there is cause to fear some trouble—such was the nature of the tablet which he left with me in departing.'

δ. With γάρ.

Aj. 327. τοιαῦτα γάρ πως καὶ λέγει κῶδύρεται—'For to such effect are his words and moanings.' Ib. 433. τοιούτοις γάρ κακοῖς ἐντυγχάνω—'For such are the miseries I encounter.' Tr. 144. τὸ γὰρ νεάζον ἐν τοιούτῳδε βόσκεται | χάροισιν αὐτοῦ—'For such is the region of its own where the young creature grows.'

4. The indefinite *τις* is used with covert reference to a person [cp. Thuc. iii. 2. εἰ μὴ τις (i. e. οἱ Ἀθηναῖοι) προκαταλήψεται ἤδη—'Unless one interfere immediately'].

El. 293. πλὴν ὅταν κλύῃ τινός (i. e. ἐμοῦ) | ἥξοντ' Ὀρέστην—'Save when she hears one say, Orestes will come.' Phil. 110. In Ant. 751. *ἦδ' οὖν θανέεται καὶ θανούσ' ὀλεῖ τινά* (i. e. σέ)—'Well then she will die, and her death will ruin I know whom,' use is made of this idiom to heighten the dramatic effect. Similarly *τι τούτων*, O. C. 1034, Ant. 35 (cp. Hdt. vi. 109 alib.), refers to something which is quite definite, but is spoken of with feeling.

The indefinite pronoun may also mark as unknown something which from the nature of the case is definite, and therefore has the article: hence such combinations of definite and indefinite, as—

O. C. 288. *ὅταν δ' ὁ κύριος | παρῇ τις*—'But when he that is your lord is here.' O. T. 107. *τοὺς αὐτόεντας χειρὶ τιμωρεῖν τινάς*—'To punish with violence certain who were the doers of the deed.' Ant. 951. *ἀ μοιριδία τις δύνασις δεινὰ*.

Cp. the interrogative with the article or demonstrative in—

Phil. 601. *τίς ὁ πόθος αὐτοὺς ἔκετ'*—'What longing was this that visited them?' O. C. 1252. *τίς οὗτος*; (Hdt. iii. 68. *ὀτέφ' τούτῳ*). Hence O. T. 1054. *ἐκείνον, ὅντιν' ἀρτίως*, κ.τ.λ.

And the combination of the indefinite negative with the article:

Ant. 728. *μηδὲν τὸ μὴ δίκαιον*. Ib. 360. *lyr.* οὐδὲν . . τὸ μέλλον.

Observe in passing the relative use of *τί* (?): El. 1176, Tr. 339; the allusive use of the possessives, e. g. *τὴν σὴν κληδόν'*, El. 1110, and the generalized *τις*:—

Aj. 965. *πρὶν τις ἐκβάλλῃ*. Tr. 2, 3. *πρὶν ἂν | θάνῃ τις*. Ant. 710. *κεῖ τις ἦ σοφός*.

τις becomes adverbial (= *πως*) in such expressions as O. T. 618. *ταχύς τις*, Aj. 1266. *ταχεία τις*, Tr. 316. *Εὐρύτου σπορά τις ἦν*;

Similarly *οὐδεῖς*, *οὗτις*, and *μηδεῖς* are used as almost=*οὐδαμῶς* and *μηδαμῶς*,

El. 276. *ἐρινὺν οὕτω ἐκφοβουμένη*. O. T. 1019. *ὁ φύσας ἐξ ἴσου τῷ μηδένι* (i. e. *τῷ μηδαμῶς φύσαντι*).

5. Under this heading may be noticed the quasi-pronominal use of *άνήρ, άνήρ* (for *ό άνήρ*), *ὅδ' άνήρ, άνθρωπος*.

O. T. 314. *άνδρα δ' ώφελείν άφ' ών | έχοι τε καί δύναιτο κάλλιστος πόνων*. Aj. 9. *ένδον γάρ άνήρ άρτι τυγχάνει*. Ib. 78, Tr. 434.
Cp. the idiomatic use of *άνήρ εις*, O. T. 1380, Aj. 1340.

6. The reflexive of the third person is used for the first in Aj. 1132. *τούς γ' αύτός αύτοῦ πολεμίους*, with a glance at the general case, and this agrees better with *οὔ γάρ καλόν*. But in O. T. 138 the 3rd person is simply used for the 1st. Cp. *ὅδ' άνήρ*.

§ 23.

A. 5. THE ADJECTIVE.

With respect to the Adjective, as well as to the case-endings, the feeling of analogy was stronger in the age of Sophocles, and the force of convention weaker, than at a later time; and he is able to extend adjectival uses, from the same instinctive consciousness of the meaning of inflexions to which the extension of the case-idioms is also due. And speaking generally, the adjective is used by him (as by earlier writers) with greater freedom than in ordinary Attic Greek.

- a. One obvious peculiarity which he shares with the other Tragic poets is the tendency to redouble epithets, often without any connecting particle; e. g.

El. 1085. lyr. *πάγκλαντον αἰώνα κοινόν έίλου*—'You chose to share with many the tearful life.' Ib. 851. lyr. *πανσύρτω παμμήνω . . δεινών στυγνών τ' άχέων † αἰώνι*—'A life crowded in every month with fearful and hateful sorrows.' Ant. 891. *ὦ κατασκαφής | οἴκησις αείφρουπος*—'O cavernous abode, where I must keep my endless watch.' Ib. 1204. *λιθόστρωτον κόρης | νυμφείον Αἰδου κούλον*—'The maiden's hollow stone-built bridechamber of death.'

- β. The rule that the article or other determinative word should immediately precede an adjective when used attributively is apparently broken, by an epithet being introduced after a noun to which (1) the article or (2) an interjection has been attached. The adjective in this case may be regarded as placed in apposition to the noun, and as conveying an implied predication. It will be observed that in several instances there is a possessive pronoun preceding the noun.

1. O. T. 671. *τὸ γάρ σόν, οὐ τὸ τοῦδ', έποικτείρω στόμα | ελεωνόν*—'I have compassion, not for his voice but thine, which is full of pity.' Ant. 881. lyr. *τὸν δ' έμόν πότμον αδάκρυτον*—'My lot, unwept of all.' Phil. 1456, 7. lyr. *τοῦμόν . . κρᾶτ' ένδόμυχον*—'My head, in farthest nook.' Tr. 936. *ό παῖς δύστηνος*—'The hapless youth.' Aj. 572. *ό λυμεών έμός*—'My injurer.'

2. O. T. 58. *ὦ παῖδες οἰκτροί*—'O my poor children.' El. 1126.

ὁ φιλάτου μνημείον ἀνθρώπων ἐμοὶ | ψυχῆς Ὁρέστου λοιπόν—‘O sole memorial left of the life of Orestes, dearest of men to me.’

- γ. A similar freedom is shown in the omission, with adjectives placed in apposition, of the present participle of εἶμι.

O. T. 1506. πτωχὰς ἀνάνδρους, ἐγγενεῖς, ἀλωμένας—‘Being thy kin, to wander poor and unhusbanded.’ O. C. 1555. μέμνησθέ μου θανόντος, εὐτυχεῖς αἰεὶ—‘May ye ever be fortunate, and remember me when dead.’ El. 1246. lyr. ἀνέφελον ἐπέβαλες οὐποτε καταλύσιμον—‘You have taken away the veil, and thrust on me what can never be undone.’ Aj. 259. lyr. καὶ νῦν φρόνιμος νέον ἄλγος ἔχει—‘And now that his senses are restored he has fresh sorrow.’ Phil. 361. Ἀτρεΐδας πρὸς φίλους (ὡς πρ. φ. ὄντας)—‘To the Atreidae as to friends.’ Ib. 1153. lyr. ἀνέδην ὅδε χάρος ἐρύκεται, | οὐκέτι φοβητὸς ὑμῖν—‘This spot hath careless guard, and is no longer to be feared by you.’ El. 1319. ὡς ἐγὼ μόνη, sc. οὔσα.

A curious instance of attraction or absorption may be noticed in—

O. C. 1321, 2. ἐπώνυμος τῆς πρόσθεν ἀδμήτης χρόνῳ | μητρὸς λοχευθεῖς—‘Named from the fact of his conception by his mother, erewhile a virgin.’

Here the absence of ὦν is supplied by the later participle; and the meaning is=ἐπώνυμος ὦν τῆς μητρὸς, τοῦ λοχευθῆναι αὐτῆς. I. e. ἐπώνυμος ὦν τοῦ λοχευθῆναι μητρὸς ἥτις πρόσθεν χρόνῳ ἀδμήτη ἦν.

- δ. The adjective as part of a complex predicate.

1. Where the adjective expresses the chief part of the predicate, and is more emphatic than the verb.

El. 1500. οὐ πατρὶάν τὴν τέχνην ἐκόμπασας—‘The skill you boast belonged not to your father.’ Tr. 620. εἴπερ Ἑρμοῦ τήνδε πομπεύω τέχνην | βέβαον—‘If this conducting art, which I possess from Hermes, be sure.’ El. 470. πικρὰν | δοκῶ με πείραν τήνδε τολμήσειν ἔτι. Ib. 506. lyr. ὡς ἔμολες αἰανὴς | τᾷδε γὰ—‘How full of calamity was your coming to this land.’ O. C. 780. ἂρ’ ἂν ματαῖον τῇσδ’ ἂν ἡδονῆς τύχοις;—‘Would not that b. a vain pleasure for you to obtain?’ Phil. 720. lyr. εὐδαίμων ἀνύσει—‘He will attain happiness.’ El. 1504. φυλάξαι δεῖ με τοῦτό σοι πικρόν—‘I must see to it, that this have all bitterness for you.’ O. C. 1235. ἐπιλέλογχε πύματον—‘Is allotted last.’ (An extension of the common idiom πρῶτος, etc., λαχεῖν.) Aj. 1121. οὐ βάνανσον τὴν τέχνην ἐκτησάμην—‘I did not acquire my art as a mechanic.’ Ib. 461. μόνους τ’ Ἀτρεΐδας—‘And (leaving) the Atreidae to themselves.’ El. 1200. μόνος βροτῶν . . ἐποικτείρας ποτέ—‘The only one who ever pitied.’ Phil. 587. ἐλθόντα προσφιλῆ—‘Since your coming is friendly.’

2. Where the adjective expresses a subordinate part of the predication, and is less emphatic than the verb.

O. C. 305. πολὺ γὰρ, ὁ γέρον, τὸ σὸν | ὄνομα δίκηίη πάντας—‘For, aged sir, your name has reached all ears, in frequent repetition.’

Tr. 976. lyr. *ζῆ γὰρ προπετής*—‘For he lives, though on the verge of death.’ Aj. 47. *δόλιος ὀρμάται*—‘He sallies forth in craft.’ Tr. 648–50. lyr. *ὄν . . εἵχομεν . .* | *δυοκαιδεκάμηνον ἀμμένονσαι* | *χρόνον πελάγιον*—‘Whom we waited for, a twelvemonth space, beyond the sea :’ (or ‘lost to our ken’). Phil. 38, 9. *καὶ ταῦτά γ’ ἄλλα θάλλεται* | *ράκη*—‘And here besides are lying in the heat some rags.’ Aj. 1292. *ἀρχαῖον ὄντα Πέλοπα*. Ib. 934.

- ε. A further extension of the predicative use occurs when the adjective is used for the case of a noun, or the meaning of a whole phrase is condensed into a single adjective in a way not possible in prose. This happens especially with words of place. (See this tendency exaggerated in Eur. (?) Rhes. 713, 4. *ξιφήρης* | *κρύφιος ἐν πέπλοις*.)

O. T. 1411, 12. *ἡ θαλάσσιον* | *ἐκρίψατε*—‘Or fling me away to the sea.’ El. 419, 20. *ἐφέστιον* | *πῆξαι . . σκῆπτρον*—‘Fixed his staff upon the hearth.’ Ant. 255. *τυμβήρης μὲν οὗ*—‘Not as in a grave.’ O. T. 477. *φοιτᾷ . . ἴπετραῖος* (?)—‘Wanders among rocks.’ And the singular expression in Ant. 1301. *βωμία πέριξ*—‘On the altar round about.’ Also O. T. 750. *ἐχώρει βαῖς*—‘Went he with a scanty train?’ Aj. 217. lyr. *νύκτερος . . ἀπελωβήθη*—‘Was disgraced in the night.’ Ib. 229, 30. lyr. *περίφαντος ἀνὴρ* | *θανεῖται*—‘The man, ’tis manifest, will die.’ Ib. 601, 2. lyr. **μηνῶν* (?) **ἀνήριθμος . . τρυχόμενος*—‘Pining months numberless.’ Tr. 573. *μελαγχόλους* | *ἔβαψεν ἰοὺς θρέμμα Λερναίας ὕδρας*—‘The Hydra nature steeped the arrows in dark poison.’ Ib. 165. *κάνιαύσιος βεβώς*. Ib. 927. *δρομαία βάσα*. Ib. 957. lyr. *ταρβαλέα θάνοιμι*. Phil. 600. *εἶχον . . χρόνιον ἐκβεβληκότες*. O. T. 412. *τυφλὸν μ’ ὠνειδίσας* (i. e. *ὥς εἰμι τυφλός*). O. C. 142. lyr. *προσιδῆτ’ ἄνομον*.

- ζ. In some very curious (pregnant) uses the exact meaning intended to be conveyed is only hinted by the formation of the adjective, and is left to be supplied by association.

El. 857. lyr. *ἐλπίδων . . κοινωτόκων* | *εὐπατρίδων τ’ ἀρωγαί*—‘The support of hopes which rested on common descent from a noble sire.’ Ib. 860–2. lyr. *χαλαργοῖς ἐν ἀμίλλαις* | *τμητοῖς ὀλκοῖς ἐγκύρσαι*—‘In racings of swift hoofs to fall amid sharp-cut dragging reins.’ Ib. 241–3. lyr. *γονέων* | *ἐκτίμους ἵσχυονσα πτέρυγας* | *δξύτόνων γῶων*—‘Holding the wings of shrill lamentings from honouring my sire.’ Ib. 1066. lyr. *χθονία βροτοῖσι φάμα*—‘Rumour that reachest mortals after death.’ Tr. 840. lyr. *θηρὸς* (?) *δολόμυθα κέντρα*—‘The wounds inflicted by the Centaur through speech.’ Aj. 935, 6. lyr. *ἀριστόχειρ . . ἀγών*, (i. e. *χειρὸς ἀγών ἐν τοῖς ἀρίστοις γιγνόμενος*)—‘The contest of noblest strengths.’ Phil. 693. lyr. *κακογείτονα* (= *γειτονονῦντα αὐτῷ ἐν τοῖς κακοῖς*).

These instances all occur in lyric passages. See above, p. 7, § 3. Cp. also O. T. 1262. *ἔκλινε κοῖλα κλῆθρα*.

§ 24.

A. 6. THE ADVERB.

- a. The Adverb, like the preposition, to which it is allied (see above, p. 26, §. 18), is sometimes made to bear an unusual emphasis or stress of meaning; e. g.

O. T. 608. γνώμη δ' ἀδήλω μή με χωρὶς αἰτιῶ—'But do not on a vague surmise accuse me apart,' i. e. without the proofs indicated above. Ib. 1282. ὁ πρὶν παλαιὸς δ' ὄλβος ἦν παροιθε μὲν | ὄλβος δικαίως—'Their ancient happiness in that former time was happiness indeed.' Ant. 70. ἐμοῦ γ' ἂν ἡδέως δρῶης μέτα—'Would there be any pleasure in your doing it with me.' Phil. 758. ἴσως | ὥς ἐξεπλήσθη—'In equal virulence as it sated itself before.' Ant. 1069. ψυχὴν τ' ἀτίμως ἐν τάφῳ κατέκισας—'And hast dishonoured by entombment a living soul.' O. C. 428. οὕτως ἀτίμως πατρίδος ἐξωθούμενον—'So dishonoured with banishment.'

1. By this means the adverb is brought into relation with the whole clause rather than with any particular word.

O. T. 675. αὐταῖς δικαίως εἰσὶν ἀλγισταί φέρειν—'With justice are hardest to themselves to bear.' Aj. 183-5. lyr. οὔποτε γὰρ φρενόθεν γ' ἐπ' ἀριστερά, | . . . ἔβας | τόσσον—'For surely not of thy sane mind didst thou go so far astray.' Ant. 637, 8. ἐμοὶ γὰρ οὐδεὶς ἀξίως ἔσται γάμος | μείζων φέρεσθαι—'For of right no marriage will be a greater boon to me.'

2. Hence also the adverb is found expressing the predicate, not only in the common instances of words of place like πέλας, but in others also. (Cp. Shak. Cymb. i. 1. 'You speak him *far*.')

- a. Adv. of place.

Ant. 580, 1. ὅταν πέλας | ἦδῃ τὸν Ἄιδην εἰσορώσι τοῦ βίου—'When they see Hades drawing near their life.' Ib. 1180. ὁρῶ τάλαναν Εὐριδίκην ὁμοῦ—'I see poor Eurydice at hand.' Ib. 933, 4. θανάτου τοῦτ' ἐγγυτάτῳ | τοῦπος ἀφίκεται—'This word is nearest death of all that have come.'

- b. ἄλῃς.

O. T. 1061. ἄλῃς νοσοῦσ' ἐγώ—'My trouble is enough.' Ib. 1515. ἄλῃς ὧ' ἐξήκεις δακρύων—'You have gone far enough in weeping.'

- c. τανῦν.

Tr. 835. ἀέλιον ἕτερον ἢ τανῦν—'Another sun than now.'

- d. Also Phil. 26. τοῦργον οὐ μακρὰν λέγεις—'The task you set me extends not far.' Tr. 486. βούλου λόγους | οὓς εἶπας ἐς τήνδ' ἐμπέδως εἰρηκέναι—'Be willing that your word to her should be confirmed.'

6. Partly from the frequent retention of a verbal meaning in the noun, an adverb is sometimes found modifying not a verb or sentence, but a single substantive. In the case of ἄλλως this happens in various Greek writers, as well as in—

Soph. Phil. 947. εἰδωλον ἄλλως—‘A vain shadow.’ Tr. 817.
 ὅγκον . . ἄλλως—‘The empty blazon.’

The following instances are peculiar to Sophocles :—

πάντα.

Ant. 721. πάντ’ ἐπιστήμης. Tr. 338. πάντ’ ἐπιστήμην—‘Universal, complete knowledge.’

πολλά.

O. C. 1514. αἱ πολλὰ βρονταὶ διατελεῖς—‘The constant ceaseless thunderings.’

ποτέ.

O. T. 1043. τοῦ τυράννου τῇσδε γῆς πάλαι ποτέ—‘Him once of old the despot of this land.’ Tr. 555, 6. δῶρον ἀρχαίου ποτέ | θηρός—‘A gift once given by the ancient Centaur.’

τηλόθεν.

Aj. 204. τοῦ Τελαμώνος τηλόθεν οἴκου—‘The house of Telamon far away.’

μάλιστα.

Phil. 151. ἐπὶ σὺ μάλιστα καιρῷ—‘On thy fairest occasion.’

γ. An interesting feature of Greek syntax is the frequent transference of adverbs of place to denote time, occasion, circumstance, and other relations; and of adverbs of time to mark logical sequence. The following instances of this are noticeable :—

1. Place. ποῖ, ποῦ, ὅποι, ἐνθίδε.

El. 958. ποῖ γὰρ μενεῖς ῥάθυμος—‘To what point will you remain inactive?’ O. T. 390. ποῦ σὺ μάντις εἶ σαφής—‘Wherein (on what occasion) are you (have you shown yourself) a true prophet?’ O. C. 383, 4. τοὺς δὲ σοὺς ὅποι θεοὶ | πόνους κατοικτιοῦσιν οὐκ ἔχω μαθεῖν—‘At what point (in their advance) Heaven will take pity on thy sorrows.’ Aj. 1100. ποῦ σὺ στρατηγέις τοῦδε—‘Where is the proof that you are his superior?’ O. C. 335. οἱ δ’ αὐτόμαίμοι ποῖ νεανίαί πονεῖν—‘What has become of the youths, your brothers, for this service?’ Aj. 1365. ἐνθάδ’ ἵξομαι—‘I will come to this point,’ i. e. will assent to his burial.

2. Time. ἤδη, ἔτι, ποτέ.

Aj. 1262. σοῦ γὰρ λόγοντος οὐκέτ’ ἂν μάθοιμ’ ἐγώ. O. T. 1365. lyr. πρεσβύτερον | ἔτι κακοῦ κακόν—‘One evil still exceeding evil.’ Aj. 183. lyr. οὐποτε γὰρ φρενόθεν—‘Surely not of thy sane mind,’ following the analogy of τί ποτε.

πῶ.

El. 403. μή πῶ νοῦ τοσόνδ’ εἶην κενή—‘May I not be quite so void of wisdom.’ Also perhaps O. T. 105. οὐ γὰρ εἰσεῖδόν γέ πῶ—‘For I certainly never saw him.’ But see note *in loco*.

εἶτα.

El. 1192. εἶτα τοῖσδε δουλεύω βία. Phil. 1367.

§ 25.

A. 7. PARTICLES.

In speaking of Particles we may notice a few of the more characteristic subtilties of expression, leaving other peculiarities to be observed in the notes (e.g. μέν without δέ, Tr. 457, El. 61, postponement of τε, O. T. 758, etc.)

α. Καί—

1. As an adverb, marking the correspondence of ideas, has often a simply emphatic force, especially after interrogatives, relatives, and words of comparison, where καί expresses every degree of emphasis, from the strongest to the slightest. (Cp. Hdt. iv. 99. παραπλήσια ταύτη καὶ οἱ Ταῦροι νέμονται τῆς Σκυθικῆς, ὥς εἰ τῆς Ἀττικῆς ἄλλο ἔθνος, κ.τ.λ.)

Ant. 1314. ποῖα δὲ κάπελυσας ἐν φοναῖς τρόφῳ; Aj. 1290. ποῖ βλέπων ποτ' αὐτὰ καὶ θροεῖς; O. C. 276. ὥσπερ με κἀνεστήσαθ', ὦδε σώσατε. Aj. 917. οὐδεὶς ἄν, ὅστις καὶ φίλος—'No one who loved the man.' An enemy would gladly gaze on his wounds, an indifferent person would not mind seeing them, but a friend could not look at them.) Ib. 1103. οὐδ' ἔσθ' ὅπου σοὶ τόνδε κοσμήσαι πλέον | ἀρχῆς ἔκειτο θεσμός ἢ καὶ τῷδε σέ. Ant. 927, 8. μὴ πλείω κακὰ | πάθουεν, ἢ καὶ δρῶσιν. O. T. 94. ἢ καὶ τῆς ἐμῆς ψυχῆς πέρι.

Also in questions indicating surprise='really?'

Ant. 770. ἀμφὼ γὰρ αὐτὰ καὶ κατακτείναι νοεῖς; Ib. 726. οἱ τηλοκοῖδε καὶ διδαξόμεσθα δὴ | φρονεῖν ὑπ' ἀνδρὸς τηλικούδε τὴν φύσιν; El. 385. ἢ ταῦτα δὴ με καὶ βεβούλυνται ποιεῖν;

And in other forms of expression, similarly calling attention to the point of what is said.

O. C. 1586. τοῦτ' ἐστὶν ἤδη ἀποθανύμασαι πρέπον—'That (viz. the manner of his end) is the very point which deserves our wonder.'—Phil. 79. ἔξοιδα καὶ φύσει σέ μὴ πεφυκότα—'I know indeed that you are not disposed by nature.' El. 1251. ἔξοιδα καὶ ταῦτ'—'I know that well.' Ant. 1253. ἀλλ' εἰσόμμεσθα μὴ τι καὶ κατὰσχeton . . . Ib. 687. γένοιτο μέντ' ἂν χυτὲρ καλῶς ἔχον. Phil. 13. μὴ καὶ μάθῃ μ' ἤκοντα.

In εἰ καί.

Aj. 1127. δεινὸν γ' εἶπας, εἰ καὶ ζῆς θανών—'That is a strange utterance, if you mean to say that you are living after death.' O. T. 305. εἰ καὶ μὴ κλύεις τῶν ἀγγέλων—'If indeed you have not heard this from the messengers.' In Tr. 228. χαρτὸν εἴ | τι καὶ φέρεῖς, καί marks the correspondence of χαίρειν and χαρτόν.

2. Καί as a conjunction.

a. Temporal use, expressing simultaneity.

O. T. 717. παιδὸς δὲ βλάστας οὐ διέσχον ἡμέραι | τρεῖς καὶ νιν ἄρθρα κείνος ἐνζεύξας ποδοῖν, κ.τ.λ.—'And as to the child, three days had not elapsed from its birth when he,' etc. Ant. 1186, 7. καὶ τυγχάνω τε . . καὶ με φθόγγος οἰκείου κακοῦ, κ.τ.λ.

b. Καί almost=καίτοι.

El. 597. καί σ' ἔγωγε δεσπότην | ἢ μητέρ' οὐκ ἔλασσον εἰς ἡμᾶς νέμω.

c. Double and triple καί with adversative or cumulative force.

O. T. 413. σὺ καὶ δέδορκας, κοῦ βλέπεις ἔν' εἰ κακοῦ. Ant. 399. καὶ κρῖνε κάξελεγχ'. Aj. 1396. τὰ δ' ἄλλα καὶ ξύμπρασσε, κ.τ.λ. O. C. 629. καὶ ταῦτα καὶ τοιαῦτ' ἔπη—'Not only these words, but others like them.' O. T. 789. ἄθλια | καὶ δεινὰ καὶ δύστηνα. Phil. 667, 8. παρέσται ταῦτά σοι καὶ θιγγάνειν | καὶ δόντι δοῦναι κάξεπεύξασθαι, κ.τ.λ.

d. Καί almost=wherefore. Phil. 922. καὶ σὺ μὴ θυμοῦ κλύων.

e. Καί is sometimes virtually disjunctive, as in Aj. 476. προσθεῖσα κἀναθεῖσα. [Cp. Thuc. v. 23. προσθεῖναι καὶ ἀφελεῖν (in a public document.) Il. 3. 40, etc.]

3. Καὶ δὴ, 'already,' is treated as a single word.

O. C. 173. ψαύω καὶ δὴ. Ib. 31. καὶ δὴ μὲν οὖν παρόντα.

4. Hyperbaton or transposition of καί. (Cp. 'but' in Elizabethan English. Abbott's Shak. Gr. §§ 129, 420, J. C. i. 1, 48. 'When you saw his chariot but appear.' A. W. iv. 2, 30.)

καί is sometimes separated from the emphatic word to which it chiefly belongs, although in these cases it may be regarded as belonging rather to the whole clause. (Cp. Thuc. v. 45. μὴ καὶ ἦν ἐς τὸν δῆμον ταῦτα λέγωνσιν, κ.τ.λ. Ib. viii. 91. ἦν δέ τι καὶ τοιοῦτον.)

O. T. 305. (quoted above) εἰ καὶ μὴ κλύεις τῶν ἀγγέλων : i. e. εἰ μὴ κλύεις ἄρα καὶ τῶν ἀγγέλων. Ant. 280. πρὶν ὀργῆς κάμει μεστῶσαι : i. e. πρὶν καὶ μεστῶσαι ἐμέ ὀργῆς. El. 643. τῇδε γὰρ καὶ γὰρ φράσω : i. e. καὶ γὰρ φράσω τῇδε ἐγώ. Phil. 352. ἔπειτα μέντοι χῶ λόγος καλὸς προσῆν : i. e. καὶ προσῆν καλὸς ὦν ὁ λόγος. Ib. 79. ἔξοιδα καί. El. 1251. (Cp. Thuc. viii. 91. ἦν δέ τι καὶ τοιοῦτον.)

β. ἀλλά.

1. Adverbial. It has a pleading force.

Tr. 320. εἰπ', ὦ τάλαιν', ἀλλ' ἡμῖν ἐκ σαντῆς. Ant. 552. τί δῆτ' ἂν ἀλλὰ νῦν σ' ἔτ' ὠφελοῖμ' ἐγώ ;

2. The conjunction ἀλλά, after a rhetorical question implying a negative, has an emphatic force corresponding to 'nay' in English.

El. 804-7. ἄρ' ὑμῖν ὡς ἀλγοῦσα κῶδυνωμένη . . . ἀλλ' ἐγγέλῳσα φροῦδος.

3. ἀλλὰ γάρ='but then,' introduces a sentence of which the apodosis may be considered as suppressed. In other words, while ἀλλά marks opposition, γάρ shows that this opposition is a reason for modifying the preceding statement.

El. 595. ἀλλ' οὐ γὰρ οὐδὲ νουθετεῖν ἔξεστί σε. Tr. 552.

Cp. Phil. 1020. ἀλλ', οὐ γὰρ οὐδὲν θεοὶ νέμουσιν ἡδύ μοι, | σὺ μὲν γέγηθας ζῶν, κ.τ.λ. Where the apodosis is expressed. El. 783-6.

§ 26. γ. Other emphatic particles.

μὴν, δὴ, τοι, γε, ἄρα, νυν, μέντοι, τοίνυν, δῆτα, μὲν οὖν, δῆθεν. The use

of several of these is slightly extended by Sophocles, so as to convey a stronger and livelier emphasis than in ordinary use.

μὴν, bespeaking attention.

O. C. 28. ἀλλ' ἔστι μὴν οἰκητός—'Certainly it is inhabited, one sees that.' El. 1280. τί μὴν οὐ;

Also in the poetical use with an imperative—

O. C. 182. ἴγρ. ἔπειο μάν, ἔπει' ὧδ' ἀμανρῶ | κώλω.

δῆ, pointing to the force of something lately said.

O. C. 721. νῦν σοὶ τὰ λαμπρὰ ταῦτα δὴ φαίνεω ἔπη—'Now, let me tell you, is the occasion for you to manifest the truth of these brave words.' Ant. 173. ἐγὼ κράτη δὴ πάντα καὶ θρόνους ἔχω—'It follows, that I, as you see,' etc. Ib. 726. οἱ τηλικοῖδε καὶ διδαξόμεσθα δῆ | φρονεῖν—'Shall we, forsooth, at our age be schooled?'

γε, modifying or strengthening assent.

O. C. 1416. στρέψαι στράτευμ' ἐς Ἄργος ὡς τάχιστα γε—'Yea, turn thine army back to Argos with all speed.' El. 941. οὐκ ἔσθ' ὃ γ' εἶπον. Phil. 1003. ξυλλάβετέ * γ' αὐτόν—'Ay, apprehend him.' Tr. 602. ὅπως φέρῃς μοι τόνδε γ' εὐϋφῇ πέπλον—'Yes, that you may take for me this beautiful robe.'

δῆτα in emphatic confirmation of what has been said.

Phil. 759. ἰώ, ἰώ, δύστηνε σύ, | δύστηνε δῆτα διὰ πόνων πάντων φανεῖς.

O. C. 536, 7. XO. ἰώ. OIA. ἰὼ δῆτα μυρίων γ' ἐπιστροφῆι κακῶν.

δῆθεν placed before a participle.

Tr. 382. δῆθεν οὐδὲν ἱστορῶν—'Pretending he made no inquiry.'

In several of the above examples the particle is placed further on in the sentence than is usual. So also in the case of ἄρα.

O. T. 1098. ἴγρ. τίς . . τῶν μακραίωνων ἄρα. Aj. 925, 6. ἴγρ. ἔμελλες, τάλας, ἔμελλες χρόνῳ | στερεόφρων ἄρ' ἐξανύσειν, κ.τ.λ. Cr. Tr. 1082. ἔθαλψεν ἄτης σπασμός ἀρτίως ὧδ' αὖ.

§ 27. ε. Ἄν—

1. is omitted (*a*) in hypothetical and relative clauses with the subjunctive: partly because the verbal inflexion is made to supply the meaning of the particle, and partly because of the poetical tendency to greater generalization. See above p. 30, β, 1: and below, p. 90.

a. (1) After εἰ.

O. T. 874. ἴγρ. εἰ πολλῶν ὑπερπλησθῇ μάταν—'If so be that she is idly surfeited with many things.' O. C. 1443. εἰ σοῦ στερηθῶ—'If I be bereft of thee.' Ib. 509. οὐδ' εἰ πονῇ τις—'Though one have labour.' Ant. 710. κεί τις ἢ σοφός. O. T. 198. ἴγρ. τέλει γὰρ εἰ τι νύξ ἀφῇ. Ib. 917. εἰ φόβους λέγη (?).

(2) After the relatives, *ὅς, ὃ τι, ἐπεὶ, ἔνθα, ὅφρα, πρὶν, ἕως, ἔστε.*

O. C. 395. *ὅς νέος πέσῃ.* Tr. 1008. lyr. *ὃ τι καὶ μύσῃ*—‘Aught that may have for the moment slumbered.’ O. C. 1225. lyr. *τὸ δ’, ἐπεὶ φανῇ*—‘But after seeing the light.’ Ant. 1025. *ἐπεὶ δ’ ἀμάρτη*—‘But when one hath erred.’ Aj. 1074. *ἔνθα μὴ καθεστήκη δέος*—‘Where there is no settled fear.’ El. 225. lyr. *ὅφρα με βίος ἔχῃ*—‘So long as I am held in life.’ Tr. 946. *πρὶν εἰ πάθῃ τις τὴν παροῦσαν ἡμέραν*—‘Till one have prospered through the present day.’ Aj. 555. *ἕως τὸ χαίρειν καὶ τὸ λυπεῖσθαι μάθῃς.* Ib. 1183, 4. *ἔστ’ ἐγὼ μὲν | τάφου μεληθεὶς τῷδε.*

ἄν is also omitted in clauses implying inference.

(1) With the past tenses of the indicative. (Cp. ‘Had he not resembled my father as he slept, *I had done it*,’ etc. Thuc. viii. 86, § 4. *ἐν ᾧ . . . εἶχον*.)

O. T. 1368. *κρίσσων γὰρ ἦσθα μηκέτ’ ὦν ἡ ζῶν τυφλός.* El. 914. *οὔτε δρῶσ’ ἐλάνθανεν.* Ib. 1022. *πάντα γὰρ κατειργάσω.*

(2) With the optative in several places which have been thought questionable, but have not been emended with probability.

O. C. 1172. *ὅν γ’ ἐγὼ ψέξαιμί τι.* (Cp. Thuc. iii. 84 *ὅποσα . . δράσειαν*.) Though inference is here implied, the form of expression is rather hypothetical, analogous to *εἰ ψέξαιμι.* Ib. 1418. *πῶς γὰρ αἰθὺς αἰὶ πάλιν | στράτευμ’ ἄγοιμι ταῦτόν, εἰσάπαξ τρέσας;* Ant. 604, 5. *τέαν, Ζεῦ, δύνασιν τίς ἀνδρῶν | ὑπερβασία κατάσχοι;* Phil. 895. *παπαί· τί δῆτα δρῶμ’ ἐγὼ τοῦνθένδε γε.* In these three examples the mood is rather potential than inferential. Aj. 921. *ποῦ Τεύκρος; ὥς ἀκμαῖος, εἰ βalaίη, μολοι*—‘How seasonable would his coming be, if he came.’ El. 800. *οὔτ’ ἐμοῦ καταξίως πράξειας.*

In these two instances the optative rests on a preceding optative.

2. *ἄν* is used—

a. With the imperfect indicative in Phil. 572, to express uncertainty as to the subject of an action which is assumed as a fact.

πρὸς ποῖον ἂν τόνδ’ αὐτὸς οὐδυσεὺς ἔπλει—‘Who could this be, in quest of whom Ulysses himself set sail?’

Different from this is the picturesque use of *ἄν* in description which occurs in Phil. 290 foll. as frequently in Hdt. and Xen. In Ant. 260, *κὰν ἐγγίγντο*, we have a singular combination of the inceptive meaning of the imperfect with the use of *ἄν*. ‘It was coming to this, that blows would have been the end of it.’

b. With suppressed or implied protasis—

O. T. 12. *δυσάλγητος γὰρ ἂν εἴην.* Ib. 220. *οὐ γὰρ ἂν μακρὰν | ἔχρηνον*—‘For it could not be expected that if I had inquired I could have carried the inquiry far.’ I. e. *πῶς γὰρ ἄν, κ.τ.λ.* In both cases an epexegetis supplies the place of the protasis. The latter instance differs from the ordinary *οὐ γὰρ ἄν*=‘Else had I not,’ (e. g. O. T. 318), in that the inference is not one contrary to fact, but merely relates to past time.

- c. With the optative in relative clauses. In this case it adheres closely to the verb, to which it gives the same meaning of probable inference as in principal clauses.

ὥς ἄν.

O. C. 425, 6. ὥς οὐτ' ἄν ὅς νῦν σκῆπτρα καὶ θρόνους ἔχει | μείνειεν—
'And such an end, that neither the present holder of the throne might remain;' or, 'And then neither would the present holder of the throne remain.'

ὥστ' ἄν (?).

O. C. 45. ὥστ' οὐχ ἔδρας γῆς τῇσδ' ἄν ἐξέλθοιμ' ἔτι—'On this condition, that I will not any more remove.' But ὥς is probably to be read.

- εἰ . . ἄν. Similarly ἄν with the optative occurs even in a clause introduced by εἰ.

Aj. 405-8. lyr. εἰ τὰ μὲν φθίνει, φίλοι . . πᾶς δὲ στρατὸς δίπαλτος ἄν με | χειρὶ φονεύει. But this is really an example of the return to the independent sentence, to be noticed under 'changes of construction.' See below, p. 64, 1, b.

- d. With suppression of the verb, generally through the ellipse of a word to be supplied from the context, but in Phil. 493, by an idiomatic abbreviation—

ὃν δὴ παλαί' ἄν ἐξ ὅτου δέδοικ' ἐγὼ | μή μοι βεβήκη: i. e. ὃν δέδοικ' ἐγὼ μή μοι βεβήκη' παλαιὰ ἄν (εἴη) ἐξ ὅτου (βεβήκε).

- e. ἄν repeated in the same clause adds liveliness to the expression.

Phil. 116. θηρατέ' *ἄν γίγνοιτ' ἄν.(?) O. T. 339. τίς γὰρ τοιαῦτ' ἄν οὐκ ἄν ὀργίζοιτ' ἔπη | κλύων. Phil. 290 ff. αὐτὸς ἄν τάλας . . πρὸς τοῦτ' ἄν.

And in resuming after an intermediate clause.

O. T. 503. foll. lyr. ἀλλ' οὐποτ' ἔγωγ' ἄν, πρὶν ἴδοιμ' ὀρθὸν ἔπος, μεμφομένων ἄν καταφαίην.

§ 28. ζ. Hypothetical and Relative Particles.

1. Εἰ has a peculiar ethical force with the present or future indicative, and in oratio obliqua, with the future optative='when I think that,' 'at the very idea of—' (Cp. esp. Thuc. v. 30. ἡτιῶντο τὴν τε ἐσθήγησιν τοῦ παντὸς καὶ εἰ Ἀργείοις σφῶν ἀποστάντες ξυμμαχοὶ ἔσονται.) In these cases there is no exact correlation of hypothesis and inference—

O. T. 383-6. εἰ τῇσδέ γ' ἀρχῆς . . Κρέων . . μ' ἐκβαλεῖν ἰμείρεται—
'When I perceive that for this sovereignty Creon desires to drive me from it.' Phil. 988. εἰ μ' οὗτος ἐκ τῶν σῶν ἀπάξεται βία—
'That he should forcibly drag me off from your precincts.' Tr. 666. ἀθυμῶ δ', εἰ φανήσομαι τάχα | κακὸν μέγ' ἐκπράξασ' ἀπ' ἐλπίδος καλῆς. Phil. 376. εἰ τὰμὰ κείνος ὅπλ' ἀφαιρήσοιτό με—'At the very idea of his robbing me of the arms that were mine.'

Perhaps this analogy may give the explanation of the present indicative in—

O. T. 691. εἴ σε νοσφίζομαι—'I should be utterly senseless,—to desert you.'

2. *εἰ* is also used emphatically = *κεἶ*. Ant. 551. *εἰ γέλωτ' ἔν σοι γελῶ*. Phil. 52, 3. *ἀλλ' ἦν τι καινόν . . κλύης, ὑπουργεῖν*.

3. *εἰ* with a participle, through ellipse of the verb.

Aj. 886. *εἴ ποθι . . λεύσσω* (i. e. *λεύσσω*, *εἴ ποθι λεύσοι*). O. C. 590. *ἀλλ' εἰ θέλοντα* (sc. *ἀγοιεν*). (?)

4. *ὥς*.

a. *ὥς* is sometimes said to be equivalent to *ἕως*. But in—

Phil. 1330. *ὥς ἂν αὐτὸς ἥλιος | ταύτῃ μὲν αἶρῃ, τῇδε δ' αὖ δόνη πάλιν*, the required meaning is obtained by supposing *ἂν* with the subjunctive to give indefiniteness to the ordinary temporal meaning of *ὥς*—‘What time the sun unchanged shall rise on this, and set on yonder side.’

And in Aj. 1117, although *ὥς ἂν ἦς οἴος περ εἶ* may very possibly be similarly interpreted, ‘So long as you are the man you are,’ the words may be explained to mean more pointedly, ‘However you may be the man you are:’ i. e. Were you ten times Menelaus. In Tr. 715. *χῶσπερ ἂν θίγῃ, ὥσπερ* has the natural meaning of ‘just as;’ ‘As sure as it strikes any creature it destroys them.’

In O. C. 1361, *ὥσπερ ἂν ζῶ* probably means, not ‘as long as I live,’ but, ‘whatever may be my life,’ alluding to Polynices’ remorseful mention of his father’s misery, Ib. 1265. *καὶ μαρτυρῶ κάκιστος ἀνθρώπων τροφαῖς | ταῖς σαῖσιν ἦκειν*. Oedipus replies, ‘Whether I am in misery or comfort, I shall remember you equally as my murderer.’

b. *ὥς* with the accusative absolute and participle differs from the more common use with the genitive absolute. Both express a cause or condition of an action in the mind of the agent; but the accusative is used where the condition is a part of the fact or assertion: the genitive where it follows or is derived from it. This is the difference between—

O. T. 101. *ὥς τόδ' αἶμα χεῖμάζον πόλιν*—‘Since he tells us that this murder vexes the city;’ where the fact of the murder being the cause of the plague is part of the revelation, and the accusative depends on *λέγει*, implied in *ἄνωγεν*, and Ib. 241, 2. *ὥς μιάσματος | τοῦδ' ἡμῖν ὄντος*—‘Believing that this man is our pollution,’ where the fact that had been already stated is merely adduced as a reason for the preceding command.

So in O. C. 380, 1. *ὥς αὐτίκ' Ἄργος ἢ τὸ Καδμείων πέδον | τιμῇ καθέξον, ἢ πρὸς οὐρανὸν βιβῶν*—‘Proclaiming’ (as a motive for the expedition) ‘that Argos should forthwith either honourably conquer the plain of the Cadmeans, or exalt its fame to heaven,’—this reason of his expedition is also a principal part of the expressed resolution of Polynices.

§ 29. η. Negative Particles.

There is no more delicate test of a language having attained grammatical precision than the requirement of perfect exactness in the expression of negation, and (it may be added) of

comparison. Such Shakspearian slips as 'Who cannot want the thought?' (Macb. iii. 6); 'No, nor a man that fears you less than he,' (Cor. i. 4); are familiar to the English scholar.

By Sophocles and other writers of his age the negative and prohibitive particles are used with great subtilty, but with occasional idiomatic deflections from strict accuracy.

1. Reduplication of the negative, (*a*) in very strong emphasis.

Ant. 5, 6. ὅποιον οὐ | τῶν σῶν τε κἀμῶν οὐκ ὅπωπ' ἐγὼ κακῶν.

Tr. 1013. οὐ πῦρ, οὐκ ἔγχος τις ὀνήσιμον οὐκ ἀποτρέψει;

Also μή, when strictly prohibitive, is reduplicated for emphasis.

O. T. 1165. μή, πρὸς θεῶν, μή, δέσποθ', ιστόρει. O. C. 208, 210, Aj. 191.

μή in other uses is not similarly repeated; although this has been suggested in explanation of—

O. T. 328. οὐ μήποτε . . . μή τά σ' ἐκφήνω κακά. See note *in loco*.

b. In one instance, double μή has the force not of a strengthened negative, but of two independent negatives.

O. C. 277, 8. καὶ μή, θεοὺς τιμῶντες, εἴτα τοὺς θεοὺς | μοίραις ποιέῃσθε μηδαμῶς—'And do not, by way of honouring the gods, put them far from any sort of honour.'

(Cp. Plato, Legg. xi. 913 B. μηδ' αὖ κινήσειε μηδὲ τὸ βραχύτατον, ἐμὲ μηδαμῇ μηδαμῶς πείθων.)

The words μηδαμῶς (ἐν) μοίραις (εἶναι) are to be taken together as forming a single phrase. See note *in loco*.

2. Uses of μή.

μή, originally the prohibitive particle, is adapted in Greek, through various uses, to express purpose, hypothesis, general or abstract notions, and also negations that are viewed not merely as facts, but as determinations of volition, feeling, or thought. Extensions of the use of μή in Sophocles arise partly from his love of refining on language; and partly from the tendency to more abstract modes of expression. A few points are deserving of special notice.

a. Where a fact is assigned as a reason, and is therefore regarded under the form of a general notion.

O. T. 289. μή παρὼν θανμάζεται: i. e. διὰ τὸ μή παρῆναι. Ant. 546. μηδ', ἂ μή θυγες, | ποιοῦ σεαυτῆς. Phil. 583, (with a preceding μή.)

O. C. 496. ἐν | τῷ μή δύνασθαι μήθ' ὀράν. El. 1014. σθένουσα μηδὲν τοῖς κρατοῦσιν εἰκαθεῖν. Chrysothemis dwells on the idea of the weakness, which she adduces as a reason for her counsel.

b. μή in describing an individual under a general aspect.

El. 1000. κἀπὶ μηδὲν ἔρχεται. Fr. 786 D. l. 8. Phil. 79. φύσει σε μή πεφυκότα—'That you are one not formed by nature. . .'

Especially when the idea is one which excites strong feeling.

Aj. 512. ὥπ' ὀρφανιστῶν μή φίλων. Tr. 412. πῶς μή δίκαιος—'How should I be unjust?'

c. In a prophetic warning.

Ant. 1064. ἀλλ' εὖ γέ τοι κάτισθι μὴ πολλοὺς ἔτι, κ.τ.λ.

d. μὴ apparently pleonastic, making explicit the negative notion contained in the preceding words.

O. T. 57. ἔρημος ἀνδρῶν μὴ ξυνοικούντων ἔσω—'Without men dwelling within.'

The tendency to make an implied negative explicit is a common feature of Greek syntax. Negative expressions are apt to be unduly emphasized in consequence of some latent consciousness that their significance is imperfectly realized. [Hdt. vii. 54. οὐκ ἔχω διακρίναι, οὔτε εἰ . . οὔτε εἰ, κ.τ.λ.]

Another form of this phenomenon is—

3. The use of μὴ οὐ with infinitives and participles.

The pleonastic οὐ in this and similar idioms (οὐ μάλλον ἢ οὐ, Hdt. iv. 118, v. 94, vii. 16 § 3, Thuc. ii. 62: πρὶν δ' οὐδέν ὀρθῶς εἰδέναι, τί κ.τ.λ., Eur. Hel. 322) is caused by the difficulty of holding two negatives at once (or a negative with an interrogative or comparative) distinctly before the mind.

a. Where a negative or privative notion has been negated, and is further explained, μὴ οὐ is used with an epexegetic infinitive or participle; especially when the chief negation refers to circumstances actually present. [Plat. Rep. i, p. 354 B. οὐκ ἀπεσχέμην τὸ μὴ οὐκ ἐπὶ τοῦτο ἐλθεῖν.]

Tr. 90. νῦν δ', ὥς ξυνίμ', οὐδέν ἐλλείψω τὸ μὴ οὐ | πᾶσαν πυθέσθαι τῶνδ' ἀλήθειαν πέρι. O. C. 359, 60. ἦκεις γὰρ οὐ κενή γε, τοῦτ' ἐγὼ σαφῶς | ἔξειδα, μὴοὔχι δεῖμ' ἐμοὶ φέρουσά τι—'I know you come not empty, or without some dreadful news for me.'

An interrogative takes the place of the chief negative:—

Aj. 540. τί δῆτα μέλλει μὴ οὐ παρουσίαν ἔχειν;

In the above instances the circumstances of the negation are actual and present: but in others, where the case is hypothetical, or actual but remote in time, μὴ alone is used.

O. T. 1387. οὐκ ἂν ἐσχόμην | τὸ μὴ 'ποκλῆσαι τοῦμὲν ἄθλιον δέμας.

Phil. 348, 9. οὐ πολλὸν | χρόνον μ' ἐπέσχον μὴ με ναυστολεῖν ταχύ.

This observation, however, is not universally applicable.

b. In adding a negative ground or condition to a negative statement μὴ οὐ is used with the participle. [Hdt. vi. 106. ἐνάτη δὲ οὐκ ἐξελεύσεσθαι ἔφασαν, μὴ οὐ πλήρης ἐόντος τοῦ κύκλου: i.e. ἐν ᾧ μὴ πλήρης ἔσται. Plato, Lysis, 212 D. οὐκ ἄρα ἐστὶ φίλον τῷ φιλοῦντι οὐδέν, μὴ οὐκ ἀντιφιλοῦν: but in Plat. Rep. vi, 494 D. τὸ δὲ οὐ κτητὸν μὴ δουλεύσαντι, the conditional nature of the whole sentence, introduced by εἰ τις λέγει, has the effect of excluding οὐ.]

O. T. 220, 1. οὐ γὰρ ἂν μακρὰν | ἵχνεον αὐτός, μὴ οὐκ ἔχων τι σύμβολον—'For I could not have pursued the inquiry far unaided, not having the assistance of a clue.' I.e. ἐν ᾧ μὴ εἶχον, κ.τ.λ.

- c. A special case of the last mentioned idiom (*μή οὐ* giving a negative condition of a negative statement) occurs, where a supposed course of action is deprecated, or marked as blameworthy. In this connexion the infinitive is more frequent, but the participle is also used. [Plato, Prot. 352 D. *αἰσχροὺν ἐστὶ καὶ ἐμοὶ . . . μή οὐχὶ . . . φάναι*. I.e. *αἰσχρὸν ἂν εἴη, εἰ μὴ φαίην*.]

O. T. 12, 13. *δυσάλγητος γὰρ ἂν | εἶην, τοιάνδε μή οὐ κατοικτεῖρων ἔδραν*.

This might have been expressed according to the Platonic idiom: *δυσαλήτου ἀνδρός ἐστὶ τὸ μή οὐ κατοικτεῖρειν τοιάνδε ἔδραν*.

Here, as in the examples under *a*, the circumstances of the negation (*δυσάλγητος* = *οὐκ εὐτρεπὴς πρὸς τὸ ἀλγῆσαι*) are present and actual (*τοιάνδε ἔδραν*); but in O. T. 76, 7. *ὅταν δ' ἴκηται, τηνικαυτ' ἐγὼ κακός | μή δρῶν ἂν εἶην πάνθ' ὅσ' ἂν δηλοῖ θεός*, they are prospective and contingent, and *οὐκ* is excluded; as also in O. T. 1457. *μή 'πί τῷ δεινῷ κακῷ (σωθείς)*, where they are remote in time.

[An imaginary example may help to illustrate *μή οὐ κατοικτεῖρων* in O. T. 13. Suppose that to Aj. 1330. *ἦ γὰρ εἶην οὐκ ἂν εἶ φρονῶν* a negative clause expressive of the ground or condition of this statement had been added, *μή οὐ* would have been in place. E. g. *εἴπ' ἦ γὰρ εἶην οὐκ ἂν εἶ φρονῶν, φίλῳ | σοφῷ θ' ὁμοίως ἀνδρὶ μή οὐχὶ συμφέρων*.]

- θ. With respect to interrogative particles it is enough to mention that the long *ἄρα* is sometimes equivalent to *ἄρ' οὐ*, or rather expresses a stronger certainty. This may be explained by supposing an ironical or indignant suppression of the negative, as unnecessary in so clear a case. Cp. the English, 'Is it so, or is it not?' which implies a more vehement asseveration than 'Is it not so?'

O. T. 822. *ἄρ' ἔφυν κακός; | ἄρ' οὐχὶ πᾶς ἀναγνος*—'Am I then a wretch? Am I not altogether unholy?'

Here the negative is omitted, until the chief stress of the emphasis is past. A different tone of irony appears in—

El. 790. *ἄρ' ἔχει καλῶς; | Ib. 816. ἄρά μοι καλῶς ἔχει;*

ἄρα μή expresses an ironical doubt.

El. 446. *ἄρα μὴ δοκεῖς; | Ant. 632. ἄρα μὴ . . . πατρὶ λυσσαίνων πάρει;* *ἄρα* occurs also in strong assertions where there is no reason for supposing even an implied question.

O. C. 409. *ἔσται ποτ' ἄρα τοῦτο Καδμείους βάρος*—'Then surely that will some day be a grief to the Cadmeans.'

Compare the interrogative and categorical uses of *ἦ*.

In exclamations, *ἄρα* is still more emphatic.

O. T. 1395. *οἷον ἄρά με | κάλλος κακῶν ὑπουλον ἐξεθρέψατε*.

§ 30. A. 8. VOICES AND TENSES OF THE VERB.

These are the only verbal inflexions that fall to be considered under the first general heading of 'words and simple constructions,'

as the peculiarities of moods belong rather to compound constructions (B. 5. p. 60).

- a. VOICES. The tendency to subtle and indirect forms of expression leads to several exceptional uses of the active, middle, and passive voices.

1. ACTIVE VOICE.

- a. There is a peculiar use of the active participle neuter, which occurs in Sophocles and some contemporary writers, though not at all in earlier, and rarely in later Greek.

A state of the person, generally mental, is expressed by the neuter participle with the article, which thus becomes a sort of subject; e.g. Thuc. i. 36. τὸ μὲν δεδιὸς αὐτοῦ: iii. 9. ἐν γὰρ τῇ διαλάσσουντι τῆς γνώμης καὶ αἱ διαφοραὶ τῶν ἔργων καθίστανται: v. 9. τοῦ μένοντος ('the determination to stand firm'): vi. 24. τὸ μὲν ἐπιθυμοῦν τοῦ πλοῦ: vii. 68. ἀποπλῆσαι τῆς γνώμης τὸ θυμούμενον.

This idiom arises partly from the difficulty of finding expressions for mental phenomena, and partly from the tendency to express feelings as *states* of emotion, and hence to employ the verb rather than the noun. The only continuance of this use in later Greek is in such philosophical terms as τὸ αἰσθανόμενον, τὸ ὀρεγόμενον, τὸ νοοῦν, τὸ ἡγούμενον, τὸ προαιρούμενον, τὸ συνειδός.

The Sophoclean examples are—

O. C. 1219 lyr. ὅταν τις ἐς πλεόν πέσῃ τοῦ θέλοντος—see note *in loco*. Phil. 674, 5. τὸ γὰρ | νοσοῦν ποθεῖ σε συμπαραστάτην λαβεῖν—'For my diseased state longs to obtain thee as a supporter.' Tr. 196. τὸ γὰρ ποθοῦν ἕκαστος ἐκμαθεῖν θέλων—'For each wishing to feed with information his particular craving'; τὸ ποθοῦν, that which is 'beating in the mind.' (Shak. Temp. i. 2.) In this last example the feeling and its object are identified.

In the following instances the action is similarly identified with the agent or subject, although a *state* is not described.

O. C. 266, 7. ἐπεὶ τά γ' ἔργα μου | πεπονθότ' ἐστὶ μάλλον ἢ δεδρακότα—'Since for my actions, they have more in them of suffering than of doing.' Ib. 1604, 5. ἐπεὶ δὲ παντὸς εἶχε δρώντος ἡδονὴν | κοῦκ ἦν ἔτ' οὐδὲν ἀργὸν ὦν ἐφίετο—'And when he had satisfaction in seeing everything in act, and no part of his commands was any longer idle.' (Cp. Aesch. Prom. 57. οὐ ματᾶ τοῦργον τόδε.) O. C. 74. ὅσ' ἂν λέγωμεν, πάνθ' ὀρώντα λέξομεν—'All that I utter shall be full of sight.'

It is noticeable that five of the six instances (which are all that occur) belong to the latest period of Sophocles, which is most nearly contemporary with the work of Thucydides.

- b. The absolute or otherwise intransitive use of active verbs will be considered as a point of diction (in Part II). But the following rare actives deserve notice here:—ἄζονθ' (O. C. 134), μηχανᾶν (Aj. 1037), ὀρίζει (Tr. 754), διώμοσεν (Ib. 255), εἴρυσον (Ib. 1033). See notes *in ll.* In each of these cases the active voice, marking the absoluteness of the action, is more dignified than the middle would have been.

- c. Sometimes by a vivid turn of construction the active mode of expression is introduced, where the passive would have been more natural.

O. T. 296. *ὃ μὴ ᾽στι δρῶντι τάρβος, οὐδ' ἔπος φοβεῖ*—‘A word has no terror for him, who is not afraid to do.’ Ant. 274. *κάμει τὸν δυσ-δαίμονα | πάλος καθαιρεῖ τοῦτο τὰγαθὸν λαβεῖν*—‘And to be the recipient of this boon the lot seizes upon hapless me.’ Ib. 1078, 9. *φανεῖ γὰρ .. ἀνδρῶν γυναικῶν σοῖς δόμοις κωκύματα*—‘For the wailings of men and women in thy halls shall declare it.’ Phil. 864. *πόνος ὁ μὴ φοβῶν κράτιςτος*—‘The toil that gives no alarm is best.’

In each instance poetical liveliness is enhanced by an inanimate cause being made the subject of an active verb.

- d. In all Greek, especially in poetry, there is a tendency to express actively states and conditions which are really passive, as in the familiar *φύειν τρίχας*, etc. Hence *αἶρειν* and other active verbs are used of passive states.

El. 906. *πίμπλημι ὄμμα*.—‘My eye fills.’ Aj. 674. *ἐκοίμισε* (suffers to rest) *στένοντα πόντον*. Ib. 75. *δειλίαν ἀρείς*. O. T. 914. *ὑψοῦ γὰρ αἶρει θυμόν, κ.τ.λ.*

§ 31.

2. MIDDLE VOICE.

- a. The Middle Voice is pointedly reflexive in—

Ant. 354. *ἀστυνόμους ὄργας ἐδιδάξατο*—‘He taught himself the tempers of civic life.’ Aj. 1376. *τὰπὸ τοῦδ' ἀγγέλλομαι .. εἶναι φίλος*—‘Henceforth I proclaim myself to be friendly.’ Ib. 32. *τὰ μὲν σημαίνομαι*—Lit. ‘In part I inform myself (though this might be regarded as passive).’ Tr. 21. *ἐκλύεται με*. Ib. 339. *τοῦ με τήνδ' ἐφίστασαι βάσιν*—‘Why do you check me in this my going to make me attend to you?’ Aj. 869. *κοῦδεις *ἐφίσταται με συμμαθεῖν τόπος*—‘And no place cries halt! to me that I may learn its secret.’ Phil. 287. *διακονεῖσθαι*. Perhaps also El. 1249. *οὐδέ ποτε λησόμενον*—‘That will not let itself be forgotten’ (from the causative *ληθάνω*, though this may be fut. mid. for pass.).

- b. Remotely reflexive uses. [Cp. Thuc. iii. 40. *διώλλυνται*, viii. 82. *ἐπεγομένων*.]

The middle forms of *ὀράω* and *εἶδον* are retained by Sophocles, partly in continuation of Epic usage, but also with a degree of ‘ethical’ or ‘pathetic’ meaning.

O. C. 244. lyr. *οὐκ ἀλαοῖς προσορωμένα ὄμμα σὸν ὄμμασιν*—‘Looking in thine eyes with eyes of mine that are not blind.’ Cp. *infr. d.* Tr. 908, 9. *εἴ του φίλων βλέψειεν οἰκετῶν δέμας | ἔκλαιεν ἡ δύστηνος εἰσορωμένη*—‘If she might see the form of any one of her dear domestics, she wept, unhappy woman, as her eye beheld them.’ Ant. 593. lyr. *ἀρχαῖα τὰ Λαβδακιδῶν | οἴκων ὀρώμαι, κ.τ.λ.*—‘From of old I see with pain the calamities of the house of the Labdacidae.’ O. T. 1217, 18. lyr. *εἶθε σ' εἶθε *σε | μήποτ' εἰδόμαν*—‘Would that I had never had the unhappiness of seeing thee!’ Phil. 351. *ὅπως ἴδοιμ' ἄθαρπον οὐ γὰρ εἰδόμην*—

‘That I might see him ere he was buried, for my eyes had not seen him.’

In the following examples the reflexive meaning of the voice is more distinct—

Ant. 713. κλῶνας ὥς ἐκσώζεται—‘How they save their twigs.’
 Aj. 43. χεῖρα χραίνεισθαι φόνῳ—‘That he imbrues his hand in blood.’ O. T. 1487. νοούμενος τὰ λοιπὰ τοῦ πικροῦ βίου. Aj. 511. σοῦ διοίσεται μόνος, (διοίσει τὸν ἑαυτοῦ βίον.) Tr. 103. ποθουμένα . . φρενί (unless this is passive, as from a causative use=‘laden with regret.’) Cp. Pind. Ol. 10, 76. αἰδέτο πᾶν τέμενος.) Phil. 613. ἄγουντο. Ib. 1325. γράφου φρενῶν ἔσω.

The effect is slightly different in—

Aj. 647. φύει τ’ ἄδρα καὶ φανέντα κρύπτεται—‘Brings forth from the unknown, and when they are come forth, hides them in her own breast;’ where κρύπτεται = κρύπτει εἰς ἑαυτήν, ‘hides in her bosom.’ In Ant. 1093. ἀμφιβάλλομαι τρίχα—‘I am crowned with these locks,’ the verb is passive rather than middle.

c. The Middle is used causatively in the following instances:—

O. T. 434. ἐστειλάμην (ἄν)—‘I would have had thee ushered.’
 Ib. 951. τί μ’ ἐξεπέμψω—‘Why hast thou had me brought?’

The causative use, however, is by no means peculiar to the middle voice, and belongs to it only *per accidens*. See note on O. T. 434.

d. The Subjective Middle.

This use of the middle voice is of much wider extent in Greek from Homer to Plato than has been commonly supposed. It may be familiarly explained as equivalent to the active voice with the genitive of the reflexive pronoun. I. e. if the directly reflexive middle=ποιεῖν τι ἑαυτόν, and the indirectly reflexive=ποιεῖν τι ἑαυτῷ, then the subjective middle voice=ποιεῖν τι ἑαυτοῦ, ἐκ τῶν ἑαυτοῦ, or ἀφ’ ἑαυτοῦ. Common examples are ἀποδείκνυσθαι, ‘To display one’s own attributes,’ παρέχεσθαι, ‘To provide from one’s store,’ ἀποφαίνεσθαι, ‘To declare from oneself.’ Cp. Hdt. iv. 172. διδοὶ δῶρον τὸ ἂν ἔχῃ φερόμενος ἐξ οἴκου.

O. T. 148. ὦν ὅδ’ ἐξαγγέλλεται—‘Of the things which he announces from himself.’ Aj. 772. ἠὺδατο. Phil. 852.

3. PASSIVE VOICE.

Sophocles shows a singular fondness for the Passive Voice.

a. As the active gives additional liveliness, the passive is convenient where there is reason to prefer an impersonal mode of expression.

Tr. 632. πρὶν εἰδέναι τάκειθεν εἰ ποθούμεθα—‘Before knowing matters in that quarter, whether we are an object of affection there.’ O. T. 289. πάλαι δὲ μὴ παρὼν θαυμάζεται—‘His absence has long been a cause of wonder.’ Ib. 529. κατηγορεῖτο τοῦπίκλημα τοῦτό μου—‘Was this crime charged against me?’ O. C. 1352. νῦν δ’ ἀξιωθεὶς εἴσι—‘But now, ere he goes, he shall be vouchsafed this boon.’ Ant. 1165. ἀφείται πάντα—‘All is cast away.’ Phil. 48. φυλάζεται στίβος,—‘His coming shall be watched.’

- b. The passive has also the effect of giving a stronger emphasis to the verb:—

O. T. 997, 8. ἡ Κόρινθος ἐξ ἐμοῦ πάλαι | μακρὰν ἀπῳκεῖτ'—‘Long since Corinth was removed far off from being my dwelling-place.’ Aj. 1342. οὐκ ἂν ἐνδίκως γ' ἀτιμάζοιτό σοι—‘It is not right he should meet with indignity from you.’ Phil. 1401. ἄλλος γάρ μοι τεθρήνηται γόοις—‘Troy has been enough descanted of in my laments':—

- Or to the object of the action, by making this the subject of the passive form. [Hdt. iv. 105. λέγονται . . . ὑπὸ Σκυθῶν . . . ὥς . . . ἕκαστος λύκος γίγνεται.]

El. 1148. ἐγὼ δ' ἀδελφὴ σοι προσηυδώμην αἰεί—‘But I was ever addressed by thee as sister.’ Phil. 140. lyr. Διὸς σκῆπτρον ἀνάσσεται—‘The staff of Zeus is swayed.’ O. C. 759. ἡ δ' οἴκοι πλέον δίκη σέβουσ' ἄν—‘Your city at home would rightly receive more reverence.’ O. T. 1449. ἐμοῦ δὲ μήποτ' ἀξιώθῃτω τόδε | πατρῶν ἄστυ . . . τυχεῖν.

- c. As the action is projected so as to form the cognate accusative (or ‘internal object’) of an active verb: so the subject of the passive voice is sometimes ‘of cognate signification’ to the verb.

Tr. 738. τί δ' ἔστιν, ὦ παῖ, πρὸς γ' ἐμοῦ στυγούμενον, i. e. τί στύγος γίγνεται σοι πρὸς γ' ἐμοῦ—‘But what is there, my son, on my part, that excites your hate?’ Ib. 169, 70. τοιαυτ' ἔφραζε πρὸς θεῶν εἰμαρμένα | τῶν Ἡρακλείων ἐκτελευτᾶσθαι πόνων, i. e. τοιαύτη, ὥς φασι, γίγνεται τελευτὴ (ἐκ) τῶν Ἡρακλείων πόνων, οὕτως εἰμαρμένη πρὸς τῶν θεῶν—‘They say it is fated by the gods for the labours of Heracles to issue in such an end.’ (See above, p. 25, c.)

Also O. T. 628. ἀρκτέον γ' ὅμως. Ib. 408. ἐξισωτέον (see note). Tr. 344. οὐδὲν εἴργεται (sc. τάδε λεχθῆναι): [for which impersonal passives, cp. Thuc. viii. 54. ὥστε μηκέτι διαμέλλεσθαι].

- d. On Tr. 103. ποθουμένα . . . φρενί, see above, p. 53.

§ 32.

β. TENSES.

1. The present (or imperf.) and¹ aorist are sometimes combined to mark the relation of a momentary to a continuous action.

O. T. 1457. θνήσκων ἐσώθην—‘I was saved when at the point of death.’ Phil. 670. εὐεργετῶν γὰρ καὶ τὸς αὐτ' ἐκτησάμην—‘It was in doing a kindness that I gained them.’

2. There is a tense in English which has no distinct equivalent in Greek, viz. ‘I have been doing’ so and so. This is expressed commonly by the imperfect, or by the present, where the action still continues.

Tr. 600. πράσσω . . . ὥς σὺ ἡγορᾷ—‘I am doing this, and have been doing it, while you have been talking.’

- By a similar use the present (or imperfect) participle denotes past time. [Cp. Hdt. vii. 6. ἐξήλασέ μιν . . . πρότερον χρεώμενος. Thuc. iii. 84. ἀρχόμενοι (= ἐπεὶ πρότερον ἤρχοντο).]

Tr. 281. ὑπερχλίοντες . . . εἶσ' οἰκήτορες (= ἐπεὶ τότε ὑπερέχλιον, νῦν κ.τ.λ.)

3. The continuous tenses are used to express endeavour. A strong instance of this 'conative' use is in—

O. C. 992. εἴ τις σε τὸν δίκαιον αὐτίκ' ἐνθάδε | κτείνει παραστάς—
'If here and now one were to come near and attempt your life, just man as you are.' So O. T. 688. τοῦμόν παριεῖς καὶ καταμβλύνων κέαρ—'In seeking to divert and blunt my wrath.'

4. The present participle partly loses the association of time, and tends to be used simply as a noun of the agent.

Phil. 1052. νικᾶν γε μέντοι πανταχοῦ χρηζών ἔφυν—'I was born with a desire for victory on all occasions.' O. C. 436. οὐδεὶς ἔρωτος τοῦδ' ἐφαίνετ' ὠφελῶν—'No helper of this desire appeared.' Aj. 934. lyr. μέγας ἄρ' ἦν ἐκείνος ἄρχων χρόνος | πημάτων—'That time was then a great beginner of woes.'

This happens especially with *τίκτων* and *παρών*: the former coming to signify a parent, the latter an eye-witness.

τίκτων.

El. 342. τῆς δὲ τικτούσης μέλειν—'And to care for the mother.'

O. T. 1247. τὴν δὲ τίκτουςαν λίποι | τοῖς οἴσιν αὐτοῦ δύστεκνον παιδουργίαν—'And left the mother an unhappy source of offspring to her own son.' Hence in O. C. 982, 3. ἔτικτεν . . . οὐκ εἰδότα=ἦν μητὴρ οὐκ εἰδότης. (Cp. Eur. I. A. 1234. πρὶν ὠδίνουσ' ἐμέ.)

παρών. (Cp. Aesch. Eur., also the Epic *παρέστε τε, ἵστε τε πάντα*, Il. 2, 485, and Pind. Pyth. I, 26. καὶ παρεόντων ἀκοῦσαι.)

Ant. 1192. καὶ παρὼν ἐρῶ—'I will not only speak of what I saw.'

El. 424, O. C. 1587.

5. The aorist often denotes the beginning of a state: e. g. ἔσχον = 'I came to have,' Phil. 1420. ἀθάνατον ἀρετὴν ἔσχον.
6. The use of the aorist in tragic Greek to point emphatically to something in the immediate past, where the present would be used in most languages, is well known. The momentariness of the tense favours this mode of speaking.

An extension of this use occurs where something present is made the subject of inquiry or reflection. Here the principle seems to be that what is thought of must have a previous existence; the object must exist before it can be thought. (Compare the use of *ἦν* in such philosophical expressions as τὸ τί ἦν εἶναι.)

Ant. 1307. ἀνέπτan φόβῳ—'I am startled with dread.' Aj.

693. ἔφριξ' ἔρωτι, περιχαρὴς δ' ἀνεπτάμαν—'I thrill with desire, and flutter with joy.' Tr. 499. καὶ τὰ μὲν θεῶν | παρέβαν—'And I pass by what relates to the gods.' Phil. 1289. ἀπώμοσ' ἀγνοῦ

Ζηνὸς ὑψίστου σέβας—'By Zeus, whose worship is above all, I swear, No!' Ib. 1314. ἦσθην πατέρα τε τὸν ἐμὸν εὐλογοῦντά σε—'It pleases me, that you speak nobly of my sire.'

This aorist has a pathetic force in—

El. 1234, 5. ἐμόλετ' ἀρτίως, | ἐφηύρετ', ἤλθετ', εἶδεθ' οὐς ἐχρήζετε.

The frequent use of the aorist ἔφυν for the present of the substantive verb follows the same analogy.

7. The reduplicated future has its proper intensive power in—

O. C. 861. ὡς τοῦτο νῦν πεπράξεται—'Know that this shall certainly be done forthwith.'

8. The substitution of the participle and auxiliary for the active verb, is altogether not infrequent in Attic Greek, and is frequent in tragedy. Thus Sophocles has—

Phil. 1219. στείχων ἄν ἦν σοι—'You would have seen me going.' Ib. 459. ἐξαρκούσά μοι | ἔσται—'Shall suffice me.' Aj. 588. μὴ προδοὺς ἡμᾶς γένη—'Do not desert us.' Phil. 773. κτείνας γένη—'Be the slayer of.' Tr. 412. τί ποτε ποικίλας ἔχεις—'What subtilty have you contrived?' Ant. 77. ἀτιμάσας ἔχε—'Hold in disparagement.' Ib. 469. μῶρα δρῶσα τυγχάνειν—'To be acting foolishly.' El. 586. αἰσχίστα . . . δρῶσα τυγχάνεις.

§ 33.

B. PECULIARITIES OF COMPOUND CONSTRUCTIONS.

The peculiarities of the transition phase of language which we are attempting to characterize, are observable also in the syntax of compound sentences. The smoothness of the εἰρομένη λέξις begins to be stirred by reflective fancy, and the phases of construction which result are not easy to determine with perfect accuracy.

B. 1. APPPOSITION.

The following forms of Apposition are noticeable, though by no means altogether peculiar to Sophocles. (For the simplest form, cp. Hdt. vii. 36. διέκπλοον ὑπόφανσιν.)

- a. Abstract in apposition to concrete, and *vice versa*.
- b. The part in apposition to the whole. [Hdt. ii. 41. τοὺς ἔρσενας . . . τὸ κέρας τὸ ἔτερον ἢ καὶ ἀμφοτέρω ὑπερέχοντα.]
- c. Noun in apposition to verb or clause.
- d. Verb or clause in apposition to noun or pronoun.
- e. Apposition of clauses. (Cp. esp. Hdt. iii. 159. τὰδε ἐποίησε . . . ἐπέταξε, κ. τ. λ.)
- f. With apparent ellipse of ὡς.
 - a. O. C. 472. κρατῆρές εἰσιν, ἀνδρὸς εὐχειρος τέχνη—'There are bowls, a sample of some good workman's skill.' Phil. 35. αὐτόξυλόν γ' ἔκπωμα, φλαουρουροῦ τινὸς | τεχνήματ' ἀνδρός—'A rough wooden drinking cup, some bungler's workmanship.' El. 685. εἰσῆλθε λαμπρός, πᾶσι τοῖς ἐκεῖ σέβας—'He entered, a distinguished form, the worship of all present.' O. T. 1342. ἴγρ. τὸν * δλεθρον μέγαν—'The universal pest.' El. 301. ἡ πᾶσα βλάβη—'He who is utter mischief.' Phil. 622. O. T. 196, 7. ἴγρ. τὸν ἀπόξενον ὄρμον | Θρήκιον κλύδωνα.
 - b. Ant. 412–14. πεφευγότες, | ἐγερτὶ κινῶν ἄνδρ' ἀνὴρ ἐπιρρόθοις | κακοῖσιν—plural, followed by distribution—'We, avoiding, etc., each stirring on the other with noisy altercation.' (Cp. Hom. Il. 3. 211. ἄμφω δ' ἐξομένω, γεραρότερος ἦεν Ὀδυσσεύς.) Phil. 645.
 - c. Ant. 44. θάπτειν σφ', ἀπόρρητον πόλει—'To bury him, a thing publicly forbidden.' Ib. 124–26. ἴγρ. ἀμφὶ νῶτ' ἐτάθη | πάταγος Ἄρεος

- ἀντιπάλῳ | δυσχείρωμα δράκοντι. Aj. 1209. lyr. τεγγόμενος κόμας, λυγρὰς μνήματα Τροίας—'With locks bedewed, making me mindful of sad Troy.' Tr. 961. lyr. χωρεῖν πρὸ δόμων λέγουσιν ἔσπετόν τι θαῦμα. (Cp. supr. p. 25, d.)
- d. O. C. 787. ἀλλὰ σοὶ τὰδ' ἔστ', ἐκεῖ | χάρας ἀλάστωρ οὐμὸς ἐνναίῳ αἰεῖ—'But this is thy portion, that my avenging spirit ever dwells in yonder region.' El. 271. τὴν τελευταίαν ὕβριν, | τὸν αὐτοφόντην ἡμῖν ἐν κοίτῃ πατρός, κ. τ. λ.—'Their last insolence, that we should see the murderer in my father's couch.' Ant. 259. λόγοι δ' ἐν ἀλλήλοισιν ἐρρόθουν κακοί, | φύλαξ ἐλέγχων φύλακα—'Reproachful words were bandied to and fro, the watchmen accusing each his fellow.' (Cp. Hdt. ii. 133. ἵνα οἱ δώδεκα ἔτα ἀντὶ ἐξ ἐτέων γένηται, αἱ νύκτες ἡμέραι ποιεύμεναι.) Phil. 1355. ταῦτ' ἐξανασχήσεσθε, τοῖσιν Ἀτρέως | ἐμὲ ξυνόντα παισιν—'Will ye endure this, that I should be together with the sons of Atreus?' Ib. 1367. ἃ μοι ξυνώμους, | πέμψον πρὸς οἴκους—'Do as you have sworn, convey me home.' Tr. 1206. οἶά μ' ἐκκαλεῖ, πάτερ, | φονέα γενέσθαι καὶ παλαμναῖον σέθεν—'What challenge is this, my father, that I should become thy guilty murderer?'
- e. O. T. 1234. ὁ μὲν τάχιστος τῶν λόγων εἰπεῖν τε καὶ | μαθεῖν, τέθυκε θεῖον Ἰοκάστης κάρα—'To shorten speech and hearing to the utmost, Jocasta's royal head is low.' Ant. 53. μητὴρ καὶ γυνή, διπλοῦν ἔπος—'Mother and wife, doubly entitled.' Tr. 1136. ἅπαν τὸ χρῆμ', ἦμαρτε χρηστὰ μωμένη—'This was the whole, she erred with good intent.'
- f. Tr. 11-13. φοιτῶν ἐναργὴς ταῦρος, ἄλλοτ' αἰόλος | δράκων ἐλικτός, ἄλλοτ' ἀνδρείῳ κύτει | βούπρφορος—'Coming oft in proper taurine form; at otherwhiles a coiling glistening snake, or else with manly form, but bovine face.' Ib. 70. φασὶ νυν λάτρυν πονεῖν—'They say he toils, a servant.' Aj. 68, 9. μὴδὲ συμφεράν δέχου | τὸν ἄνδρα—'Nor receive him as your bane.' (See above, p. 38, 1.) Ib. 1182. μὴ γυναικὲς ἀντ' ἀνδρῶν πέλας | παρέσταν—'Be not women instead of men, as ye stand by.' (Cp. Ant. 578. ἐκ δὲ τοῦδε χρὴ | γυναικὰς εἶναι τὰσδε μὴδ' ἀνειμένας—'These must henceforth be (treated as) women, and not suffered to go loose.')

B. 2. EPEXEGESIS.

Epexegesis is frequent in classical Greek, arising partly from a fusile condition of language, in which the thought still moves, while it is being expressed, and also from a tendency to redundancy, by which symmetry is often sacrificed to fulness and clearness. The act of expression tends to suggest some new aspect or point of view, which makes a sort of excrescence on the original construction, in the shape of an explanatory clause.

- a. The most common form is the epexegetic infinitive. [Hdt. i. 176. ὑπῆψαν τὴν ἀκρόπολιν πᾶσαν ταύτην καίεσθαι.]

El. 542. ἢ τῶν ἐμῶν Ἀιδης τιν' ἤμερον τέκνων | ἢ τῶν ἐκείνης ἔσχε δαίσασθαι πλέον—'Or had death some greater longing for my children than for hers to glut him?' Ib. 219. lyr. τὰ δὲ τοῖς

δυνατοῖς | οὐκ ἐριστὰ πλάθειν—'But to contend with power is a hopeless strife to engage in.' O.T. 1204. τὰ νῦν δ' ἀκούειν—'But now to hear of thee, who more forlorn?' El. 364. ἐρῶ τιμῆς τυχεῖν. Aj. 2. ἀρπάσαι. Phil. 891, 2. οὐπὶ νηϊ . . πόνος . . συνναίειν.

The article is sometimes prefixed to this infinitive.

O.T. 1416, 7. ἐς δέον πάρεσθ' ὅδε | Κρέων, τὸ πράσσειν καὶ τὸ βουλευέειν—'Creon is here to meet thy need, to act and to advise.' El. 1030. μακρὸς τὸ κρίναι ταῦτα χῶ λοιπὸς χρόνος—'Long is the time for that decision, even all the coming time.' Ib. 1080. τό τε μὴ βλέπειν ἐτοίμα.

δ. Participial epexegetis.

Ant. 223. τάχους ὑπο | . . κοῦφον ἐξάρας πόδα—'That I come breathless with speed, having been fleet of foot.' Ib. 16. οὐδέν οἶδ' ὑπέρτερον | οὐτ' εὐτυχοῦσα μᾶλλον οὐτ' ἀτωμένη—'I know nothing further, either of more weal or woe.'

For other instances, see B. 5. p. 63.

ε. The following epexegetes are slightly different from the preceding.

O.T. 1425-7. τὴν . . φλόγα | αἰδεῖσθ' ἄνακτος ἡλίου, τοιόνδ' ἄγος | ἀκάλυπτον οὕτω δεικνύναι—'Let reverence for our lord the sun forbid your showing such an abomination unveiled.' (See p. 63, (4) c.) O.C. 362. ζητοῦσα τὴν σὴν, ποῦ κατοικοῖης, τροφὴν—'Searching how or where you lived.'

§ 34.

B. 3. ASYNDETON.

The absence of a conjunction is rare in the dialogue except where there is a parenthesis or an apposition of clauses. (P. 57, B. 1. e.)

El. 525. πατὴρ γάρ, οὐδέν ἄλλο σοὶ πρόσχημ' αἶει, | ὥς ἐξ ἐμοῦ τέθνηκεν—'For your father, this is always your excuse, died, as you say, by my hand.' Phil. 54-56. τὴν Φιλοκτῆτον σε δεῖ | ψυχὴν ὅπως . . ἐκκλέψεις | . . ὅταν σ' ἐρωτᾷ . . | λέγειν Ἀχιλλέως παῖς—'You must inveigle the mind of Philoctetes,—You must say, when he asks you,' etc. Ib. 991. ὦ μῖσος, οἷα κάθανεuriσκεῖς λέγειν | θεοὺς προτείνων, τοὺς θεοὺς ψευδεῖς τίθης—'O hateful man, what impious things you find it in your heart to say! You quote the gods, and in doing so make them liars.' Tr. 53, 4. κάμὲ χρὴ φράσαι τὸ σόν | πῶς παισὶ μὲν τοσοῖσδε, κ. τ. λ.

Examples of asyndeton occur, however, also in earnest or hurried dialogue, and are generally found (1) in commands, (2) in questions, (3) in interjectional expressions.

- (1) O.T. 1056. τί δ' ὄντιν' εἶπε; | μηδὲν ἐντραπῆς—'Why ask of whom he spake? Regard it not.' El. 986. ἀλλ', ὦ φίλη, πείσθητι· συμπόνοι πατρί, | σύγκαμν' ἀδελφῶ, παῦσον ἐκ κακῶν ἐμέ, κ. τ. λ.
- (2) O.T. 1493. τίς οἶτος ἔσται; | τίς παραρρίψει, τέκνα, κ. τ. λ.—'Who will be the man? Who will incur the risk,' etc.? Ib. 815, 6. Ant. 921-23. ποῖαν παρεξελθοῦσα δαιμόνων δίκην; | τί χρὴ με τὴν δύστηνον εἰς θεοὺς ἔτι | βλέπειν; | τίν' αὐδᾶν ξυμμάχων—'And yet what ordinance of heaven have I transgressed?—What cause have I, unhappy, still to look to heaven? What aid can I invoke?'

(3) O. T. 945-7. ὦ πρόσπολ', οὐχί... | ...λέξεις; ὦ θεῶν μαντεύματα, ἦν ἔστε· τοῦτον κ.τ.λ. Aj. 172. lyr. ἦ ῥά σε Ταυροπόλα Διὸς Ἄρτεμις, | ὦ μέγαλα φάτις, ὦ | μήτερ αἰσχύνas ἐμᾶs, | ὥρμασε, κ.τ.λ.—'Was it, then, cruel Artemis, daughter of Zeus,—O dread report, parent of shame to me!—that urged thee,' etc. Phil. 859. lyr. ἀλεῆs ὕπνος ἐσθλός.

(4) The following instances are less regular; the abruptness in each of them expresses earnestness:—

O. T. 873. lyr. ὕβρις φυτεύει τύραννον. | ὕβρις, κ.τ.λ. Ant. 368-72. lyr. νόμους παρείρων χθονὸs | θεῶν τ' ἔνορκον δίκαν, | ὑψίπολιs ἀπολιs, | ὅτῳ τὸ μὴ καλὸν | ξύνεστι τόλμαs χάριν—'While holding firmly by his country's laws and the oath-observing righteousness of Heaven, he is high in the city: *he* is nowhere in the city who harbours unrighteousness for ends of crime.' O. C. 1192. ἀλλ' αὐτόν· εἰσι χιτῆροιs γοναὶ κακαὶ... ἔφυσας αὐτόν, κ.τ.λ. Ib. 163. lyr. μετὰσταθ', ἀπόβαθι πολ | λὰ κέλευθος ἐρατεύει. | κλύεις, ὦ πολύμοχθ' ἀλᾶτα; | λόγον εἴ τιν' ἔχειs, κ. τ. λ.—'Long distance hinders—Hearest, O toilsome wanderer? If thou hast any word...' Phil. 631. οὗ· θάσσον κ.τ.λ.

§ 35.

B. 4. ATTRACTION.

Attraction is the grammatical name for a very general tendency in Greek to draw words into apparent construction with the nearest word. In constructions πρὸs τὸ σημανόμενον the meaning takes the place of grammatical analogy; in Attraction the meaning and the grammatical analogy both give way to mere contiguity. A new analogy is thus created, and is sanctioned by use.

a. The simplest mode of attraction is where the relative assumes the case of the antecedent.

El. 177. lyr. μήθ' οἷs ἐχθαίρεις | ὑπεράχθεο.

This happens even where the case of the relative without the attraction would be other than the accusative, as in—

Ant. 546. ἂ μὴ 'θίγες ποιοῦ σεαυτῆs; i. e. ταῦτα, ὧν μὴ 'θίγες.

So with the relative adverb.

Tr. 701. ἐκ δὲ γῆs, ὅθεν | προῦκειτ' (= οὗ προῦκειτο).

Where the antecedent is omitted, the preposition is sometimes added to the case.

O. C. 334. ξὺν ᾧπερ εἶχον=ξὺν τούτῳ, ὅνπερ εἶχον. Ib. 625. ἐν οἷsιν ἠρξάμην=ἐν τούτοιs, οἷs ἠρξάμην.

The converse is also frequent, where the antecedent is assimilated to the relative, or taken into the dependent clause.

Tr. 283. τάsδε δ' ἄsπερ εἰsοράs. O. C. 1150. λόγος δ' ὅs ἐμπέ-τωκεν ἀρτίως ἐμοὶ... συμβαλοῦ γνώμην—'But give us your thought on a matter that has just fallen in my way.' Tr. 225. οὐδέ μ' ὀμματος | *φρουράν παρήλθε, τόνδε μὴ λεύσσειν στόλον—'Nor hath it passed my eye's strict watch, that I should fail to see this band.' Sc. ὅδε ὁ στόλος παρήλθεν, (ὥsτε) μὴ λεύσσειν αὐτόν.

A marked example of this inverse attraction occurs in—

O. C. 1227. lyr. βῆναι κείμεν ὅθεν περ ἦκει, i. e. κείμε, ὅθεν.

b. The subject of an infinitive is often drawn into agreement with a preceding dative.

Tr. 92. καὶ γὰρ ὑστέρω τό γ' εὔ | πράσσειν.

An extension of this analogy to the genitive probably accounts for the construction of the participle in—

Phil. 1140-2. ἀνδρός τοι τὸ μὲν εὔ δίκαιον εἰπεῖν | εἰπόντος δὲ μὴ φθορερὰν | ἐξῶσαι γλώσσας ὁδύναν—‘To give full utterance to (τὸ εὔ εἰπεῖν) a just sentiment (δίκαιον) becomes a man, but not in uttering it to thrust forth venom from an envious tongue.’

c. Attraction sometimes occurs in hypothetical and other co-ordinate clauses besides the relative.

Aj. 488. εἴπερ τινὸς σθένοντος—‘Strong if any were so.’ O. C. 734. σθένουσιν... εἴ τιν' Ἑλλάδος. El. 317. τοῦ κασιγνήτου τί φῆς; ἥξοντος, ἢ μέλλοντος; i. e. ἥξοντα ἢ μέλλοντα. Aj. 1415. τῷ πάντ' ἀγαθῷ, | κοῦδενὶ πω λόφον θνατῶν—‘To him who was good every way, no one of mortals better.’ O. C. 870. (σὲ δοίῃ βίῳ) τοι οὔτον οἶον κάμει γηράναι (ἐγὼ is assimilated to σέ.) Tr. 683. χαλκῆς ὅπως δύσνιπτον ἐκ δέλτου γραφήν—‘Like writing on a brazen tablet, hard to erase.’ (χαλκῇ ἐν δέλτῳ γραφήν was the first thought, but has been drawn into construction with δύσνιπτον.)

It is part of the same tendency when, as often happens in similes, the thing compared is expressed in terms suggested by the comparison; e. g.

Tr. 31-3. οὓς κείνός ποτε, | γῆτης ὅπως ἄρουραν ἔκτοπον λαβῶν, | σπείρων μόνον προσείδε κάξαμῶν ἄπαξ. Ib. 537, 8.

The principle of attraction might be extended so as to embrace all cases in which constructions are determined, not by strict logical or grammatical considerations, but by superficial associations (hypallage, etc.). Thus in Aj. 114. τέρψις ἦδε σοι τὸ δρᾶν, ἦδε should have been ὦδε, but is ‘attracted’ to the nearest word. In O. T. 1376. (τέκνων ὄψις) βλαστοῦσα=βλαστόντων. And in Phil. 630. δεῖξαι νεὼς ἄγοντα, the more exact construction would have been νηῖ depending on ἄγοντα, but δεῖξαι having come first, νεὼς=ἐκ νεὼς (supr. p. 10) in construction with δεῖξαι is preferred, i. e. δεῖξαι ἐκ νεὼς ἄγοντα ἐπὶ νηῖ. So an answer often follows the structure of the preceding speech though another construction would be more logical. Instances of this will be pointed out in the notes.

§ 36.

B. 5. MOODS OF VERBS.

The uses of moods were tolerably fixed before the age of Sophocles. Still there are some peculiarities and deflections from common usage which deserve to be noticed.

a. By the analogy of the well-known use of the past tenses of the indicative with ἵνα, ὥς, ὅπως to express a purpose, which is either

in its nature impossible or contrary to fact, the same tenses appear, in two cases, to be employed in expressing with μή a negative wish applied to past time.

O. C. 539-41. ἐδεξάμην | δῶρον, δ' μήποτ' ἐγὼ ταλακάρδιος | ἐπωφέλησα πόλεος ἐξελέσθαι—'A gift, which would that hapless I had not benefited the city so as to receive from her.'

Here the place of the relative conjunction ὥς or ὅπως is supplied by the relative ὅ, and the unusual construction is perhaps assisted by an echo or 'harmonic' from ἐπωφέλησα suggesting ᾤφελον.

O. C. 1713. ἰὼ, μὴ γὰρ ἐπὶ ξένας θανεῖν ἔχρηζες—'Ah! would that thou hadst not desired to die on foreign soil.' Here the interjection takes the place of an introductory particle; and the harshness is again softened by the sound of ἔχρηζες suggesting ἐχρῆν σε. In both places μὴ is very emphatic. (Cp. Aesch. Choeph. 363 foll. μηδ' ὑπὸ Τρωίας . . τεθαιψαι).

β. The subjunctive is used as a mild imperative, or to express a wish, not only in the 1st person, but also in the 2nd and 3rd.

Phil. 300. φέρε, . . μάθης. Ib. 1092. εἴθ' αἰθέρος ἄνω | πτωκάδες . . ἔλωσι μέ.

Here the mood is changed from εἴθε ἔλοιεν to a sort of imperative.

O. C. 174. μὴ δῆτ' ἀδικηθῶ. Tr. 802. μηδ' αὐτοῦ θάνω.

The deliberative subjunctive is also used in the 3rd person, but in a case where the 1st person is implied—

Aj. 403. ποῖ τις οὖν φύγη;

γ. The tendency to refinement and indirect expression leads occasionally to unexpected uses of the optative mood.

a. In relative clauses.

(1) To express a general case, more indefinitely than with the subjunctive and ἄν.

O. T. 314. ἀφ' ὧν | ἔχοι τε καὶ δύναιτο—'With such means as he has within his power.' Ib. 979. ὅπως δύναιτό τις—'As best one may.' Ant. 666. ὃν πόλις στήσειε—'Whomsoever the city at any time appoints.' Tr. 93. ἐπεὶ πύθονται—'When one has heard the truth.' Ib. 115. lyr. ὥστ' . . . ἴδοι. [Cp. Hdt. i. 32. εἰ μὴ οἱ τύχη ἐπίσποιτο.]

(2) Giving a slight expression of uncertainty.

O. C. 799. εἰ τερποίμεθα—'If we might but be content.' Phil. 529. ὅποι τ' ἐνθένδε βουλοίμεσθα πλεῖν—'And to whatever may be our desired haven.'

(3) Expressing a remote purpose, with ὥς. (Cp. Hdt. ii. 93. ἵνα δὴ μὴ ἀμάρτοιεν.)

O. C. 111. (στήσῃν με) . . ὥς πυθοίμεθα—'That we might learn.'

Here the preceding imperative hypothetically expressed (θάκησιν εἴ τινα βλέπεις, κ.τ.λ.), is equivalent to a wish; and the optative marks the uncertainty of the blind wanderer, who knows not if there be a place to sit, or whether, if seated, he will be able to learn where he is.

El. 1226. *ὥς τὰ λοιπὰ ἔχοις ἀεί*—‘That you might hold me evermore.’

Here the optative is occasioned by the strain of reflection to which the aorists *εἶδες* and *ἐπώτρυναν*, *infr.* 1264, are also due. (See above, p. 55, § 32, 6.) Similarly with the relative *ὅν ἄν* in O. C. 189, 90, the optative gives a turn of remoteness to the expression; *ὅν ἄν εὐσεβίας*, κ.τ.λ.—‘To where we might tread without impiety, and might speak and hear.’

δ. (1) The potential and inferential uses of the optative in main clauses without *ἄν* are rare, but certainly exist. See above, p. 45 δ.

Potential. Ant. 604, 5. *τίς ἀνδρῶν | ὑπερβασία κατάσχοι*. (Cp. Pind. Ol. 3, 45.)

Inferential. Aj. 921. *ὥς ἀκμαῖος, εἰ βαίη, μῶλοι*. O. T. 937. *ἦδοιο μέν, πῶς δ' οὐκ ἄν; ἀσχάλλοις δ' ἴσως*. (Cp. Il. iv. 18, 19. Pind. Ol. 11, 21.)

(2) The optative in a relative clause=‘might be thought likely to’ :—

O. C. 1172. *ὅν γ' ἐγὼ ψέξαιμι τι*. (Cp. Thuc. iii. 84. *ὅποσα . . δράσειαν*.)

And in parenthesis of oratio obliqua.

Phil. 617. *οἷτο μὲν μάλιστα, ἐκούσιον λαβών*—‘Most probably, as he said that he thought, obtaining him by his consent.’ (Cp. Plat. Rep. B. ii. p. 360 B. *ὥς δόξειεν*.)

(4) The following special uses of the infinitive deserve notice, besides the general expegetic use mentioned above (p. 53), in which the infinitive may be regarded as an accusative in apposition to part of the sentence.

a. Expressing direct tendency or result.

Tr. 855. *ἐπέμολε πάθος οἰκτίσαι*—‘There came a calamity for our pity.’ O. C. 12. *μανθάνειν γὰρ ἤκομεν*—‘For we are come to a point where we must learn.’ Aj. 535. *φύλαξα τοῦτό γ' ἀρκέσαι*—‘I have kept watch so far as to secure that.’ Ib. 869. *κοῖδεις *ἐφίσταται με συμμαθεῖν τόπος*—‘And no spot bids me halt, that I may share its secret.’ Ib. 673. (*ἐξίσταται . .*) *τη λευκοπῶλφ φέγγος ἡμέρα φλέγειν*—‘For Day’s white horses to advance his fire.’ O. C. 790. *τοσοῦτον, ἐνθανεῖν μόνον*. Phil. 1034. *ἦν σοι πρόφασις ἐκβαλεῖν ἐμέ*—‘Was your pretext for casting me forth.’ Ib. 891. *οὐπὶ νηὶ . . πόνος . . συνναίειν*. Ant. 523. *συμφιλεῖν ἔφυν*—‘My nature is to take part in loving.’ Phil. 88. *ἔφυν . . πρᾶσσειν*.

δ. Hence expressing possibility, nature, quality, desert.

Phil. 854. *μάλα τοι ἄπορα πυκινοῖς ἐνιδεῖν πάθῃ* (sc. *ἔστιν*, as in *ἦν ἰδεῖν*, κ.τ.λ.) Tr. 694. *ἄφραστον, ἀξέμβλητον ἀνθρώπῳ μαθεῖν*—‘Beyond human thought to guess of.’ O. T. 1293. *τὸ γὰρ νόσημα μείζον ἢ φέρειν*. El. 401. *ταῦτ' ἐστὶ τᾶπῃ πρὸς κακῶν ἐπαινέσαι*, i. e. *οἷα ἂν κακὸς τις ἐπαινέσειεν*. O. C. 144. *οὐ πάντῃ μοίρας εὐδαιμονίῃσι | πρώτης*, i. e. *οἷον ἄν τις εὐδαιμονίσειεν*—‘Not quite deserving to be felicitated on the highest fortune.’ (See note *in loco*.)

- c. Expressing prevention or defect (the same use as the preceding with an implied negative).

Phil. 1407. *ἔρξω πελάζειν*. Ib. 836. *μένομεν πράσσειν*, i. e. *τὸ μὴ πράσσειν*. O. C. 335. *οἱ δ' αὐθόμαιμοι ποῖ νεανία πονεῖν*—‘What has become of them for this service?’ i. e. Where are they that they fail in this service?

- d. In confused or imperfect constructions.

O. C. 1211, 12. *lyr. ὅστις τοῦ πλέονος μέρους | χρήζει . . ζῶειν*, where *ζῶειν* is added in a secondary construction with *χρήζει*. Ant. 1173. *αἵτιοι θανεῖν*, i. e. *ἄξιοι θανεῖν, αἵτιοι ὄντες*. Aj. 1322. *συγγνώμην ἔχω . . συμβαλεῖν ἔπη κακά*. Phil. 47. *ἔλοιτο . . λαβεῖν*.

- e. Infinitive for imperative, Phil. 1080. *ὀρμᾶσθαι*. (Cp. especially Thuc. v. 9. *σὺ δὲ . . ἀνοίξας ἐπεκθεῖν*.)

(5) Uses of the Participle.

- a. Pleonastic, introduced by an afterthought. (Supr. p. 58, b. Cp. Hdt. viii. 107. *ποιέειν . . πειρώμενον*.)

El. 47. *ἄγγελλε δ' ὄρκῳ προστιθείς*—‘And declare with the addition of an oath.’ O. C. 1406. *τὰ σκληρὰ πατρὸς κλύετε *ταῦτ' ἀρωμένον*—‘Ye hear these harsh words of my father in cursing me.’ Ib. 1321, 2. *ἐπόνυμος . . λοχευθείς*. (See above, p. 38, γ.)

- b. Emphatic, expressing in a condensed form what might be expanded in a clause.

O. T. 863. *lyr. εἴ μοι ξυνείη φέροντι μοῖρα*—‘While I bear,’ i. e. So as continually to bear. Ib. 1187. *lyr. ζώσας*, i. e. *ἔως ἂν ζήτε*. Ant. 1156. *στάντα (?)*. O. C. 1110. *πανάθλιος θανῶν ἂν εἴην*, i. e. *εἴ θάνοιμι*. El. 1079. *lyr. (Homeric) τό τε μὴ βλέπειν ἑτοῖμα | διδύμαν ελοῦσ' Ἐρινύν*, i. e. *ἐπεὰν ἔλῃ*. Aj. 930. *πάννυχα καὶ φαέθοντα*, i. e. *ἐν φάει = μεθ' ἡμέραν*. Tr. 1242. *ἀπ' εὐνασθέντος . . κακοῦ = ἀπὸ τοῦ εὐνασθῆναι τὸ κακόν*. Phil. 590. *ποιοῦ λέγων*, i. e. *ἐὰν μόνον λέγῃς*. O. C. 1038. *χωρῶν ἀπείλει*, i. e. *ἐὰν μόνον χωρῇς*. O. T. 447. *εἰπὼν ἄπεμι*, i. e. *ἐπειδὴν εἶπω*.

- c. In a few cases of ellipse the participle seems to take the place of the finite verb. See below, p. 71, § 39, a 1.

Aj. 886. *εἴ ποθι πλαζόμενον λύσσω*. O. C. 590. *εἰ θέλοντα (?)*. Tr. 1214. *ὅσον γ' ἂν αὐτὸς μὴ ποτιψαύων χερσῶν*. O. C. 654. *ὄρα με λείπων*—‘Beware in leaving me.’ Phil. 912. *λιπὼν μὲν οὐκ ἔγωγε*.

These instances, however, are not enough to support the MS. reading in—

O. T. 1526. *ὅστις οὐ ζήλῳ (or ἐν ζήλῳ*) πολιτῶν καὶ τύχαις †ἐπιβλέπων*. (Qu. *πρόσθεν ἐν ζήλῳ πολιτῶν καὶ τύχαις ἐπιφλέγων*?)

- d. For the abstract use of the neuter participle, see above p. 51, § 30, a.

B. 6. ANACOLUTHA.

- a. The construction *πρὸς τὸ σημαίνον*, where a word or clause is placed in agreement not with the form of expression, but with that which has been signified or implied, is not so much a mode of construction as an explanation of various modes, including several of those which have been described (A. 1, 3, B. 1, 2, 5). Instances not falling under any of the foregoing heads are—

O. T. 267. τῷ Λαβδακείῳ παιδὶ Πολυδώρου τε, as if Λαβδάκου had preceded. Tr. 260. τὴν Εὐρυτείαν, τόνδε γὰρ (sc. τὸν Εὐρυτον) μεταίτιον. (Cp. Plat. Theaet. 168, A. B. ἀντὶ . . φιλοσόφων μισοῦντας τοῦτο τὸ πρᾶγμα.) Phil. 1011. ἀλγεινῶς φέρων | οἷς . . ἐξήμαρτεν. (The dative as after ἀλγυνόμενος.) Ib. 1191. lyt. τί ρέζοντες ἀλλοκότῳ | γνώμα τῶν πάρος ὧν προῦφαινες (=τί κελεύεις ἡμᾶς ἔρδειν ἄλλ. γν.) Tr. 1275. λείπου μηδὲ σύ, παρθέν, ἀπ' οἴκων: (ἔπου ἀπ' οἴκων.) Ant. 1001. ἀγνώτ' ἀκούω φθόγγον ὀρνίθων, κακῷ | κλάζοντας οἰστρῶ καὶ βεβαρβαρωμένῳ. O. T. 1155. δύστηνος, ἀντὶ τοῦ; τί προσχρήζων μαθεῖν; Aj. 1050. M. δοκοῦντ' ἐμοί, δοκοῦντα δ' ὅς κρᾶναι στρατοῦ. T. οὐκουν ἂν εἴποις ἦντ' αἰτίαν προθείς; Phil. 64. ἀλλ' αὐτ' Ὀδυσσεῖ παρέδωσαν· λέγων, κ.τ.λ.

- β. The term *πρὸς τὸ σημαίνον* might be extended so as to embrace most forms of anacoluthon: but it is convenient to distinguish the following:—

1. Changes of construction.

- a. The positive notion elicited from the negative.

O. T. 817-19. ᾧ μὴ ξένων ἕξεσι μὴδ' ἀστῶν τινῶν | δόμοις δέχεσθαι . . ὠθεῖν δ' ἀπ' οἴκων (sc. δεῖ implied in μὴ ἕξεσι). El. 71, 2. καὶ μὴ μ' ἄτιμον τῆσδ' ἀποστείλῃτε γῆς, | ἀλλ' ἀρχέπλουτον (sc. ἐν γῇ καθίστατε). Ant. 1064-7. ἀλλ' εὖ γέ τοι κάτισθι μὴ πολλοὺς ἔτι | τρόχους . . τελῶν, | ἐν οἷσι τῶν σῶν αὐτὸς ἐκ σπλάγχνων ἓνα . . ἀντιδοὺς ἔσει. Here there is a confusion of the two meanings, μὴ πολλοὺς . . τελῶν, πρὶν, and πρὶν πολλοὺς τελεῖν, ἀντιδώσω.

Conversely, an implied negative is made explicit. (Cp. Hdt. ii. 91. φεύγουσι χρᾶσθαι . . μηδέ, κ.τ.λ., iv. 76. ξεινικοῖσι νομαίοισι | χρᾶσθαι φεύγουσι . . . μὴ τι γε ὧν ἄλλων, Ἑλληνικοῖσι δὲ καὶ ἥκιστα.)

El. 1127. ὥς σ' ἀπ' ἐλπίδων | οὐχ ὧν περ ἐξέπεμπον, εἰσεδεξάμην— 'How differently from my hopes,' and, 'With what different hopes.' The change is assisted by a confusion of the two meanings of ἀπό.

- β. The change (which occurs in all Greek writers) from a more dependent to a less dependent construction, from the infinitive or participle to the finite verb, from the participle to the infinitive, from the optative or subjunctive to the indicative, etc. (Il. iii. 80. ἰοῖσιν τε τιτυσκόμενοι, λάεσσι τ' ἔβαλλον, Hdt. i. 77. ἐν νόφ' ἔχων . . ἐνένωτο. Ib. ii. 116. ὥς ἀπηνείχθη . . τῇ τε ἄλλῃ δὴ πλαζόμενος, καὶ ὥς . . ἀπῖκετο. Ib. iii. 74. αὐτοὶ μὲν φάμενοι . . κείνον δ' ἐκέλευον. Ib.

iv. 148. ὅπως μήτε φόνος γένηται, αὐτός τε ὑπεδέκετο. Plat. Soph. 230 C. νομίζοντες γὰρ . . διενόηθσαν.] A few examples of this idiom will be sufficient here.

El. 190-2. 1yr. ὦδε μὲν | ἀεικεῖ σὺν στολᾷ | κεναῖς δ' ἀμφίσταμαι τραπεύζαις. Ant. 234. σοί, κεί τὸ μηδὲν ἐξερῶ, φράσω δ' ὅμως (where φράσω with δέ in apodosis is substituted for φράσω). Tr. 676, 7. τοῦτ' ἠφάνισται, διάβορον πρὸς οὐδενὸς | τῶν ἔνδον, ἀλλ' ἐδεστὸν ἐξ αὐτοῦ φθίνει. Phil. 51, 2. γενναῖον εἶναι, μὴ μόνον τῷ σώματι, | ἀλλ' . . ὑπουργεῖν. (Here the regular construction would be ὑπουργῶν in subordination to γενναῖον εἶναι.)

The converse change (from a less to a more subordinate construction) appears in—

Phil. 696-700. 1yr. ὅστις . . κατευνάσειεν . . φορβάδος ἔκ τε γὰς ἐλείν —‘No one to soothe his bleeding wound with healing herbs or to take them from the nourishing earth.’

c. From dative to accusative—

El. 479. 1yr. ὑπεστί μοι θράσος, | ἀδυνόων κλύουσιν | ἀρτίως ὀνειράτων.

d. Change of subject. (Cp. Eur. Ion 1314, 5. τοὺς μὲν γὰρ ἀδίκους βωμόν οὐχ ἵζειν ἐχρήν | ἀλλ' ἐξελαύνειν.)

Ant. 120-2. 1yr. πρὶν . . πλησθῆναί τε καὶ στεφάνωμα πύργων | πευκάνθ' Ἡφαίστον ελεῖν. Aj. 549. δεῖ πωλοδαμνεῖν κάξομοιοῦσθαι φύσιν.

This happens even where the construction is subordinate; Aj. 1325. τί γάρ σ' ἔδρασεν ὥστε καὶ βλάβην ἔχειν;

A similar inversion of the point of view may account for—

O. T. 1463, 4. αἶν οὔποθ' ἡμῇ χωρὶς ἐστάθῃ βορᾶς | τράπεζ' ἄνευ τοῦδ' ἀνδρός (sc. βορᾶν ἔχειν).

e. From definite to indefinite. Tr. 250, 1. τοῦ λόγου . . ὅτου.

f. μήτε followed by δέ. O. C. 421-3. ἀλλ' οἱ θεοὶ σφι μήτε τὴν πεπρωμένην | ἔριν κατασβέσειαν, ἐν δ' ἐμοὶ τέλος | αὐτοῖν γένοιτο, κ.τ.λ. Tr. 143. μήτ' ἐκμάθοις παθοῦσα, νῦν δ' ἄπειρος εἶ.

τε . . by ἦ, Tr. 445-7. τῶμῳ τ' ἀνδρὶ . . . ἦ τῇδε τῇ γυναικί.

ἦ . . by καὶ (doubtful). O. T. 539. ἦ . . †κοῦκ. (But *ἦ οὐκ is read.)

μέν . . by τε. Phil. 1424-28. πρῶτον μὲν . . παύσει . . ἀρετῇ τε . . ἐκκριθεῖς . . Πάριν μὲν . . νοσφιεῖς . . πέρσεις τε Τροίαν.

Introduction of τε . . τε after a sentence is begun. Phil. 1411, 2. φάσκειν δ' αὐδὴν τὴν Ἡρακλέους | ἀκοῇ τε κλύειν, λεύσειεν τ' ὄψιν.

O. C. 551-4. πολλῶν ἀκούων ἔν τε τῷ πάρος χρόνῳ, κ.τ.λ. O. T. 78.

g. Change from singular to plural. (See above, p. 31, 3.)

Ant. 707-9. ὅστις γὰρ . . οὔτοι διαπτυχθέντες ὤφθησαν κενοί. Tr. 547-9. ὁρῶ γὰρ ἡβὴν τὴν μὲν ἔρπουσαν πρόσω | τὴν δὲ φθίνουσαν ὦν ἀφαρπάξεν φιλεῖ | ὀφθαλμὸς ἄνθος, τῶν δ' ὑπεκτρέπει πόδα.

2. Zeugma, where the expressed predicate is adapted only to the nearer subject.

O. T. 1135-7. ὁ μὲν διπλοῖσι ποιμνίοις ἐγὼ δ' ἐνὶ | ἐπλησίαζον τῷδε τάνδρῃ τρεῖς ὅλους | ἐξ ἥρος εἰς ἀρκτοῦρον ἐκμήνους χρόνους. El. 435, 6. ἀλλ' ἡ πνοαῖσιν ἡ βαθυσκαφεῖ κόνει | κρίψον νιν. Tr. 560. μισθοῦ πόρενε χερσίν, οὔτε πομπίμοις | κόπαις ἐρέσσων, οὔτε λαίφεσιν νεῶς. El. 710. κλήροις ἔπηλαν καὶ κατέστησαν δίφρους, where κλήροις ἔπηλαν καὶ = κλήρους πήλαντες. Ib. 726. τελοῦντες ἕκτον ἔβδομόν τ' ἤδη δρόμον, i. e. and now running the seventh (τρέχοντες).

3. The construction is disturbed by the intervention of a fresh thought.

O. C. 1649, 50. τὸν ἄνδρα, τὸν μὲν οὐδαμοῦ παρόντ' ἔτι, | ἀνακτα δ' αὐτόν. (Cp. Il. iii. 103, Od. v. 265, 6.) Phil. 390. ἐμοὶ θ' ὁμοίως καὶ θεοῖς εἷη φίλος. El. 1364. τοὺς γὰρ ἐν μέσῳ λόγους, | πολλαὶ κυκλοῦνται νύκτες ἡμέραι τ' ἴσαι | αἱ ταῦτά σοι δείξουσιν, Ἥλέκτρα, σαφῆ — 'Since, for what comes between to tell of, many rolling days, and nights equal to them, shall clearly declare all this to thee.' So in Ant. 31. σοι, | κάμοί, λέγω γὰρ κάμῃ. See below, p. 78, ε.

4. A pure anacoluthon, which can only be accounted for by an abrupt transition of agitated feeling, or an interruption by a different speaker, occurs in—

Tr. 881-4. τίς θυμός, — ἡ τίνες | νόσοι; — τάνδ' αἰχμὰν | βέλεος κακοῦ ξυνείλε;

B. 7. DOUBLE AND FEEBLE CONSTRUCTIONS.

In the analysis of a Greek sentence, it is often difficult to determine with which of two words or clauses some word or clause is to be joined, and the true solution sometimes is that it has a connection with both, being joined with one in a primary, and with the other in a secondary construction. This is a general phenomenon, the observation of which is especially important in the more minute study of Sophocles. The poet or speaker has two constructions or rather analogies in his mind, and instead of deciding upon one or other of them, as would be done by a writer of a grammatical age, he fuses both together or allows the expression to shift from one to the other. The well-known οἶσθ' ὡς ποιήσον; (O. T. 543), (a conversational idiom not confined to Sophocles), οἶσθ' ὡς . . μὴ σφαλῆς; (O. C. 75), are phrases obviously requiring some such explanation, viz. as a confusion of ποιήσον and οἶσθ' ὡς ποιήσεις, etc. The tendency is one which prevails widely in the Greek of this period, and has a proportionate effect on the subtle language of Sophocles.

- I. Ambiguous construction of single words.

O. T. 792. ἀτλητον ἀνθρώποισι δηλώσοιμ' ὁρᾶν. ὁρᾶν is epexegetic (1) of δηλώσοιμι. (2) of ἀτλητον. Ib. 1117, 18. Λαῖον γὰρ ἦν | εἴπερ τις ἄλλος πιστὸς ὡς νομεὺς ἀνὴρ. Here Λαῖον is first put absolutely with the ellipse of δοῦλος, but is also connected with νομεὺς ἀνὴρ, which supplies the place of δοῦλος, though primarily joined to πιστός by ὡς. Ant. 995. ἔχω πεπονθὼς μαρτυρεῖν δῆσιμα (δῆσιμα

after πεπ. and μαρτ.) Ib. 1057. ἀρ' οἶσθα ταγούς ὄντας ἂν λέγῃς λέγων; (ταγούς (1) after λέγων, but (2) connected also with οἶσθα, whence the participle ὄντας). Tr. 4, 5. ἐγὼ δὲ τὸν ἐμὸν . . ἕξειδ' ἔχουσα δυστυχῇ τε, κ.τ.λ. Ib. 164. χρόνον προτάξας ὡς τρίμηνον ἡνίκα . . ἀπείη κἀνιαύσιος βεβώς. χρόνον (1) after προτάξας, but (2) to be resumed with ἀπείη. The construction is then (3) changed to ἐνιαύσιος. Phil. 154. lyr. τὸ γὰρ μοι μαθεῖν οὐκ ἀποκαίριον. τὸ is (1) subj. of ἀποκαίριον (the inf. being epexegetic), or (2) object of μαθεῖν; i.e. the construction is ambiguous between τὸ γὰρ οὐκ ἔστιν ἀποκαίριόν μοι μαθεῖν, and οὐκ ἔστιν ἀποκαίριόν μοι μαθεῖν τό. Aj. 2. πείραν τιν' ἐχθρῶν ἀρπάσαι θηρώμενον—'Hunting for some adventure, to snatch some attempt upon thy foes.' πείραν after (1) ἀρπ., and (2) θηρ. ἀρπάσαι (1) governed by θηρώμενον, (2) epexegetic of πείραν θηρώμενον. Ib. 345. τάχ' ἂν τιν' αἰδῶ κάπ' ἐμοὶ βλέψας λάβοι. ἐπ' ἐμοὶ is strictly to be construed with αἰδῶ λάβοι, but also suggests εἰς ἐμέ in construction with βλέψας: i.e. βλέψας εἰς ἐμέ αἰδῶ λάβοι ἐπ' ἐμοί. Ib. 792, 3. Αἴαντος δ' ὅτι . . οὐ θαρσῶ πέρη: i.e. at once οἶδα Αἴαντος (πέρη) and οὐ θαρσῶ Αἴαντος πέρη:—the slight harshness of the ellipse in the first construction is softened by πέρη, which was necessary to the second. Phil. 380. καὶ ταῦτ' ἐπειδὴ καὶ λέγεις θρασυτομῶν | οὐ μὴ πῶτ' εἰς τὴν Σκύρον ἐκπλεύσης ἔχων. (ταῦτα probably in construction, in different senses, with λέγεις and ἔχων: i.e. ταῦτα is supplied as the object of λέγεις by an echo from καὶ ταῦτ' . . ἔχων.) O. C. 1551, 2. ἔρπω τὸν τελευταῖον βίον | κρύψων παρ' Αἰδην: (i.e. ἔρπω παρ' Αἰδην κρύψων παρ' Αἰδην.) Aj. 659. γαίης ὀρύξας ἔνθα μὴ τις ὄψεται. γαίης is first a vague genitive of place ('in earth'), but is afterwards helped by ἔνθα, which supplies a partial construction. El. 1070. lyr. τὰ μὲν ἐκ δόμων νοσεῖ, | τὰ δὲ πρὸς τέκτων διπλῇ φύλοπις οὐκέτ' ἐξισοῦται. τὰ δὲ π. τ. is at first the subject of the sentence, but is thrown out of construction by the expansion. Aj. 805. οἱ δ' ἐσπέρους ἀγκῶνας, οἱ δ' ἀντηλίου | ζητείτ' ἴοντες ἀνδρὸς ἕξοδον κακὴν. Here the construction is made more definite by the addition of ἴοντες, which is not distinctly thought of at first.

In many cases an unusual construction is softened or assisted by the suggestion of another construction.

O. T. 175. lyr. ἄλλον δ' ἂν ἄλλω προσίδοις. Phil. 144. lyr. ἐσχατιαῖς | προσιδεῖν. El. 1154-6. ἥς ἐμοὶ σὺ πολλὰκίς | φήμας λάθρα προὔπεμπες ὡς φανόμενος | τιμωρὸς αὐτός. Ant. 489, 90. ἴσον | ἐπαυτιῶμαι τοῦδε βουλευσάι τάφον. See notes *in locis*.

2. Confusion of two constructions. [Cp. Hdt. vii. 8. § 4. ἐν ἡμετέρου, ib. iii. 104. μέχρῃς οὐ ἀγορῆς διαλύσιος].

O. C. 385. ὡς ἐμοῦ θεοὺς | ὧραν τιν' ἕξειν—'That the gods will take any care for me.' Tr. 1238. ἀνὴρ ὅδ', ὡς ἔοικεν, οὐ νέμειν ἐμοὶ | φθίνοντι μοῖραν. Confusion of ἔοικεν οὐ νέμειν and ὡς ἔοικεν, οὐ νέμει. O. T. 543. οἶσθ' ὡς ποίησον; O. C. 75. οἶσθ', ᾧ ξέν', ὡς νῦν μὴ σφαλῇς; El. 525. πατὴρ γάρ, οὐδὲν ἄλλο σοὶ πρόσχημ' αἰέ, | ὡς ἐξ ἐμοῦ τέθηκεν. Tr. 672. οἶον ἦν φράσω, | γυναικες, ὑμῖν θαῦμ' ἀνέλπιστον μαθεῖν. (οἶον ἦν φράσω ὑμῖν and οἶον ὑμᾶς μαθεῖν.)

Ib. 699. μορφῇ μάλιστα εἰκαστόν, ὥστε πρόιονος | ἐκβρώματ' ἂν βλέψαις ἐν τομῇ ξύλου (ὁμοίον, ὡς βλ. ἄν: εἰκαστόν τοῖς ἐκβρώμασιν). Ant. 520. ἀλλ' οὐχ ὁ χρηστός τῷ κακῷ λαχεῖν ἴσος. (ἴσος λαχεῖν = δίκαιος λαχεῖν ἴσον). Ib. 21, 2. οὐ γὰρ τάφου νῦν τῷ κασιγνήτῳ Κρέων | τὸν μὲν προτίσας τὸν δ' ἀτιμάσας ἔχει; Here τάφου adheres more closely to ἀτιμάσας than to προτίσας, which is introduced διὰ μέσον. Tr. 394. ὡς ἔρποντος εἰσορᾷς ἐμοῦ — 'Since you see I am going.' Phil. 46. μᾶλλον ἂν | ἔλοιτό μ' ἢ τοὺς πάντας Ἀργείους λαβεῖν. Here ἔλοιτο is intermediate between the two meanings of 'choose,' and 'take for a prey.' (For the latter cp. O. T. 887. ἰγρ. κακά νυν ἔλοιτο μοῖρα.) Aj. 176. ἰγρ. ἀκαρπῶτον χάριν, where χάριν does double duty = χάριν ἀκαρπῶτου χάριτος. In Phil. 1032, 3. πῶς θεοῖς εὖξεσθ', ἐμοῦ | πλεύσαντος, αἰθεῖν ἰρά; πῶς σπένδειν ἔτι; θεοῖς is connected both with εὖξεσθε ('will profess') and αἰθεῖν, κ.τ.λ.

B. 8. PARATAXIS.

While the subordination of sentences becomes more exact and complex, there remains, in Greek of all periods, a form of sentence, in which a notion essentially subordinate is coordinated with the main predication. A familiar example occurs in the New Testament, where the idiom is retained in the English Authorised Version: 'But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.' Rom. vi. 17; cp. Matt. xi. 25. A parallel instance may also be quoted from Shak., Jul. Caes. i. 3: 'Let it be who it is, for Romans now | Have thews and sinews like their ancestors; | But, woe the while, our fathers' minds are dead.' Cp. esp. Il. i. 182 ff. ὡς ἔμ' ἀφαιρείται Χρῦσηΐδα Φοῖβος Ἀπόλλων, τὴν μὲν . . πέμψω, ἐγὼ δέ κ' ἄγω Βρισηΐδα, κ.τ.λ. Plat. Rep. ii. p. 367 E, καὶ ἐγὼ ἀκούσας αἰεὶ μὲν δὴ . . ἡγάμην, ἀτὰρ οὖν καὶ τότε . . ἦσθην, κ.τ.λ.

This is used by Sophocles to give additional point—

O. T. 413. σὺν καὶ δέδορκας, κοῦ βλέπεις ἔν' εἰ κακοῦ. Ib. 419. βλέποντα νῦν μὲν ὄρθ', ἔπειτα δὲ σκότον. Ant. 21, 2. Ib. 1111, 2. ἐγὼ δ', ἐπειδὴ δόξα τῇδ' ἐπεστράφη, | αὐτὸς τ' ἔδησα καὶ παρὼν ἐκλύσομαι. Tr. 54, 5. πῶς παισὶ μὲν . . πληθύεις, ἀτὰρ | . . οὐ πέμπεις τινά; Phil. 519, 21. ὅρα . . μὴ νῦν μὲν . . ὅταν δὲ . . τότε οὐκέθ' αὐτός, κ.τ.λ.

The idiom known as 'δὲ *in apodosis*' is akin to this.

§ 37.

C. RHETORICAL FIGURES.

Under this head are included those modes of expression which, though capable of being generally described, do not fall under any rule of syntax, and belong rather to the province of rhetoric than to that of grammar. In these the individual genius of an author is more apparent than in peculiarities of syntax, although both alike may be ascribed to general influences.

C. I. OXYMORON AND QUASI-OXYMORON.

The love of contrast and antithesis, which is part of the hyperlogical tendency of the Greek of this period, gives rise to minute oppositions and parallelisms of words which sometimes add little to the expression: as for instance in *Κάδμου τοῦ πάλαι νέα τροφή* (O. T. 1): *κακὸν κακῶς* (Ib. 248): *στυγερὸν στυγερῶς* (Phil. 166): *θυτῆρα καινῶ καινὸν ἐν πεπλώματι* (Tr. 613): *ἀστὸς εἰς ἀστούς τελεῶ* (O. T. 222): *νέα νεόθεν* (O. C. 1447): *νέος νέφ ξὺν μόρφῳ* (Ant. 1266): *αὐτὴ πρὸς αὐτῆς* (O. T. 1237): *ἐξ ἀπλῆς διπλῇ* (Tr. 619): *τὰς οὔσας τέ μου | καὶ τὰς ἀπούσας ἐλπίδας* (El. 305, 6): *συμπεσὼν μόνος μόνους* (Aj. 467): *θάρσος . . τάρβους πέρι* (El. 412): *ἀρίστου πατρὸς αἰσχιστος γεγῶς* (Phil. 1284).

[Cp. Hdt. iv. 53. *καθαρὸς παρὰ θολεροῖσι*.]

To a similar fondness for comparisons and distinctions is attributable the use of *τρίτος* in such expressions as *καὶ τὸ γενναῖον τρίτον* (O. C. 8): *εἰ καὶ τρίτ' ἐστί*, 'Be it second or third,' (O. T. 283): and of *δεύτερον*, in—

O. C. 325, 6. *ὥς ὑμᾶς μόλις | εὐροῦσα λυπῇ δεύτερον μόλις βλέπω*.

Hence also the specially Greek figure of Oxymoron. Some wrongness or other strangeness is expressed through a contradiction in terms, in which qualities seemingly opposite are combined. (Hdt. iii. 147. *μεμνημένος ἐπελανθάνετο*.)

a. The Aeschylean use of this figure is simple and rugged.

Prom. 904. *ἀπόλεμος ὅδε γ' ὁ πόλεμος ἄπορα πόριμος*—'A war not to be warred, plenteous in want of means.' Choeph. 42. *τοῖανδε χάριν ἀχάριτον ἀπότροπον κακῶν*—'To do such unblest grace for the averting of ill.'

But in Sophocles this, like all else, is more subtly adapted to the expression of feeling.

O. T. 1214. *δικάζει τὸν ἄγαμον γάμον πάλαι | τεκνοῦντα καὶ τεκνούμενον*—'Condemns thee of long while being at once begetter and begotten in that horror of an unholy marriage.' El. 1154. *μήτηρ ἀμήτωρ*. O. C. 1549. *ὦ φῶς ἀφεγγές*—'Light, of which I see no ray.' Aj. 394, 5. *lyr. ἰὼ σκότος, ἐμὸν φάος | ἔρεβος ὦ φαεινότατον ὥς ἐμοί*. El. 492. *lyr. ἄλεκτρ' ἀνυμφα γὰρ ἐπέβα . . γάμον ἀμύλημαθ' οἷσιν οὐ θέμις*—'For there came, between those who had no lawful right, eager fruition of nuptials unhallowed and unblest.' Phil. 534. *δοικον εἰσοίκησιν*—'My houseless habitation.'

The nearest approach to the simplicity of Aeschylus or Herodotus is in the words of the chorus in—

Phil. 848. *ὑπνος ἀυπνος λεύσσειν*.

['Oxymora' are frequent in English poetry. Shakspeare, K. John iii. 1. 'When law can do no right, | Let it be lawful that law bar no wrong;' ib. 'All form is formless, order orderless,' &c.; ib. 'The better act of purposes mistook | Is to mistake again; though indirect, | Yet indirection thereby grows direct,' and the

whole speech: Ib. iii. 4, 'Thou odoriferous stench, sound rottenness,' etc. Shelley, *Prom. Unbound*, i. 1, 'Have its deaf waves not heard my agony?']

- δ. In other instances the contradiction is less obvious, and depends upon some opposition of thought.

Ant. 74. ὅσια πανουργήσας—'Having perpetrated a holy crime.'
Ib. 231. σχολῇ ταχύς(?)... ὁδὸς βραχεῖα γίνεται μακρά—'I hastened without making speed, and so a short journey is made long.'
Tr. 874. βέβηκε Δηάνειρα... ἐξ ἀκινήτου ποδός. O. T. 190. lyr. Ἄρεα... ὃς νῦν ἄχαλκος ἀσπίδων, κ.τ.λ. Tr. 1052. ὑφ'αντὸν ἀμφίβληστρον—'A net, which is no net, but a web.'

- ε. Even further removed from the simple oxymoron, but still hingeing on the same principle of verbal contrast, are a kind of paradoxical expressions, in which a contradiction is hinted but not prominently brought out. These may be termed quasi-oxymora, and are often equivalent to a mere negative.

Aj. 176. lyr. τινος νίκας ἀκάρπωτον χάριν—'In return for some victory bringing no return.' Phil. 1149. lyr. φυγᾷ μ' οὐκ ἔτ' ἀπ' αὐλίων | πελάτε—'No longer will ye approach me with flight,' i. e. ye will approach me and not fly. El. 630. οὐδ' ὑπ' εὐφήμου βοῆς—'Not even with your noise silent,' i. e. with silence from your noise. O. C. 1575. ἐν καθαρῷ βῆναι... τῷ ξένῳ—'To move in a clear space for the stranger,' i. e. to leave the way clear for him: (μὴ ἐμποδῶν βῆναι τ. ξ.). Aj. 640. ἐκτὸς ὀμιλεῖ—'Knows them from outside,' i. e. they are gone from him. (Cp. πόρρωθεν ἀσπάζεσθαι in Eur. *Hippol.* 102 and Plato *Rep.* 6. 499 A.) O. T. 287. ἐν ἀργοῖς οὐδὲ τοῦτ' ἐπραξάμην. O. C. 185. lyr. ὅ τι καὶ πόλις | τέτροφεν ἄφιλον. O. T. 422. ὃν δόμοις ἄνορμον εἰσέπλευσας εὐπλοίας τυχών. Phil. 1153. ἀνέδην ἐρύκεται.

This kind of expression is peculiarly Sophoclean.

Under this head may also be included such paradoxical threats as—

O. T. 1273. ἀλλ' ἐν σκότῳ τὸ λοιπὸν... ὀψοίατο. Ant. 310. ὣν εἰδότες τὸ κέρδος ἔνθεν οἰστέον | τὸ λοιπὸν ἀρπάξῃτε.

§ 38.

C. 2. PROLEPSIS.

The concentrating effort of poetry, and especially of tragic poetry, leads to anticipatory forms of expression, called proleptic by the grammarians, in which things successive are treated as simultaneous, effects are viewed as concomitants, and results as attributes. Hence an adjective has sometimes in grammar the place of an epithet, which, in meaning, is really part of the predicate. Sophocles frequently has recourse to this means of presenting in a single moment what would seem more languid if expanded in the order of time.

O. C. 1200. τῶν σὼν ἀδέρκτων ὀμμάτων τητῶμενος. Tr. 106. οὐ ποτ' ἐυνάξειν ἀδακρύτων βλεφάρων πόθον. O. C. 1089. lyr. τὸν εὐαγρον τελειῶσαι λόχον—'To achieve the ambush bringing the fair prize.'

Ib. 1551, 2. τὸν τελευταῖον βίον | κρύψων παρ' Ἀιδην—'To hide the end of my life with Hades.' Aj. 543. ἔρποντι φωνεῖς ἢ λελειμμένον λόγων;

Such examples are to be carefully distinguished from the common supplementary predicate expressing result, as in—

Phil. 394. lyr. Πακτωλὸν εὖχρυσον νέμεις—'Who makest Pactolus to be rich in gold,' (but see above, pp. 38, 9). Ant. 1009. μετάρσιοι | χολαὶ διεσπείροντο. Tr. 276. πρῶτόν νιν ἐξέπεμψεν. El. 1420. παλῖρρυτον γὰρ αἷμ' ἐπεξαιροῦσι—'Drain the blood in an abundant stream.' Tr. 573. μελαγχόλους | ἔβαψεν ἰούς. Phil. 720. εὐδαίμων ἀνύσει.

These expressions are already proleptic, but, in the previous instances the prolepsis is carried a step further by the adjective being made an epithet or attribute.

In Aj. 647. φύει τ' ἄδῃλα, we have an instance of the contrary process of the antecedent being treated as a concomitant.

δ. The same explanation may be applied to what have been called 'pregnant' constructions, where an adverbial expression signifying the result of an action, and therefore naturally depending on an active verb, is either construed with a neuter verb or made to take the place of an attribute to a noun.

Phil. 1210. lyr. Φ. πατέρα ματεύων. | X. ποῖ γὰς; Φ. ἐς Ἀιδου. O. C. 383. ὅποι . . κατοικτιοῦσιν. El. 138. lyr. ἀλλ' οὗτοι τόν γ' ἐξ Ἀΐδα | παγκοίνου λίμνας πατέρ' ἀνστάσεις.

§ 39.

C. 3. ELLIPSE AND PLEONASM.

The remark which has been made with reference to the cases and prepositions (pp. 9, 27) may be applied more generally, viz. that the defect and redundancy in the language of this period arise from the same cause, the vivid realization of the elements of language combined with the incipient growth of reflection.

The poetical impulse has also the two elements of condensation and fulness.

Hence the figures of Ellipse and Pleonasm may be fairly combined under one heading.

a. The chief cases of ELLIPSE in Sophocles are—

1. Of substantive verbs and participles. (Cp. Shak., J. C. i. 3. 'Why bird and beast from quality and kind, | Why old men fools, and children calculate').
2. Of the antecedent.
3. Of the indefinite subject.
4. Of the object after an active verb.
5. Of ὡς in similes, and other words of comparison.
6. Of a word or words already used in one clause which are essential also to another.
7. Of a whole clause suppressed or understood.
8. Idiomatic abbreviations.

1. *a.* Of the indicative of *εἰμί* the 1st and 2nd persons are omitted in certain idioms as well as the third. This happens chiefly with common words such as *ἔτοιμος*, *ἄξιος*, but occurs also in other cases.

O. T. 92. *ἔτοιμος* (*εἰμί*). O. C. 208. lyr. *ἀπόπολις* (*εἰμί*). Ib. 461. *ἐπάξιος* (*εἶ*). Ib. 1097. *ὡς ψευδόμαντις* (*εἰμί*). Aj. 399. lyr. *ἔτ' ἄξιος* (*εἰμί*) *βλέπειν τιν' εἰς ὕνασιν ἀνθρώπων*. El. 521. *ὡς θρασεία* (*εἰμί*).

Note also the omission of *ἐστί* with some common substantives, e.g.

El. 75. *καιρὸς γάρ, ὅσπερ ἀνδράσιν, κ.τ.λ.* O. T. 1050. *ὡς ὁ καιρὸς εἰρησθαι τάδε*.

Also with the emphatic *σοί*, O. C. 721, Phil. 1165.

And of the plural verb in—

El. 1065. lyr. *δαρὸν οὐκ ἀπότητοι*.

Such ellipse occurs where an adverb of place is the predicate, no less than with an adjective or substantive.

Aj. 33. *κοῦκ ἔχω μαθεῖν ὅπου*. Ib. 103. *ἐξήρου μ' ὅπου*. Ant. 318.

- b.* Other tenses and moods, as well as the present indicative, are dropped.

O. C. 1480. lyr. *ἴλαος, ὃ δαίμων, ἴλαος*. O. T. 696. lyr. *τανῦν τ' εὔπομπος, εἰ *δύναιο*. El. 1434. lyr. *νῦν, τὰ πρὶν εὖ θέμενοι, τάδ' ὡς πάλιν*, sc. *εὖ θῆσθε*.

- c.* The frequent omission of the participle of *εἰμί* has been already noticed (p. 35).

Obvious instances are—

O. T. 68. *ἴασιν μόνην* (sc. *οὔσαν*). Aj. 259. lyr. *καὶ νῦν φρόνιμος νέον ἄλγος ἔχει*. O. C. 1278. *τοῦ θεοῦ γε προστάτην*.

2. The general tendency to omit or absorb the antecedent of a relative clause is extended by Sophocles to some exceptional cases, where the ellipse has the effect of throwing an emotional emphasis of some kind on the relative word. (See p. 33.)

O. C. 263. *κᾶμοιγε ποῦ ταῦτ' ἐστὶν (ἀφ' ὑμῶν), οἵτινες βάθρων | ἐκ τῶνδε . . ἐλαύνετε*. Ib. 865–8. *τῇσδε τῆς (εἰς σέ) ἀρᾶς . . ὅς μ', ὃ κάκιστε ψιλὸν ὅμῳ ἀποσπάσας | πρὸς ὕμμαισι τοῖς πρόσθεν ἐξοίχει βία*—‘Let not these goddesses close my lips to this one curse—thou wretch! who hast torn away the poor defenceless means of sight that was still left me after losing my eyes.’

Compare with these instances the use of *εἰ* without an exact correlative, noticed above (p. 46, § 28), and O. T. 796. *ἔφηνον, ἔνθα, κ.τ.λ.*

The indefinite antecedent of *ὅς ἄν* is omitted (as in Thucydides, e.g.

ii. 44. *λύπη οὐχ ὧν ἄν, κ.τ.λ.*; vii. 68. *νομιμώτατον εἶναι . . οἱ ἄν . . δικαιοῶσιν, κ.τ.λ.*).

Ant. 35. *ὅς ἄν τούτων τι δρᾷ, | φόνον προκείσθαι*. So of *ὅς* and *ὅστις* in Aj. 1050. *δοκοῦντα δ' ὅς κραίνει* (= *τῷ κραίνοντι*), Ant. 873. *κράτος δ', ὅτῳ κράτος μέλει, κ.τ.λ.*

3. Ellipse of the indefinite subject. [Cp. Hdt. i. 216, 1. *ἐπεὰν . . γέρων γένηται*.]

Tr. 93. ἐπεὶ πύθοιτο. Ant. 1168. πλουτεῖ τε γὰρ κατ' οἶκον, εἰ βούλει, μέγα (where others read πλούτει). O. T. 517. φέρον.

4. Ellipse of the object after an active verb.

For the sake of condensation the object of a transitive verb is sometimes omitted, when this is easily understood from the context.

O. T. 35. ὅς τ' ἐξέλυσας (ἡμᾶς), ἄστυ Καδμείον μολών. Ib. 341. κὰν ἐγὼ σιγῇ στέγω (αὐτά). Ib. 484, 5. ταράσσει (με) οὔτε δοκοῦντ' οὔτ' ἀποφάσκοντ' (αὐτά). O. C. 47. τοῦξανιστάναι (σε). Ib. 1490. ἦνπερ τυγχάνων ὑπεσχόμην (τυγχάνων, sc. τῆς ἰκετείας). Ib. 1744. μόγος ἔχει (με). El. 396. ἀλλ' οὐ διδάσκω (σε τοῦτο). Ib. 725. βίᾳ φέρουσι (τὸ ἄρμα). Ib. 732. ἔξω παρασπᾶ (τοὺς ἵππους). Ant. 412. μὴ βάλοι (ἡμᾶς). Tr. 897. κάρτ' ἂν ῥέκτισας (αὐτήν). Phil. 170. lyr. μή του κηδομένου (αὐτοῦ) βροτῶν. Ib. 507. lyr. οἴκτειρ', ἀναξ, (αὐτόν). Ib. 931. ἀπεστέρηκας (με) τὸν βίον.

5. Ellipse of words of comparison, especially of ὥς.

a. The ellipse of ὥς (more common in Aeschylus, e. g. Ag. 394. δῶκει παῖς ποτανὸν ῥρην) is occasioned by the liveliness of poetical conception, which passes at once from resemblance to identity.

O. C. 142. μὴ μ', ἰκετεύω, προσίδητ' ἄνομον—'See not a lawless man in me.' Aj. 68. μηδὲ συμφορὰν δέχου | τὸν ἄνδρα. Tr. 1260. χάλυβος | λιθοκόλλητον στόμιον παρέχουσ'—'With a jewel-pointed bit of steel.' (See above, p. 38.) Phil. 361. ἐλθὼν Ἀτρεΐδας πρὸς φίλους. (ὥς is avoided because of ὥς immediately following. See above, p. 67, ll. 19–23.)

b. μάλλον and the like words are sometimes omitted before ἤ, but only in cases where the notion of comparison is suggested, although not directly expressed.

[Cp. Hdt. ix. 26. οὕτω ὦν ἡμέας δίκαιον ἔχειν τὸ ἕτερον κέρας, ἤπερ Ἀθηναίους.]

Tr. 1020. ἔμπλεον ἢ δι' ἐμοῦ σώζειν. (Here it may be questioned whether there is not an echo or 'harmonic' of πλέον from ἔμπλεον. See above, pp. 61, a, 67, l. 21.) Aj. 1357. νικᾷ γὰρ ἀρετὴ με τῆς ἔχθρας πολὺ. (In this instance also the suppressed notion of comparison may be elicited from νικᾷ.) Ph. 1100. τοῦ λώονος δαίμονος εἴλου τὸ κάκιον *αἰνέιν. (The notion of choice, containing that of preference, may be said to imply comparison. Perhaps also there is an echo from the comparative form κάκιον.)

6. Ellipse of one or more words which can be easily supplied from the context.

O. T. 361. οὐχ ὥστε γ' εἰπεῖν γνωστόν (ξυνῆκα αὐτό). Ib. 602. οὔτ' ἂν μετ' ἄλλου δρῶντος ἂν τλαίην ποτέ (δρᾶν). O. C. 1134. οὐκ ἔγωγέ σε (φιλήσω). Ib. 1250. ἀνδρῶν γε μούνος (Πολυνείκης). Ib. 1484. lyr. ἐναισίον δὲ συντύχοιμι (ἀνδρός). Ant. 728. μηδὲν τὸ μὴ δίκαιον (διδασθῆς). Ib. 909. κατθανόντος (τοῦ πόσιος). Tr. 344. σοὶ ταῖσδε τ' οὐδὲν εἴργεται (ῥηθῆναι). O. T. 1170. κἄγωγ' ἀκούειν (πρὸς αὐτῷ εἰμι τῷ δεινῷ). O. C. 1678. lyr. ὥς μάλιστα ἂν (βαίης) εἰ πόθῳ λάβοις (τὸ βῆναι). Ib. 1705. (ἐφ') ἄς ἔχρηξέ (θανεῖν). El. 545. Μενέλεω δ' ἐνῆν (παιδὼν πόθος). Ib. 1434. lyr. τάδ' ὥς πάλιν (εἰ θῆσθε).

Tr. 536. κόρην γάρ, οἶμαι δ' οὐκέτι (κόρην). Aj. 334. τάχ' ὥς ἔοικε μάλλον (δεῖνὰ φανήσεται). Phil. 196. 1yr. οὐκ ἔσθ' ὥς οὐ θεῶν του μελέτη (πάσχει). Ib. 362. τὰ τ' ἀλλ' ὅσ' ἦν (πατρός). Ant. 1054. καὶ μὴν λέγεις (κακῶς τὸν μάντιν). Tr. 1278. 1yr. κοῦδὲν τούτων ὃ τι μὴ Ζεὺς (ἐποίησεν). Ib. 1127. οὐ δῆτα τοῖς γε πρόσθεν ἡμαρτημένοις (σιγᾶν πρέπει). Ib. 1128. ἀλλ' οὐδὲ μὲν δὴ τοῖς γ' ἐφ' ἡμέραν ἐρείς (σ. πρέπειν). Phil. 907. οὐκουν ἐν οἷς γε δρᾶς (αἰσχροὺς φαίνει) ἐν οἷς δ' αὐδᾶς, ὁκνῶ (μὴ αἰσχροὺς φανῆς). O. T. 227, 8. κεί μὲν φοβεῖται, τοῦπικλημ' ὑπεξελὼν | αὐτὸς καθ' αὐτοῦ (δράτω τάδε). The ellipse of one of two correlative words is frequent (cp. Aesch. Ag. 532, Choeph. 294). Tr. 1116. τρέφει, τὸ δ' αὔξει. El. 1291. ἀντλεί, τὰ δ' ἐκχεί. O. T. 517. λόγοισιν εἴτ' ἔργοισιν. Phil. 771. ἐκόντα μήτ' ἄκοντα μήτε τφ τέχνη. O. C. 1561. * ἐπιπόνῃ μήτ' ἐπὶ βαρναχεῖ.

7. Suppressed or implicit clauses. Some idiomatic phrases are best explained by the theory of a suppressed clause.

O. T. 325. ὥς οὖν μὴδ' ἐγὼ ταῦτὸν πάθω. Ib. 329. Cp. ὅπως μὴ.

There are other cases to which the same theory has been applied, in which, although the meaning is not fully expressed, and may be aided by supplying some clause, the difficulty is rather to be explained by an abrupt transition, than by an ellipsis, properly so called.

8. Idiomatic abbreviations.

Ant. 577. μὴ τριβὰς ἔτ' . . . Ib. 722. εἰ δ' οὖν. O. C. 1584, 1701. El. 1075. τὸν ἀεὶ (sc. χρόνον). Tr. 80. ἐς τὸν ὑστερον (χρόνον or βίον). Phil. 493. παλαί' ἂν ἐξ ὅτου. Tr. 1214. ὅσον γ' ἂν αὐτὸς μὴ ποτιψαύων χερσίν. O. T. 430. οὐκ εἰς ὄλεθρον.

§ 40.

β. PLEONASM.

Redundancy is natural to a language that is beginning to reflect upon itself. What was at first implicit seeks to become explicit, and finds reduplicated expression. The consciousness of imperfect utterance gives rise to supplementary words and phrases, not contemplated in the first formation of the sentence, which is expanded as it moves along (see above, pp. 27, 1; 37, a; 46, e); and the same analytical tendency which occasions the use of the auxiliary verb (see above, p. 56, 8) gives rise to many other periphrases, such as ἔθεσθ' ἐπιστροφῇν (O. T. 134), ποδοῖν ἄρθρα (ib. 1032, πίστιν φέρειν, etc.). Other forms of pleonasm are:—

1. Redundancy of the negative.

This has been already noticed (p. 48, 1, 49). One or two instances may be again given:—

O. T. 57. ἔρημος ἀνδρῶν μὴ ξυνοικούντων ἔσω.—μὴ brings out the negative implied in ἔρημος. Phil. 31. κενὴν οἴκισιν ἀνθρώπων δίχα. Ant. 377. 1yr. ἀντιλογίσω | τήνδ' οὐκ εἶναι παῖδ' Ἀντιγόνην. Tr. 1013. 1yr. οὐ πῦρ, οὐκ ἔγχος τις ὀνήσιμον οὐκ ἀποτρέψει.

Here the unusual repetition of οὐκ is purely emphatic. So again in—

Ant. 5, 6. ὁποῖον οὐ . . οὐκ ὅπωπα. El. 1062. 1yr. οὐ τὰν Διὸς ἀστραπὴν . . δαρὸν οὐκ ἀπόνητοι.

2. Redundancy of the antecedent.

The antecedent, though sufficiently indicated in the correlative clause, is sometimes further expressed by a pronoun, for the sake of clearness and point. (This is frequent in Plato, e. g. Theaet. 162, E. *ἃ οἱ πολλοὶ ἂν ἀποδέχοντο ἀκούοντες, λέγετε ταῦτα.*)

O. C. 1176. *τί σοι τοῦτ' ἐστὶ λυπηρόν, κλύειν;* Tr. 458. *τὸ μὴ πυθέσθαι, τοῦτό μ' ἀλγύνειεν ἄν.* Phil. 935. *ἀλλ' ὥς μεθήσων μήποθ', ᾧδ' ὀρᾷ πάλιν.* Ib. 1247. *ἃ γ' ἔλαβες . . | πάλιν μεθεῖναι ταῦτα.* Aj. 496. *εἰ . . ταῦτη . . τῇ τόθ' ἡμέρᾳ.* Ant. 706. *ὥς φῆς σύ, κοῦδὲν ἄλλο, τοῦτ' ὀρθῶς ἔχειν.*

3. Single words added pleonastically, such as *βροτῶν, λαβεῖν, ἔχειν, δοκεῖν, λαβών, ἔχων*, etc.

O. C. 233. *lyr. ἔχειν.* Tr. 760. *ἔχων.* O. C. 281. *φωτὸς ἄνοσιον βροτῶν.* Aj. 1358. *φῶτες ἐμπληκτοὶ βροτῶν.* Phil. 170. *lyr. μὴ του κηδομένου βροτῶν.* Ib. 387. *οἱ δ' ἀκοσμοῦντες βροτῶν.* El. 499. *lyr. μαντεῖα βροτῶν.* Ib. 580. *τιθείσα τόνδε τὸν νόμον βροτοῖς.* Tr. 984. *lyr. παρὰ τοῖσι βροτῶν;* El. 1066. *lyr. ᾧ χθονία βροτοῖσι φάμα—* 'O rumour reaching to the dead (of mortals).' Ant. 299. *φρένας | χρηστὰς πρὸς αἰσχρὰ πράγμαθ' ἴστασθαι βροτῶν.* Ib. 439. *πάντα ταῦθ' ἦσσω λαβεῖν | ἐμοὶ πέφυκε—* 'But all this is to me by nature of less importance to obtain.' (The ambiguous ἦσσω supplemented by λαβεῖν. But see note *in loco*.) Tr. 57. *τιν' ὦραν τοῦ καλῶς πράσσειν δοκεῖν;* O. C. 374. *καὶ χρόνῳ μείων γεγώς.* Phil. 55. *λόγοισιν ἐκκλέψεις λέγων.*

4. Emphatic repetition of the same notion, having a superlative force.

O. T. 1469. *γονῇ γενναῖε—* 'Right noble one.' O. C. 112. *χρόνῳ παλαιοί—* 'Old, old men.' Ant. 592. *στόνῳ βρέμουσι—* 'Resound with a roar.' O. C. 1238. *κακὰ κακῶν—* 'Worst of ills.' O. T. 465. *ἄρρητ' ἄρρητων—* 'Horror of horrors.' O. C. 1190. *τὰ τῶν *κάκιστα δυσσεβεστάτων—* 'The basest of iniquity.'

5. Repetition of the same notion, from fulness of expression and the desire to be explicit. This leads to what has been termed the 'binary construction:' and also to the double comparative and superlative.

O. T. 6, 7. *παρ' ἀγγέλων | ἄλλων . . ἀκούειν—* 'From messengers who are not myself.' Ib. 65. *ὑπνῳ γ' εὐδοντα—* 'Taking rest in sleep.' Ib. 74, 5. *τοῦ γὰρ εἰκότος πέρα | ἄπαστι πλείω τοῦ καθήκοντος χρόνου—* 'For beyond reason he is absent longer than the needful time.' Ib. 337, 8. *τὴν σὴν . . ὁμοῦ | ναίουσαν—* 'Thine own passion dwelling in thy breast.' Ib. 553, 4. *τὸ δὲ | πᾶθμ' ὁποῖον φῆς παθεῖν—* 'What is the nature of the wrong that you have suffered, as you say.' Ib. 724, 5. *ὧν . . χρειᾶν ἐρευνᾷ—* 'Whereof he requires the needful use.' O. C. 1500. *τίς . . κοινὸς ἡχέϊτα κτύπος—* 'What noise sounds forth from all together?' Tr. 1021. *lyr. λαθίπονον δ' ὀδυνᾶν.* El. 532, 3. *οὐκ ἔσον καμὼν ἐμοὶ | λύπης, ὅτ' ἔσπειρ', ὥσπερ ἡ τίκτουσ' ἐγώ.* Ant. 182. *μεῖζον' . . ἀντὶ τῆς . . πάτρας—* 'In preference—in the room of his country.' Ib. 251, 2. *ἐπημα-*

ξευμένη | τροχοῖσιν—'Carted over with wheels.' (See above, p. 25, c.)
 Ib. 1042. οὐδ' ὥς μίασμα τοῦτο μὴ τρέσας ἐγώ—'Not even so will I,
 for fear of that pollution.' Ib. 1090. τὸν νοῦν . . τῶν φρενῶν. Ib.
 1212. ἄρα δυστυχεστάτην | κέλευθον ἔρω τῶν παρελθουσῶν ὁδῶν—'Am
 I going the most disastrous journey of all that I have gone be-
 fore?' Tr. 896, 7. μᾶλλον δ' . . | . . κάρτ' ἂν ᾔκτισας—'Much more
 —you would most surely have pitied.' Phil. 537. ἄλλον . . πλὴν
 ἐμοῦ—'Another—besides me.' Ib. 30. καθ' ὕπνον . . καταυλισθείς.
 Ib. 631. πλείστον ἐχθίστης. O. T. 408, 9. ἐξισωτέον τὸ γοῦν | ἴσ'
 ἀντιλέξαι.

Sometimes the same tendency appears in a merely formal antithesis.

Tr. 263, 4. πολλὰ μὲν λόγοις . . πολλὰ δ' ἀτηρᾷ φρενί. [Cp. Hdt.
 iii. 124. πολλὰ μὲν τῶν μαντιῶν ἀπαγορευόντων, πολλὰ δὲ τῶν φίλων.]
 O. C. 629. καὶ ταῦτα καὶ τοιαῦτ' ἔπη. Phil. 1370, 1. διπλὴν μὲν . .
 διπλὴν δέ. O. C. 610. φθίνει μὲν . . φθίνει δέ. Phil. 663 ff. ὅς . .
 ὅς . . ὅς . . ὅς.

§ 41.

C. 4. ORDER OF WORDS AND EMPHASIS.

In language not yet reduced to grammatical precision, the interpreter should attend closely to the order of the words.

- (1) The arrangement of the sentence corresponds more nearly than afterwards to the order in which the thoughts are suggested to the mind of the writer.
- (2) There is more freedom used in the juxta-position of words for the sake of contrast or comparison or other association: because, the distinction of clauses being still incomplete, a parenthesis or subordinate clause (participial or otherwise) can be more easily interwoven with the principal clause, by the words of each being placed alternately. This has often the effect of producing a more equable or balanced rhythm; just as when in a single clause the words in agreement are separated. (O. T. 109. ἔχρος παλαιᾶς δυστέκμαρτον αἰτίας. Ib. 1245. τὸν ἦδη Λαῖον πάλοι νεκρόν. Aj. 311. καὶ τὸν μὲν ἦστο πλείστον ἄφθογγος χρόνον. El. 730. ναυαγίων Κρισαίου ἵππικῶν πέδον. Tr. 436. πρὸς σε τοῦ . . Διός.)
- (3) The exigencies, or, to speak more accurately, the proprieties of metre must be considered. Thus, the most emphatic position in an iambic line is in the first foot, which has the chief arsis: and, generally, the more emphatic word is placed first, although negatives and interrogatives, whose natural place is in the beginning of a sentence, are sometimes made more emphatic through being postponed.
- (4) In judging of constructions in Sophocles, and also in determining the text, great weight must be given to the preservation of rhythm and also of a natural emphasis. That a reading has the effect of producing a strained or misplaced emphasis, or of weakening the chief emphasis by the addition of a too emphatic word, is an objection (whether to a reading or interpretation) of the most

fatal kind. The language of Sophocles is seldom quite regular, but is always harmonious.

The following examples are intended to illustrate:—(α) The alternation of clauses. (β) The prominence of the emphatic word. (γ) The postponement of the interrogative or negative for the sake of emphasis. (δ) Separation of an emphatic word. (ε) Imperfect or borrowed emphasis.

α. Alternation of clauses.

(Cp. Eur. Or. 600. ἀλλ' ὥς μὲν οὐκ εἶ μὴ λέγ' εἴργασται τάδε. Shak. J. C. iii. 1. 'He wished to-day our enterprise might thrive.')

O. T. 295. τὰς σὰς ἀκούων οὐ μενεῖ τοιάσδ' ἀράς. Ib. 644, 5. ἀραίος, εἴ σέ τι | δέδρακ', δλοίμην, ὦν ἐπαιτιᾷ με δρᾶν. Ib. 1244. πύλας δ' ὅπως εἰσῆλθ' ἐπιπράξας' ἔσω. Ib. 1251. χάπως μὲν ἐκ τῶνδ' οὐκέτ' οἶδ' ἀπόλλυται—'And after this she perishes, I know not how.' Ib. 1438. ἔδρας' ἂν εἶ τοῦτ' ἴσθ' ἂν. (ἔδρασα ἂν τοῦτο, εἶ ἴσθι, ἔδρασα ἂν.) O. C. 135–7. lyr. ὃν ἐγὼ λεύσσων περὶ πᾶν οὐπω | δύναμαι τέμμενος | γνῶναι ποῦ μοί ποτε ναίει. Ib. 826. ὑμῖν ἂν εἴη τήνδε καιρὸς ἐξάγειν. Ib. 1427, 8. τίς δὲ τολμήσει κλύων | τὰ τοῦδ' ἔπεσθαι τάνδρός; El. 1241. lyr. ἄχθος ἔνδον γυναικῶν ὃν αἰεί. Ant. 682. λέγειν φρονούντως ὦν λέγεις δοκεῖς πέρι. Ib. 1278, 9. ὥς . . τὰ μὲν πρὸ χειρῶν τάδε φέρων, τὰ δ' ἐν δόμοις | ἔοικας ἦκειν καὶ τάχ' ὄψεσθαι κακά: i. e. ὥς ἔοικας ἦκειν τὰ μὲν φέρων τάδε πρὸ χειρῶν· τὰ δὲ (ἔοικας) καὶ τάχ' ὄψεσθαι ἐν δόμοις (ὄντα)—'How you seem to have come hither, bringing with you one burden of evils in your arms, while there is another burden, which you seem likely to behold all too quickly within the palace.'(?) Phil. 971, 2. πρὸς κακῶν δ' ἀνδρῶν μαθὼν | ἔοικας ἦκειν αἰσχυρά. Ib. 618, 19. καὶ τούτων κάρα | τέμνειν ἐφέιτο τῷ θέλοντι μὴ τυχόν. Tr. 955–8. lyr. ὅπως | τὸν Ζητὸς ἀλκιμον γόνον | μὴ ταρβαλέα θάνοιμι | μόνον εἰσιδοῦς' ἄφαρ. Aj. 685, 6. ἔσω θεοῖς ἐλθοῦσα διὰ τέλους, γύναι, | εὔχου τελεῖσθαι τοῦμὲν ὦν ἐρᾷ κέαρ. But this is not the explanation of O. T. 328, 9.

β. Prominence of the emphatic word.

This has the effect (α) of postponing the word with which the sentence naturally begins: (β) of inverting the order of sequence (ὑστερον πρότερον).

α. O. T. 447. εἰπὼν ἄπειμ' ὦν οὐνεκ' ἦλθον.

Cp. Tr. 1120. εἰπὼν δ' ἡρῆεις λῆξον. In this and other examples the emphatic word has the chief *arsis*.

O. T. 178. lyr. ἀκτὰν πρὸς ἐσπέρου θεοῦ. Ib. 525. τοῦ πρὸς δ' ἐφάνθη. Ib. 795. ἄστροις τὸ λοιπὸν ἐκμετρούμενος χθόνα. Ib. 1015. παῖς γ' εἰ τῶνδε γεννητῶν ἔφην. Ib. 1179. αὐτὸς ἔνθεν ἦν. O. C. 560, 1. δεινὴν γὰρ τῶν ἂν πράξιν τύχοις | λέξας—'For terrible indeed were that fortune that should be told by you—' Ib. 1119, 20. πρὸς τὸ λιπαρὲς | τέκν' εἰ φανέντ' ἀελπτα μηκύνω λόγον. El. 569. ἐκκομπάσας ἔπος τι τυγχάνει βαλὼν—'He let fall some word of boasting.' Ib. 575. πολλὰ κἀντιβάς. Ant. 726. οἱ τηλικοῖδε καὶ διδασκόμεσθα δῆ. Ib. 926. παθόντες ἂν ξυγγοῖμεν ἡμαρτηκότες. Tr. 770, 1. φοινίας | ἐχ-

θρᾶς ἐχίδνης ἰὸς ὤς. Ib. 1117. μὴ τοσοῦτον ὥς δάκνη—‘That you be not vexed so exceedingly.’ El. 31. εἰ μὴ τι=εἴ τι μὴ. Aj. 738. βραδείαν ἡμᾶς ἄρα τήνδε τὴν ὁδόν. Phil. 192. θεῖα γὰρ . . καὶ τὰ παθήματα κείνα . . ἐπέβη. Ib. 454, 5. τηλόθεν τό τ’ Ἴλιον | καὶ τοὺς Ἀτρεΐδας εἰσορῶν φυλάξομαι. Ib. 1392. ἐκόντα γ’ ὥστε τὴν Τροίαν ἰδεῖν. Ib. 1450, 1. καιρὸς καὶ πλοῦς | ὅδ’ ἐπείγει γὰρ κατὰ πρύμναν.

- δ. In the following examples the order of natural sequence is inverted for the sake of emphasis. [Cp. Hdt. i. 167. ὁμοίως πρόβατα καὶ ὑποζύγια καὶ ἄνθρωποι.]

Ant. 209, 10. θανὼν | καὶ ζῶν ὁμοίως. Ib. 281. ἄνους τε καὶ γέρον ἄμα. O. C. 936. τῷ νῦν θ’ ὁμοίως καπὸ τῆς γλώσσης λέγω. Ib. 1536. θεοὶ γὰρ εὖ μὲν ὄψε’ δ’ εἰσορῶσ’, κ.τ.λ. Ib. 308. ἀλλ’ εὐτυχὴς ἴκοιτο τῇ θ’ αὐτοῦ πόλει | ἐμοί τε, τίς γὰρ ἐσθλὸς οὐχ αὐτῷ φίλος—‘Ay, may he come, and so be blest to his own city as well as to me, etc.’ See note *in loco*. El. 251. καὶ τὸ σὸν σπεύδουσ’ ἄμα | καὶ τοῦμὸν αὐτῆς ἦλθον. Tr. 929. κὰν ᾧ τὸ κείσε δεῦρὸ τ’ ἐξορμώμεθα. Phil. 236, 7. τίς σ’, ὦ τέκνον, προσέσχε, τίς προσήγαγεν | χρεῖα, τίς ὁρμή;

- Hence the former of the two words becomes the antecedent of a relative which follows both. O. C. 86, 7. Φοῖβω τε καί μοι . . ὅς μοι. See above, p. 35, 2.

- γ. Postponement of the interrogative, negative, and relative.

- a. O. T. 1027. ὠδοιπόρεις δὲ πρὸς τί τοῦσδε τοὺς τόπους; Ib. 1126. χάροις μάλιστα πρὸς τίσι ξύναυλος ὦν; El. 1402. σὺ δ’ ἐκτὸς ἦξας πρὸς τί; Ib. 1430. εἰσορᾶτε ποῦ | τὸν ἄνδρα; Ant. 401. ἄγεις δὲ τήνδε τῷ τρόπῳ πόθεν λαβών; O. T. 532. οὗτος, σὺ πῶς δεῦρ’ ἦλθες;
- b. O. T. 137. ὑπὲρ γὰρ οὐχὶ τῶν ἀπωτέρω φίλων. Ib. 255. οὐδ’ εἰ γὰρ ἦν τὸ πρᾶγμα μὴ θεήλατον. Ib. 329? Ib. 527. οἶδα δ’ οὐ, γνώμη τίνι. O. C. 1365. εἰ δ’ ἐξέφυστα τάσδε μὴ ἴμαντ’ ἱεροφύς. Ib. 1522. τοῦτον δὲ φράζε μὴ ποτ’ ἀνθρώπων τινί. Aj. 589, 90. ἐγὼ θεοῖς | ὥς οὐδὲν ἀρκεῖν εἴμ’ ὀφειλέτης ἔτι. Phil. 12. ἀκμὴ γὰρ οὐ μακρῶν ἡμῖν λόγων. Ib. 653. ὥς λίπω μὴ τῷ λαβεῖν. Ib. 1217. 1yr. ἔτ’ οὐδὲν εἴμι. O. T. 24. ἔτ’ οὐχ οἶα τε.

- c. Tr. 534. χερσὶν ἀτεχνησάμην.

- δ. Another way of marking a strong emphasis is by separating a single word from those to which it belongs, through the insertion of an exclamation or parenthesis.

O. T. 334, 5. οὐκ, ὦ κακὼν κάκιστε, καὶ γὰρ ἂν πέτρων | φύσιν σὺ γ’ ὀργάνειας, ἐξερεῖς ποτέ; Phil. 984, 5. ἔμ’, ὦ κακὼν κάκιστε καὶ τολμήστατε, | οἶδ’ ἐκ βίας ἄξουσιν; El. 580, ὅρα, τιθεῖσα τόνδε τὸν νόμον βροτοῖς, | μὴ πῆμα σαντῇ καὶ μεταγνοῖαν τίθης. Phil. 598, 9. τίνος δ’ Ἀτρεΐδαι τοῦδ’ ἄγαν οὕτω, κ.τ.λ. ἐπεστρέφοντο . . χάριν;

- ε. In a few instances a word has an imperfect or borrowed emphasis, i. e. is placed in an emphatic position by reason of an inexact antithesis, or because of the stress laid upon some other word. This, like many other irregularities, may be accounted for by the principle of attraction. See above, p. 60. A familiar

proof of the same tendency in earlier Greek is the repetition of the personal pronoun in antitheses. (Il. i. 184. ἐγὼ δὲ κ' ἄγω.)

O. T. 435. ὥς μὲν σοὶ δοκεῖ, | μῶροι, γονεῦσι δ' οἷ σ' ἔφυσαν ἔμφρονες. (The introductory ὥς is forgotten, else it would be ὥς δὲ ἐδόκει γονεῦσιν). Ant. 31, 2. τοιαῦτά φασι τὸν ἀγαθὸν Κρέοντά σοι, | κἄμοι, λέγω γὰρ κἀμέ, κηρύξαντ' ἔχειν—'Such is the proclamation for you, —and for me too, I do not hold myself exempt,—which, as they say, the good Creon has set forth.' σοί, which is at first unemphatic, as the dative of remote reference, receives an emphasis from the antithesis of ἐμοί, which is opposed to it by an afterthought. Ib. 76. σοὶ δ' εἰ δοκεῖ. I. e. σὺ δέ, εἰ δοκεῖ σοι. Aj. 374. ὅς χερὶ μὲν μεθήκα τοὺς ἀλάστορας, | ἐν δ' ἐλίκεσσι βουσί, κ.τ.λ. Here the emphasis of μεθήκα is reflected on χερὶ. The full expression would be μεθήκα μὲν χερός, ἐν δὲ . . βουσί πεσὼν χερὶ. Phil. 1395, 6. ὥς ῥᾶστ' ἐμοὶ μὲν τῶν λόγων λῆξαι, σέ δὲ | ζῆν, ὥσπερ ἦδη ζῆς ἄνευ σωτηρίας: i. e. ὥς ῥᾶστα ἐμοί, ἐμὲ μὲν λῆξαι, σέ δὲ ζῆν, κ.τ.λ. In Tr. 458 μὲν is omitted, and seems to be absorbed by μὲν preceding.

§ 42.

C. 5. INDIRECT EXPRESSION.

This arises partly from the love of antithesis, and partly from comparison and reflection. The mind in dwelling on a fact or supposition, reverts to what is opposite or correlative, and is thus led to refine upon the direct and natural mode of expression. (Compare Thucydides, e. g. i. 84. ἀμαθέστερον τῶν νόμων τῆς ὑπεροψίας παιδευόμενοι.) Hence

a. The frequency of negative forms:—

Phil. 348, 9. ταῦτ', ὦ ξέν', οὕτως ἐννέποντες οὐ πολὺν | χρόνον μ' ἐπέσχον μὴ με ναυστολεῖν ταχύ. Ib. 466, 7. καιρὸς γὰρ καλεῖ | πλοῦν μὴ 'ξ ἀπόπτου μάλλον ἢ 'γγύθεν σκοπεῖν. Aj. 1199. lyr. ἐκεῖνος οὐ στεφάνων | οὔτε βαθειῶν κυλίκων | νείμεν ἐμοὶ τέρψιν ὀμιλεῖν. Ant. 613. lyr. οὐδὲν ἔρπων | θνατῶν βιότῳ πάμπολις ἐκτὸς ἄτας—'Coming to the life of men in all their cities, never without calamity.' (?) Tr. 1083, 4. οὐδ' ἀγύμναστον μ' ἔαν | ἔοικεν ἡ τάλαινα διαβόρος νόσος. Phil. 442-4. Θερσίτης τις ἦν, | ὅς οὐκ ἂν εἴλετ' εἰσάπαξ εἰπεῖν ὅπου | μηδεὶς ἐώη—'There was one Thersites, who would always speak more than once, where every one tried to stop him.' Aj. 1184. κἂν μηδεὶς ἐῷ. El. 321. καὶ μὴν ἔγωγ' ἔσσω' ἐκέινον οὐκ ὄκνῳ. Tr. 1046. *κοὺ λόγῳ κακά. O. C. 1397, 8. Πολύνεικες, οὔτε ταῖς παρελθούσαις ὁδοῖς | ξυνήδομαί σοι, νῦν τ' ἔθ' ὥς τάχος πάλιν. Ib. 1671. οὐ τὸ μὲν, ἄλλο δὲ μὴ. Ant. 207, 8. οὔ ποτ' ἔκ γ' ἐμοὶ | τιμὴν προέξουσ' οἱ κακοὶ τῶν ἐνδίκων. O. C. 1231. lyr. τίς πλάγχθη πολύμοχθος ἔξω. El. 241. lyr. γονέων | ἐκτίμους ἴσχουσα πτέρυγας | ὀξυντόνων γόων. Tr. 322. οὐ τᾶρα τῷ γε πρόσθεν οὐδὲν ἐξ ἔσου | χρόνῳ διοίσει γλώσσαν.

Under this heading may also be included—

O. T. 794, 5. τὴν Κορινθίαν | ἄστροις τὸ λοιπὸν ἐκμετρούμενος χθόνα,
and the instances described in p. 70, c as 'quasi-oxymora.'

- β. The same reflective fancy leads to curious inversions of object and subject, and of other correlative and reciprocal notions, which were less clearly distinguished than at a later time. A familiar example is νόσος ἔχει με=ἔχω νόσον.

O. T. 762. ὥς . . εἷη . . ἄποπτος ἄστεως=ὥς οἱ ἄποπτον εἷη τὸ ἄστυ.
Ib. 997, 8. ἡ Κόρινθος ἐξ ἐμοῦ πάλαι | μακρὰν ἀπωκεῖτ'=πάλαι μακρὰν ἀπόκουν τῆς Κορίνθου. El. 782. χρόνος διῆγε μ'—'The time passed me on,' instead of χρόνον διῆγον, 'I passed the time.' O. C. 358. τίς σ' ἐξῆρεν οἴκοθεν στόλος—'What mission took you forth?' instead of τίνα στόλον ἐξῆρας—'On what mission did you set out?' Tr. 125. ἀποτρύνει ἐλπίδα=ἀποτρύνεσθαι ἐλπίδος. See above, p. 52, d. O. C. 1106. αἰτεῖς ἃ τεύξει=τεύξει ἃ αἰτεῖς. El. 858. lyr. ἐλπίδων . . ἀρωγαί, for ἐλπίδες . . ἀρωγῆς. Ib. 758. μέγιστον σῶμα δειλαίας σποδοῦ. Tr. 867. καὶ τι καινίζει στέγη=καὶ τι καινὸν ἦκει στέγην. El. 1494. κοῦ πρόχειρος εἰ κτανεῖν=κοῦ πρόχειρόν ἐστί σοι τὸ κτανεῖν. Ib. 240. lyr. πρόσκειμαι χρηστῷ, for χρηστόν μοι πρόσκειται.

- A singular instance is—

O. T. 1463, 4. αἶν οὐποθ' ἡμὴ χωρὶς ἐστάθη βορᾶς | τράπεζ' ἄνευ τοῦδ' ἀνδρός—where the words ἄνευ τοῦδ' ἀνδρός, as already noticed, p. 65, d, are an epexegetis from the converse point of view.

- A simpler case of the same tendency occurs, where, as frequently happens, the more emphatic of two words is made grammatically subordinate to the less emphatic.

Tr. 42, 3. προσβαλὼν ἀποίχεται. O. C. 780. ἄρ' ἂν ματαίον τῆσδ' ἂν ἡδονῆς τύχοις; Tr. 322. οὐ τάρᾳ τῷ γε πρόσθεν, κ.τ.λ.

- γ. Not far removed in principle from such inversions is the figure of Hypallage, by which an attribute properly applicable to the subordinate is attached to the principal word. This may also be viewed as a species of attraction. It has the effect of strengthening the language, by giving an impression of unity. (A good instance from earlier Greek is Aesch. Suppl. 9. αὐτογενεὶ φυξανορίᾳ.)

Aj. 8. εὕρνος βάσις. Tr. 964. ξένων γὰρ ἐξόμιλος ἦδε τις βάσις. Ib. 817, 18. ὄγκον ὀνόματος . . μητρώον. O. T. 1375. ἀλλ' ἡ τέκνων δῆτ' ὄψις ἦν ἐφίμερος, | βλαστοῦσ' ὅπως ἔβλαστε. El. 1390. lyr. τοῦμόν φρενῶν ὄνειρον αἰωρούμενον. Ib. 1230. καπὶ συμφοραῖσί μοι | γεγηθὸς ἔρπει δάκρυον ὀμμάτων ἄπο. Ant. 793. lyr. νεῖκος ἀνδρῶν ξύναιμον.

- It will be observed that in every case the association between the two nouns is a very close one. None of these examples is so violent as—

Eur. Phoen. 1351. λευκοπήχεις κτύπους χερσίν.

- Similarly, the attribute of the agent is applied to the act—

Phil. 106. οὐδὲ προσμῖξαι θρασύ. O. C. 977. τό γ' ἄκον πράγμα.

- The same anomaly appears in the substitution of the demonstrative pronoun (e. g. ὃδε) for the corresponding adverb (e. g. ὧδε).

Tr. 882. *lyr.* τάνδ' αἰχμάν | βέλεος κακοῦ ξυνεῖλε. See above, p. 34, 1.

Also of the interrogative τίς for πῶς.

El. 328. τίν' αὖ σὺ τήνδε πρὸς θυρῶνος ἐξόδοις | ἐλθοῦσα φωνεῖς, ὦ κασιγνήτη, φάτιν; Ib. 122. τίν' αἰεὶ τάκεις ὧδ' ἀκόρεστον οἰμωγάν; Ib. 388. τίν', ὦ τάλαινα, τόνδ' ἐπηράσω λόγον; Ant. 548. τίς βίος μοι... φίλος; O. T. 2. τίνας ποθ' ἔδρας, κ.τ.λ.

δ. Further, the tendency to indirect expression leads to the substitution (1) of the cause for the effect; (2) the effect for the cause; and (3) the part for the whole (synecdoche).

1. The cause for the effect.

O. C. 481. μελίσσης (for μέλιτος). Ib. 1601, 2. τάσδ' ἐπιστολὰς πατρὶ | ταχεῖ πόρευσαν σὺν χρόνῳ. Tr. 836. ὕδρας προστετακὼς φάσματι (the Hydra for the venom of the Hydra.)

2. The effect for the cause.

El. 1395. νεακόνητον αἶμα (cp. Tennyson, 'The bright death,' in one edition of the 'Dream of fair Women,' for 'The sharp knife,' = νεακονῇ μάχαιραν, which has been conjectured here.)

3. The part for the whole.

Aj. 140. πτηνῆς ὡς ὄμμα πελείας.

§ 43.

C. 6. CONDENSED EXPRESSION.

It has been already noticed (p. 39) that the attempt is sometimes made to condense a whole phrase into an adjective, and also (p. 74, 8) that Sophocles occasionally uses abbreviations, for which there may have been precedent in the idiom of conversation. It may now be stated more generally that the love of concentration often leads him to hint in a single phrase what could only be made explicit in a complicated sentence. This happens most frequently in the choral odes, where the vivid play of association supersedes conventional uses.

- a. A signal instance occurs in Tr. 836. δειωτοτάτῳ μὲν ὕδρας | προστετακὼς φάσματι· μελαγχαίτα τ' | ἄμμιγ' αἶναι αἰκίζει | *ὑποφόνια δολόμυθα κέντρ' ἐπιζέσαντα—'Steeped in the Hydra's dreadful form, which blends with the wounds of the monster's crafty speech, tormenting him and breaking forth upon him.' (Cp. in the same ode, 827, 831. εἰ γὰρ σφε Κενταύρου φονία νεφέλα | χρίει δολοποιὸς ἀνάγκα—'If by a doom of fate that is accomplished through guile, he is enwrapped in the deadly cloud that emanated from the Centaur's gore.')—El. 861-3. χαλαργοῖς ἐν ἀμίλλαις | . . . τμητοῖς ὀλκοῖς ἐγκύρσαι—'In racings of swift hoofs to fall upon sharp-cut dragging thongs,' i. e. to fall amongst swift trampling hoofs and to be tightly entangled with the sharp reins and dragged. O. C. 1044-7. ὅθι δαῖον | ἀνδρῶν τάχ' ἐπιστροφαὶ | τὸν χαλκοβόαν Ἀρη | μίξουσιν—'Where soon the foemen wheeling will mingle the clanging war.' And

in the same ode, 1055, τὰς διστόλους | ἀδμήτας ἀδελφὰς | αὐταρκεῖ
ταχ' ἐμίξεν βοᾷ—'The sisters with the two bands attending them,
inviolate and unsubdued, will mingle in the shouting of the battle
that is mighty to deliver them.' (See notes *in loco*). El. 140, 1.
ἀπὸ τῶν μετρίων ἐπ' ἀμήχανον | ἄλγος αἰὲ στενάχουσα διόλλυσαι. Tr.
976. ζῆ γὰρ προπετής—'For he is living, though at the point of
death.' Tr. 1273. χαλεπώτατα δ' οὖν ἀνδρῶν πάντων.

β. The same tendency appears in a less degree in the senarii.

O. C. 982, 3. ἔτικτε . . με . . οὐκ εἰδότη' οὐκ εἰδυῖα—'She was my
mother, though (at that later time) she knew it not, neither
did I.' O. T. 922, 3. ὀκνοῦμεν πάντες ἐκπεπληγμένον | κείνον βλέ-
ποντες, ὡς κυβερνήτην νεῶς—i. e. As sailors fear, when they see the
steersman afraid. Phil. 493, 4. ὃν δὴ παλαί' ἂν ἐξ ὅτου δέδουκ'
ἐγὼ | μή μοι βεβήκη. Tr. 573, 4. ἦ μελαγχόλους | ἔβαψεν ἰοὺς θρέμμα
Λερναίας ὕδρας. Ib. 693. δέρκομαι φάτιν ἄφραστον: i. e. δ. πρᾶγμα
ἄφατον φράζεσθαι. O. C. 105, 338. Tr. 322, 3. (Cp. Thuc. v.
36. ἐλίσθαι γὰρ Λακεδαιμονίους πρὸ τῆς Ἀθηναίων ἔχθρας . . Ἀργείους
σφίσι . . ξυμμάχους γενέσθαι). Phil. 57. πλείς, i. e. προσποιήσει πλεῖν.

§ 44.

C. 7. TAUTOLOGY AND REPETITION.

The tendency which may be roughly thus described, is peculiarly
significant of a transition phase of language: in which the mind has
become conscious of many similarities and contrasts, which, however,
are not yet clearly thought out and understood.

On the other hand the same cause sometimes gives rise to
apparently needless variations, such as ἀρχεῖς . . κρατεῖς, O. T. 54;
δέδουκας . . παρβείς, Tr. 457.

a. Mere assonances of letters and syllables may be first noticed.

In O. T. 371. τυφλὸς τὰ τ' ὄτα τὸν τε νοῦν τὰ τ' ὄμματ' εἶ, ib.
425. ἄ σ' ἐξιώσσει σοί τε καὶ τοῖς σοῖς τέκνοις, the alliterations
of τ and σ seem to be intentionally chosen to give the effect of
harshness. Other alliterations are—

El. 210. ποῖνιμα πάθεα παθεῖν πόροι. Ant. 335-7. ἰγρ. πολιοῦ
πέραν πόντου χειμερίῳ νότῳ | χωρεῖ περιβρυχίοισι | περῶν ὑπ' οἴδμασιν.
Tr. 680, 1. πονῶν | πλευνρὰν πικρᾷ γλωχίνι. O. T. 1262. ἐκλινε
κοῖλα κλῆθρα. Phil. 199, 200. χρόνος δὲ λέγεται χρῆναι. El. 1030.

Syllabic assonances are—

Ant. 974. ἰγρ. ἀλὰν ἀλασφόροισιν. Tr. 752. ἀκτὴ . . ἄκρον. Ib.
554. λυτήριον λύπημα. (?) Ib. 1035. ἀκοῦ δ' ἄχος. O. T. 880. ἰγρ.
πόλει πάλαισμα.

β. Slightly different from these last is the intentional play upon a
syllable, such as not unfrequently occurs in Homer (especially in
the Odyssey), e. g. Od. 19. 564. οἱ μὲν κ' ἔλθωσι διὰ πριστοῦ ἐλέφαν-
τος | τοί ρ' ἐλεφαῖρονται, turning more upon the sound than upon
the meaning.

O. T. 70, 1. ἐς τὰ Πυθικὰ . . ὡς πύθοιθ' ὃ τι, κ.τ.λ. Ib. 603, 4. Πυθῶδ' ἰὼν | πεύθου. Ib. 397. ὁ μὴδὲν εἰδὼς Οἰδίπους. El. 6, 7. τοῦ λυκοκτόνου θεοῦ ἀγορὰ Λύκειος. Ant. 110, 11. *Πολυνείκους | ἀρθεὶς νεκρέων ἐξ ἀμφιλόγων. Ib. 1126, 7. στέροψ' ἔπαυε | λιγνύς. O. C. 1113. ἐμφύντε τῷ φύσαντι. Tr. 831-40. Κενταύρου . . κέντρα.

- c. There is a play on two meanings of the same word, in the 'semi-comic' scene with the φύλαξ:—

Ant. 323. ἡ δεινὸν ᾧ δοκῇ γε καὶ ψευδῇ δοκεῖν.

- d. In Aj. 430, 1. A dying man 'plays nicely with his name' (Shak. Rich. II. 2, 1).

αἰαί τίς ἄν ποτ' ᾔεθ' ᾧδ' ἐπώνυμον | τοῦμὸν ξυνοίσειν ὄνομα τοῖς ἐμοῖς κακοῖς. Cp. Fragm. 877. ὀρθῶς δ' Ὀδυσσεύς εἰμ' ἐπώνυμος κακοῖς, πολλοὶ γὰρ ᾧδύσαντο δυσμενεῖς ἐμοί. (Od. i. 62).

- e. And, in O. C. 1320-2, a proper name is explained by the derivation.

Παρθενοπαῖος . . ἐπώνυμος τῆς πρόσθεν ἀδμήτης χρόνῳ | μητρὸς λο-
χευθεῖς.

- A slighter allusion is—

Tr. 104. τὰν ἀμφινεικῇ Δηάνειραν.

- Cp. the use that is made of the name of Oedipus for the ἀναγνώ-
ρις in—

O. T. 1036. ᾧστ' ὀνομάσθης ἐκ τύχης ταύτης ὅς εἴ.

- f. Mere tautology is very frequent: i. e. the repetition in the same sentence of the same or a cognate word, though not required by the meaning.

Ant. 1068-70. ἔχεις μὲν . . ἔχεις δέ. O. T. 261. κοινῶν τε παίδων κοῖν' ἄν. Ant. 1266. νέος νέφ' ξὺν μόρῳ. Ib. 13, 14. δυοῖν ἀδελφῶν ἐστερήθημεν δύο | μὴ θανόντων ἡμέρᾳ διπλῇ χερσί. (See above, pp. 69, 75.) Tr. 517-20. lyr. ἦν . . ἦν δέ . . ἦν δ' . . ἦν δέ. Ib. 608. φανερόν ἐμφανῆς σταθεῖς. Ib. 613. θυτήρα καυῶ καυὸν ἐν πεπλώματι. Ib. 614, 15. εὐμαθὲς . . μαθήσεται. (?) Ant. 502. κλέος . . εὐκλέεστερον. Ib. 514-16. δυσσεβῆ . . δυσσεβεῖ. Tr. 757. ἀπ' οἴκων . . οἰκείος Λίχας. Aj. 267. κοινὸς ἐν κοινοῖσι. Ib. 467. ξυμπεσὼν μόνος μόνοις. Ib. 620. lyr. ἀφιλα παρ' ἀφίλοις. Phil. 663-5. ὅς . . ὅς . . ὅς. Ib. 710, 11. πτανῶν πτανόις ἀνύσειε γαστρὶ φορ-
βάν. (?) Ib. 827. ὕπν' ὀδύναις ἀδαῆς, ὕπνε δ' ἀλγέων. Ib. 894. σύνηθες . . ἔθος. Ib. 1128, 9. ᾧ τόξον φίλον, ᾧ φίλων | χειρῶν ἐκβεβιασμένον. Ib. 1370, 1. διπλῆν μὲν ἐξ ἐμοῦ κτήσει χάριν, | διπλῆν δὲ πατρός. O. T. 25, 6. φθίνουσα μὲν . . φθίνουσα δέ. Ib. 1264. πλεκταῖσιν . . ἐμπε-
λεγμένην. O. C. 610. φθίνει μὲν ἰσχὺς γῆς, φθίνει δὲ σώματος. Ant. 588, 9. δυσπνόους . . πνοαῖς. Ib. 585, 596. γενεᾶς . . γενεὰν γένος. Ib. 606, 7. παντογῆρως (?) . . ἀγήρῳ. In the MS. reading of Tr. 331. λύπην πρὸς γ' ἐμοῦ λύπην λάβοι, there is some corruption.

- g. Repetition after an interval.

One point in which modern languages are more precise and exacting than the ancient is their sensitiveness in not allowing the same

word to be used twice, unless for special reasons, in the same passage. This requirement runs counter to a natural proclivity, as all must be aware who have had occasion to correct a hastily written letter. The word that has most recently passed through the mind is most likely to present itself for selection, though it is rejected by the instinct of a modern writer. But in Sophocles this tendency appears unchecked, and, whether from the vividness of the impression which accompanied each word, or from whatever cause, seems to have been unusually strong. A word once used is apt to be repeated in a different connection and even with a different meaning.

(1) The first chorus of O. T. alone gives six examples.

O. T. 158, 9. lyr. ἄμβροτε Φάμα . . ἄμβροτ' Ἀθάνα : 164. ἀλεξιμόροι 171. ἀλέξεται : 167. ἀνάριθμα . . 178. ἀνάριθμος : 154. ἡΐε . . 174. ἡΐων : 177. ἀκτάν . . 182. ἀκτάν : 203. Λύκει' ἀναξ . . 208. Λύκι' ὄρεα.—Ib. 293. τὸν δ' ἰδόντ' οὐδεὶς ὄρα. Ib. 1133, 4. εὖ γὰρ οἶδ' ὅτι | κάτοιδεν. Ib. 494, 5. lyr. βασάνω . . εἰμ' . . 510. βασάνω θ' ἀδύπολις. Ib. 1263. κρεμαστήν τήν γυναικ' . . 1266. κρεμαστήν ἀρτάνην. O. C. 766. ἦν μοι τέρψις . . 775. τίς αὕτη τέρψις. El. 505. lyr. πολύπονος ἱππεΐα . . 515. πολύπονος αἰκία. Ib. 546, 7. γνώμην . . γνώμης. Ib. 825. lyr. κρύπτουσιν ἔκηλοι . . 838. ἔρκεσι κρυφθέντα γυναικῶν. Tr. 833. lyr. προστακέντος . . 837. προστετακός. Ib. 832. lyr. δολοποιός . . 840. δολόμυθα κέντρα . . 851. δολίαν. Aj. 799, 802. φέρειν . . φέρει. O. T. 517–20. φέρον, φέροντι, φέρει. Ib. 524, 525, 527. γνώμη φρενῶν, γνώμαις, οἶδα δ' οὐ γνώμη τίμη. Ib. 399–402. δοκῶν, δοκεῖς, ὀδέκεῖς. O. C. 590, 1. ἀλλ' εἰ θέλουντ' ἄν γ', οὐδὲ σοὶ φεύγειν καλόν. OI. ἀλλ' οὐδ' ὅτ' αὐτοὺς ἤθελον, παρέσαν. (See note *in loco*.) El. 903, 6. ὄμμα . . ὄμμα, in different senses. Aj. 1204. lyr. τέρψιν ἰαύειν . . 1216. τέρψις ἐπέστα. Phil. 706. lyr. οὐ φορβάν . . 1711. γαστρὶ φορβάν. Ib. 1116, 20 lyr. πότμος σε δαιμόνων, κ. τ. λ. . . δύσποτμον ἄραν. Ib. 1268, 9. ἐκ λόγων καλῶν . . σοῖς πεισθεὶς λόγοις. Ant. 582–625 (see notes).

The above examples, however, do not all belong to one and the same class. In the lyrical measures, a phrase of the strophe is often echoed in the antistrophe, which, according to a probable theory, may have been chanted by a different part of the chorus. In these cases the repetition is intentional : but in others it is accidental.

(2) A further instance of this inclination to repeat the sound,—*ἦτις αἰεδόντεσσι νεωτάτῃ ἀμφιπέλγεται*,—appears in the recurrence, at long intervals, and in quite different connections, of the same rare word, or of the same collocation of words, or of the same form of expression. Thus the Epic and lyric *ἄφαρ* occurs three times in the Trachiniae, and nowhere else in Sophocles. So *ἦ ρα*, several times in the Ajax and in no other play. The hemistich *θάρσει παρέσται* occurs twice in the O. C. (305, 726), and τὸ κλεινὸν Ἑλλάδος twice in the Electra (681, 694). So οὐδ' ἀνέσαν O. T. 1277, and O. C. 1608 ; δὺ ἄτα, Ant. 533, O. C. 532 ; οἶσθα, Tr. 1191, 1219. Cp. Ib. 418.

- (3) The Philoctetes, as already noticed (p. 27), is singular in having several instances (in the last commos) of tmesis of verbs compounded with ἀπό: and also in the frequent repetition of monosyllabic words in excited utterance. The following are examples of the latter tendency:—

Phil. 664–6. ὃς χθόν' Οἰταίαν ἰδεῖν, | ὃς πατέρα πρέσβυν, ὃς φίλους, ὃς τῶν ἐμῶν | ἐχθρῶν, κ.τ.λ. Ib. 482. ἐς ἀντλίαν, ἐς πρύμναν, ἐς πρῶραν. Ib. 799. ὦ τέκνον, ὦ γενναῖον. Ib. 260. ὦ τέκνον, ὦ παῖ. Ib. 989, 90. Ζεὺς ἔσθ' ἵν' εἰδῆς, Ζεὺς . . Ζεὺς, ᾧ δέδοκται ταῦθ'. Ib. 1109, 10. οὐ φορβὰν ἔτι προσφέρων, | οὐ πτανῶν ἀπ' ἐμῶν ὀπλων. Ib. 1128, 9. ὦ τόξον φίλον, ὦ φίλων | χειρῶν ἐκβεβιασμένον. Ib. 1123. ὦ πόλις, ὦ πατρία.

The reading in some of the above instances, as well as in others of this kind, has been doubted. But while it is freely admitted that the scribes may have sometimes repeated a word by mistake, it must be allowed, on the other hand, that the tendency in question is sufficiently evident to be taken into account. The context, with the analogy of other passages, must decide in each case whether the MS. reading is tenable. The repetition of the same word is of itself no objection to any reading.

§ 45.

C. 8. EPIC AND LYRIC FORMS.

- a. The article for the relative. See above, p. 32, 4.

O. T. 1427. τὸ μήτε γῇ | μήτ' ὄμβρος ἱρὸς μήτε φῶς προσδέξεται. An. 1086. βέβαια, τῶν σὺν θάλλπος οὐχ ὑπεκδραμεῖ. Phil. 707. οὐ φορβὰν ἱερὰς γᾶς σπόρον, οὐκ ἄλλων | αἴρων τῶν νεμόμεσθ' ἄνδρες ἀλφησταί.

- b. Use of the neuter plural—less frequent in prose (but see Hdt. vii. 2. ὅτι νομίζόμενα εἶναι πρὸς πάντων ἀνθρώπων, κ.τ.λ.).

Ant. 1209. ἄσσημα . . βοῆς. Ib. 1265. ἀνολθα βουλευμάτων. O. C. 923. φωτῶν ἀθλίων ἰκτήρια. El. 220. οὐκ ἐριστὰ πλάθειν. Ib. 230. ἄλυτα. Aj. 887. σχέτλια γάρ, κ.τ.λ. Tr. 126. ἀνάληγτα γάρ, κ.τ.λ.

- c. Homeric epithets.

Aj. 375. ἐν δ' ἐλίκεσσι βουσι καὶ κλυτοῖς πεσὼν αἰπολίοις | ἔρεμνὸν αἶμ' ἔδεσσα. Phil. 706. οὐ φορβὰν ἱερὰς γᾶς σπόρον, οὐκ ἄλλων | αἴρων τῶν νεμόμεσθ' ἄνδρες ἀλφησταί. El. 714. κροτητῶν ἄρμάτων. Ib. 747. τμητοῖς ἱμάσιν. O. C. 482. γῇ μελάμφυλλος. Phil. 1161. βιόδωρος αἶα.

- d. Tmesis. See p. 27.

- e. Phrases recalling expressions in Homer.

O. T. 1095. ἐπίηρα φέροντα. Ib. 145, 6. ἥ γὰρ εὐτυχεῖς | ξὺν τῷ θεῷ φανούμεθ' ἢ πεπτωκότες. O. C. 380. ὡς αὐτίκ' Ἄργος ἢ τὸ Καδμείων πέδον | τιμῇ καθέξον ἢ πρὸς οὐρανὸν βιβῶν (Il. xviii. 308. ἦ κε φέρησι μέγα κράτος ἦ κε φερούμεν, κ.τ.λ.) O. T. 975. ἐς θυμὸν βάλλης. O. C. 216. ὦ μοι ἐγώ, τί πάθω: Tr. 973 (Il. xi. 404, Od. v. 465). O. C.

1477. ἀμφίσταται . . ὄτοβος. El. 1492. ἀγὼν . . σῆς ψυχῆς πέρι.
(Il. xxii. 161. περὶ ψυχῆς θεόν Ἑκτορος.) Ib. 138. ἀνστάσεις. (Il.
xxiv. 756. ἀνέστησεν δέ μιν οὐδ' ὥς.) Tr. 38. ἰφίτου βίαν. Ib. 101.
ἀπείροις κλιθεῖς (cp. κεκλιμένος).

Reminiscences of Homer affect the diction, however, more frequently than the structure of sentences. See below, p. 104.

§ 46.

C. 9. COLLOQUIALISMS.

The examples which would have come under this head have been anticipated. (See esp. pp. 55, 4, 7; 72, 1, *a*; 74, 8.) They would have been seen to be more numerous if more were known of the vernacular idiom of ancient Hellas.

Concluding Remarks on Grammatical Construction in Sophocles.

In the preceding sections many idioms have been included which can be paralleled from other Greek writers, especially the tragedians; while, on the other hand, no collection of scattered instances can adequately represent the peculiarities of a writer whose strength lies in the 'callida junctura,' and the subordination of parts to the whole. It has been impossible adequately to distinguish (*a*) between the remains of earlier syntax, and the novelties of the transition age; (*b*) between the phenomena of earlier Attic generally and those of the Tragic dialect; and (*c*) between the individual tendencies of Sophocles and those which he shares with Aeschylus or Euripides. But enough has probably been said to confirm the impression which many readers of Sophocles must have already formed, that the difficulties, inherent in the Greek of this period, which I attempted to characterize at the outset, are complicated in his case by a singular union of great subtilty with great simplicity.

This part of the subject may be appropriately concluded with a few general remarks.

1. Sophocles has the keenest feeling for the analogies of language.
2. This subtle reflective tendency is perpetually causing slight modifications or extensions of idioms in ordinary use.
3. The overlogical spirit, or κομπότης, of his day shows itself in various inversions, substitutions, and other indirect modes of expression.
4. Also in minute verbal parallelisms, antitheses, and paradoxes, which, if somewhat strained in themselves, are made conducive to the principal effect.
5. This analytical spirit is accompanied by a continual effort in the opposite direction of concentration.

6. From both the last mentioned causes there results a peculiar fulness and redundancy of expression, arising partly from the determination to be explicit, and partly from the combination and grouping of ideas.
7. The singularity of Sophocles consists not in any or all of these characteristics, which are in some degree common to his age, but in his subtle treatment of them, the harmony in which he binds them together, and above all the grace with which he adapts them to the dramatic expression of natural human feeling.
8. The relation of metre to language is not to be lost sight of. The word 'exigency' which is sometimes used in this connexion is inapplicable to a poet's work. But the correlation between speech and rhythm, as they react upon each other, is notwithstanding a reality. The Senarius for example, as compared with the Hexameter, is obviously favourable to compression, to connected periods, to synaphea, to the elaboration of a symmetrical and carefully articulated whole. Even the increase of contracted forms in Attic Greek may have owed something to the theatre as well as to the agora.
9. The interpreter of Sophocles must think more of the sequence of ideas than of the apparent grammatical connexion of the words: and the critic of the text of Sophocles must ask, not, Is such and such a phrase exact in point of syntax? but, (1) Is it natural? (2) Is it poetical and rhythmical? (3) Is it dramatically suitable and expressive?

PART II.—PECULIARITIES OF DICTION.

§ 47. IF the poet of a transition age in literature is less fettered than his predecessors or successors in the use of grammatical constructions, he enjoys a still more acknowledged liberty in the choice of words. It would seem at first sight as if all the resources of the spoken and written language were at the disposal of his invention. There are, however, limits to this freedom. No one now supposes, with Aristotle, that a great author ever absolutely created a new word; and if there are words in Shakespeare (e.g. 'blood-boltered,' 'scamels') to the origin of which we have no clue, this is set to the account of our ignorance, and not of his caprice. It is true that the existence of inflexions in Greek, or rather the fresher consciousness of the meaning of inflexions, gave scope for a degree of licence which has never been possible in any modern language. But this licence is very sparingly employed, and is more seen in the use of compounds than in the formation of new derivatives from single stems. And even in the selection and adaptation of existing words, the innovations

of the poet are subject to the following conditions:—(1) They must be founded on the actual state of diction; (2) They must be more or less in accordance with prevailing tendencies; (3) Words taken from the early literature, or from a foreign dialect, must not be too far removed from customary use, and must be such as are already known in some way by those for whom the composition is intended. Much also depends on the kind of composition. Thus, words which are suitable to the style of a lyric ode would be out of place in tragic dialogue, many others are forbidden by proprieties of metre, and many expressions are appropriate in tragedy which an historical writer would reject as too ornamental for his purpose; although it is to be remembered that the distinction between poetry and prose was less absolute in the age of Sophocles than at a later time.

Before entering on the consideration of the special peculiarities of any writer in point of diction, it would be well to have a clear and adequate conception of the vocabulary that lay at his command. To give this in the case of Sophocles, however, would be to produce, not one lexilogus, but several. The diction of the Iliad and still more of the Odyssey, that of the Epic Cycle, whose special peculiarities are unknown to us, that of the lyric poets, including Pindar, of the gnomic poets, including Theognis, Solon, and Simonides, must be presupposed. But Herodotus, who reflects the cultured intelligence of the Ionic cities in the former half of the fifth century B. C., is of more immediate importance for the study of tragic diction than any of these. In comparing him with Sophocles we are led to think that the Attic dialect, on which the Athenian agora and theatre worked many potent changes, must at first have had much more in common with the earlier Ionic than has been commonly imagined¹. (Cp. e. g. the use of *νόμος* in Hdt. vii. 891, Soph. Ant. 908, Thuc. v. 105.)

The object of the following remarks, however, is not to treat the subject exhaustively, but to point out some of the respects in which the use of words in Sophocles is affected (1) by the stage of language in the age of Pericles, (2) by the poet's peculiar subtlety.

The most general characteristic of the diction of Attic writers before Plato is an imperfect stage of abstraction. Many words are no longer found in the same simple concrete or metaphorical sense as in Homer: while, as contrasted with Xenophon or Demosthenes,

¹ The following words, amongst others, are at once Herodotean and Tragic:—*ἀγγελάτωρ*, *ἀμαξεύομαι*—*ἐπαμαξεύομαι*, *ἀμνηντος*, *ἀνέκαθεν*, *ἀνθυπουργέω*, *ἀπότητος*, *ἀπότιμος*, *ἀπωστός*, *βιώσιμος* (= *βιωτός*), *βύσσινος*, *γενέτωρ*, *γνωσιμαχέω*, *ἔδαισα*, *διαλυμαίνομαι*, *δράμημα*, *δυσμορφία*—*δύσμορφος*, *δυσπετέως*, *ἐδώλια*, *ἐκπαγλέομαι*, *ἐλινύω*, *Ἑλλάς* adj., *ἐμπερής*, *ἐξανασπίαω*, *ἐξανδρόομαι*, *ἐξεύρημα*, *ἐξογκόω*, *ἐξοπτάν*, *ἐπηλυσ*, *εὐεστώ*, *εὐστομα* (= *εὐφήμα*), *εὐσύμβλητος*, *εὐφρόνη*, *ζάπλουτος*, *ἡμερόσκοπος*, *θεήλατος*, *θέσπισμα*, *Ἰλιάς* adj., *ἰστορεῖν*, *ἰσχαίνω*, *καθυβρίζω*, *καθιπτάζομαι*, *καλλιστεύω*, *κάρτα*,

καταντίον, *κατήρης*, *κατοικτίζω*, *κυματίας*, *λήμα*, *μεταίχμιον*, *μεταῦθις*, *μητρόθεν*, *μιξοπάρθενος*, *μοχλεύω*, *μυσαρός*, *ναντίλος*, *νέογαμος*, *ξενοκτονέω*, *ὁδοπορέω*, *ὁδῶ*, *ὄμαιμος*, *ὀμαίμων*, *ὄρισμα*, *ὀφρύη*, *παιδοποιός*, *πανώλεθρος*, *παραιμυμνήσκομαι*, *παρηγορέω*, *παρθενεύομαι*, *περίθυμος*, *Περσίς* adj., *πέτρινος*, *πιμελή*, *πολυπλάνητος*, *προκλαίειν*, *πρόνοος*, *πρόφαντος*, *πυρόω*, *σειραφόρος*, *σκήπων*, *σίνος*, *σπασμός*, *στρατηλατέω*, *συσπεύδω*, *τρίβων* adj., *ὑπέγυγνος*, *ὑπεκτρέχω*, *ὑπεράρχομαι*, *ὑπερμήκης*, *ὑπερτέλλω*, *ὑπόπτερος*, *φρενήρης*, *φυλλάς*, *χειρωναξία*, *ψευδόμαντις*.

there is in these writers more of sensuous picturesqueness, and a richer colouring of association about single words, existing together with a certain vagueness and indefiniteness of meaning, especially in the use of words like *γνώμη*, *θυμός*, *δργή*, *νοῦς*, expressing mental states or faculties, and such as *φύσις*, *χρόνος*, *νόμος*, expressing abstract natures or ideas.

In harmony with this state of diction was the prevailing tendency to modify and extend the use of words :—

(1) In the endeavour to express abstractions by participles, infinitives, neuter adjectives, and verbal nouns, leading sometimes to the substitution of a verbal noun for an infinitive, or of an infinitive or participle for a noun, and generally to the preference for verbal forms.

(2) In giving a wider and more general meaning to specific words.

(3) In arbitrarily assigning to generic words a specific meaning.

(4) In exchanging the active, neuter, passive, and causative meanings of verbs.

(5) In the attempt to analyse words, and to use them with (true or false) reference to their etymology.

(6) In the use of compounds and other novel words, framed after the analogy of existing forms.

(7) In giving an ethical force to words, whose meaning in the earlier language is merely physical.

These tendencies appear in various modes in all the Attic writers of the fifth century B.C., especially in poetry. In Sophocles they take the peculiar bent of his genius. Not less bold and inventive than Aeschylus in his choice of words, where boldness is suitable, and more original than Euripides, he excels both in the adaptation of his diction to the expression of the finer shades of feeling. Without deserting simplicity, he keeps a rich variety of language in perfect harmony; while, especially in the lyric passages, he avails himself sometimes to an extreme of the suggestive power of many vocables, whose significance was not yet accurately defined. Some association, not perceived to be accidental, some echo of sound, some refinement on the obvious meaning, is made to float before the hearer's mind like the neutral tints which soften and harmonize the colouring of a picture. The same difficulty which attends the determination of construction in Sophocles is present also in the interpretation of single words, arising from the incomplete and fluent state of the language, in which the resolution of ambiguities, the distinction of synonyms, the antithesis of opposites, and the definition of abstract terms, were in an incipient stage, already engaging the activity of reflective thought and fancy, but not yet fixed in use or in theory. To this is added the difficulty, in interpreting a poet for whom treatises *περὶ ποιητικῆς* had no existence, of discerning the degree of figurativeness in his use of language. Sophocles is ante-rhetorical as well as ante-grammatical.

Most words have been originally metaphors, and metaphors are continually falling into the rank of words. Often, indeed, when a poet has employed a metaphor which strikes the imagination of

the reader or hearer with an impression of novelty, he will forthwith depart from it, regarding it as a mere vehicle of expression, and pass on to another, to which he is often drawn by the association of the first. Most instances of mixed metaphor (e.g. 'to take arms against a sea of troubles') are to be explained in this way. Often, too, just as the form of a sentence is altered in process of construction, a poetical image changes in the course of expression: e.g. Shakespeare, *Cymb.* iv. 2:—

'O melancholy!
Who ever yet could sound thy bottom? find
The ooze, to show what coast thy sluggish crare
Might easiliest harbour in?'

Here melancholy is first a fathomless ocean, but is presently personified as one sailing over a shoreless sea. The imagination is not satisfied even with this, but goes on to suppose the sluggish barge of melancholy finding rest at last, if she can ever find it, against the oozy bank of some slow stream. The indefiniteness of the image is not a fault of style, but rather adds to the effect. So in the O. T. of Sophocles, l. 23:—

*κἀνακουφίσαι κάρα
βυθῶν ἔτ' οὐχ οἷα τε φοινίου σάλου,*

where the city is first compared to a ship in distress, and the ship in distress is again compared to an animal all but devoured by some cruel monster, the confusion or reduplication of imagery, rendered easier by the frequency of the nautical metaphor (see below, p. 105), enhances the impressiveness of the passage.

The following collection of instances is intended to illustrate (1) The experimental use of abstractions, including the modification in the meaning of words through ethical reflection: (2) The interchange of transitive, intransitive, and causative meanings: (3) Analytical or etymological uses: (4) Peculiarities of compounds and derivatives: (5) Sensuous and suggestive words: (6) Epic and Lyric words and phrases: (7) The use of metaphor.

I. EXPERIMENTAL USE OF ABSTRACT EXPRESSIONS.

§ 48. It is sometimes said that poetry abhors abstractions. And this is true in the sense that technical terms, whose meaning has been defined by systematic reasoning, are generally unsuited to the expression of feeling. But if feeling does not choose to borrow from the logical faculty, this is because feeling has her own way of generalizing. And reflective poetry, whether subjective or dramatic, in seeking to idealize feeling, is ever rising into the region of general ideas. (See above, pp. 30, 44.) Hence the partial abstractions which abounded in the time of Sophocles are seized by him as welcome materials for his art. They harmonize with its ideal character, while they assist concentration, and give an air of severity, without detracting from the effect of naturalness and pathos.

Occasionally, in the less impassioned places, he reproduces perhaps too exactly the sophistical spirit. But more frequently he adapts this feature of the language to his purposes with his usual skill.

- a. Certain notions, which have a wide range of application, are more completely generalized than in an earlier period, and have also more of a substantial or personal reality than would be attributed to them by a later writer. Such are νόμος, δίκη, καιρὸς χρόνος.

O. T. 865. lyr. ὦν νόμοι πρόκεινται | ὑψίποδες, κ.τ.λ. Ant. 538. ἀλλ' οὐκ ἔασαι τοῦτό γ' ἡ δίκη σε. El. 528. ἡ γὰρ δίκη νιν εἶλεν, οὐκ ἐγὼ μόνῃ. Ib. 75, 6. καιρὸς γάρ, ὅσπερ ἀνδράσιν | μέγιστος ἔργου παντός ἐστ' ἐπιστάτης. O. C. 1454. lyr. ὀρᾷ, ὀρᾷ ταῦτ' αἰεὶ χρόνος.

In this and some other passages the idea of time, although personified, is quite general. (In El. 179. lyr. χρόνος γὰρ εὐμαρὴς θεός, the personification is complete.) In other cases χρόνος, like αἰών, is not dissociated from the continuance of a single life (O. C. 7, 8. χά χρόνος ξυνὼν | μακρός: Ib. 930. ὁ πληθύνων χρόνος: cp. O. T. 1082. οἱ δὲ συγγενεῖς | μῆνές με μικρὸν καὶ μέγαν διώρισαν), and in one passage the meaning seems to be similarly limited to the duration of the race of men—

Phil. 305. πολλὰ γὰρ τάδε ἐν τῷ μακρῷ γένοιτ' ἂν ἀνθρώπων χρόνῳ. [Cp. Hdt. vi. 109. ἐς τὸν ἅπαντα ἀνθρώπων βίον.]

- β. Other words appear to be in an earlier stage of abstraction.

φύσις, for example, occurs nowhere in the philosophical sense of universal nature; but means always some particular nature, constitution, birth, or origin. The place where the word has the highest degree of generality is Aj. 760. ὅστις ἀνθρώπου φύσιν | βλαστῶν—'Who having sprung in the nature of man.' Other uses of φύσιν and φύσει, 'by birth, by constitution, by nature, by disposition,' etc., present various degrees of imperfect abstraction from the meaning of the verbal noun.

ἄνθρωπος in the singular as well as in the plural is sometimes almost equivalent to the abstract 'mankind.' Still, though the meaning is general, a typical individual is presented to the imagination.

O. T. 977. τί δ' ἂν φοβοῖτ' ἄνθρωπος, ᾧ τὰ τῆς τύχης | κρατεῖ. O. C. 1153. πρᾶγος δ' ἀτίξειν οὐδὲν * ἄνθρωπον χρεών. [Cp. τὰς διανοίας τοῦ ἀνθρώπου in Thuc. i. 140.]

- γ. But the incompleteness and indefiniteness of abstractions is chiefly seen in words denoting mental acts and states, such as θυμός, φρόνησις, γνώμη, ὀργή, πόθος, ἐλπίς, ἔρως; or mental powers, such as νοῦς, ψυχή, καρδιά, φρήν. Such words are used without the exactness of distinction which was afterwards introduced by reflection and use, the shade of meaning intended being left to be determined by the context:—and they are accompanied with a peculiar feeling of the wonderful nature of man. This phase of ethical or psychological language is familiar to the student of Thucydides, and it is immediately obvious how large must be its

application to the purposes of the dramatic poet. In Sophocles there are various grades of ethical significance, from the simplest lyrical personification, as in *El.* 198. *δόλος ἦν ὁ φράσας, ἔρος ὁ κτείνας*, to such quasi-scientific discrimination of terms as in *Ant.* 176. *ψυχὴν τε καὶ φρόνημα καὶ γνώμην*, where however the sophistical parade of words is merely a piece of mannerism, and the attempt to distinguish accurately the connotation of the several terms is not only difficult but illusory.

§ 49. It will be sufficient to adduce one or two examples of the use of such words in Sophocles. A glance at any lexicon to Sophocles will suggest many others.

1. *θυμός* occurs once only in the seven plays in the sense of 'mind' or 'memory,' and in this there is probably a reminiscence of Homer.

El. 1347. *οὐδέ γ' ἐς θυμὸν φέρω*—'Nor can I bring him to my mind.' (Cp. *Fr.* 595. *πόλλ' ἐν κακοῖσι θυμός εὐνηθεῖς ὀρᾷ*.)

Nearly the same form is used by *Jocasta* in *O. T.* 975. *μή νυν ἔτ' αὐτῶν μηδὲν ἐς θυμὸν βάλης*. But here *θυμός* is associated, as it is almost everywhere in Attic Greek, with the emotional nature. Not, 'Do not cast it in your mind,' (as in *Hdt.* i. 84, *ἐφράσθη καὶ ἐς θυμὸν ἐβάλετο*; *Aesch. P. V.* 706, *τοὺς ἐμοὺς λόγους | θυμῷ βάλ'*), but rather, 'Do not take it to heart.' Cp. *ἐνθύμιον*, *Ib.* 739: *ὑψοῦ γὰρ αἶρει θυμόν*, *Ib.* 914. In this last instance *θυμός* is not thought or feeling simply, but the mind agitated by feeling; i.e. in the present case by 'doubts and fears.' 'Oedipus lets his mind be lifted into high suspense by all manner of griefs.' Here *θυμός* (cp. *φρίν*, *Tr.* 982, *O. C.* 1182; *βίσιος*, *O. T.* 612; *αἰών*, *Phil.* 1348) is spoken of as a real thing or substance, as if separable from the person himself. *θυμός* is elsewhere the seat or origin of particular emotions, as 'desire,' *O. C.* 778, *El.* 286; 'fear,' *O. C.* 1466, *ἔπηξα θυμόν*; 'anger,' *El.* 331, cp. *Phil.* 324; and 'courageous ardour' or 'confidence,' *El.* 26. *θυμὸν οὐκ ἀπώλεσεν*: *Aj.* 1124. *ἡ γλῶσσά σου τὸν θυμὸν ὡς δεινὸν τρέφει*.

This meaning of *θυμός*, as a principle, is not always easy to distinguish from the more special, and in Attic Greek the more common meaning, of a state or condition of anger. Instances in which it has been supposed to mean anger, but where it more probably means an angry or agitated mind, are—

Ant. 493. *φιλεῖ δ' ὁ θυμός πρόσθεν ἡρῆσθαι κλοπεὺς | τῶν μηδὲν ὀρθῶς ἐν σκότῳ τεχνωμένων*—'And when men are plotting wrong in secret, their distracted mind is oft convicted of concealment before the act.' *Ib.* 1097. *ἀτῇ πατάξαι θυμόν*—'To bring down the blow of calamity on the passionate heart.' *Aj.* 954. *ἡ ῥα κελαινώπαν θυμὸν ἐφυβρίζει πολὺτλας ἀνὴρ*. *O. C.* 434. *ὀπηνίκε' ἔξει θυμός*. *Ib.* 438. *καμάνθανον τὸν θυμὸν ἐκδραμόντα μοι | μείζω κολαστὴν τῶν πρὶν ἡμαρτημένων*, where *τὸν θυμόν* may be rendered, 'My passionate mood.'

In the more limited sense of a condition of anger, *θυμός* becomes again 'hypostatized,' and is spoken of as a separate nature or idea.

O. T. 673. *ἔταν | θυμοῦ περδάσης.* O. C. 954. *θυμοῦ γὰρ οὐδὲν γῆρας ἔστιν ἄλλο πλὴν | θανείν.* (Cp. Heraclitus, *χαλεπὸν θυμῷ μάχεσθαι.*)

2. *νοῦς*, which is commonly, and in later Greek exclusively, an intellectual principle, in Ant. 767 is used for *θυμός*—

νοῦς δ' ἔστι τηλικούτος ἀλγίστας βαρύς.

The danger suggested by the chorus, however, lies not only in the resentment of Haemon, but in the invention and contrivance which the resentment sets to work. Cp. also El. 913. *μητρὸς οὐθ' ὁ νοῦς φιλεῖ | τοιαῦτα πράσσειν.*

The meaning of this word, like that of *θυμός*, is intermediate between a principle or faculty and a condition or state.

Ant. 1090. *τὸν νοῦν τ' ἀμείνω τῶν φρενῶν.* Ib. 1228, 9. *τίνα | νοῦν ἔσχεις;*

And is specialized, in a good sense, to mean an intelligent mind or wisdom: i. e. *νοῦς*=*νοῦς σοφός*. (El. 1016. Cp. *φρένες*.)

O. T. 549. *τὴν αὐθαδίαν . . τοῦ νοῦ χωρίς.*

3. *γνώμη* is the general word for 'thought' or 'judgment,' with the various special meanings of 'perception,' Aj. 52; 'mental penetration,' O. T. 398. *γνώμη κυρήσας*; O. C. 403; 'opinion,' Ant. 753; 'maxim,' Aj. 1091; 'advice,' Phil. 1467; 'suggestion,' Tr. 844. *ἀπ' ἀλλόθρον | γνώμας μολόντ' ὀλεθρίαῖσι συναλλαγαῖς*; 'intention,' Aj. 448; 'the general intention or spirit of a line of conduct,' O. T. 601; 'right judgment,' Tr. 389; 'deliberate judgment,' O. T. 524. *γνώμη φρενῶν*; 'the ground of judgment,' O. T. 527. *οἶδα δ' οὐ γνώμη τίτι*; or 'means of judgment,' Phil. 837. *γνώμαν ἴσχω*. Not that in each of all these meanings the word is used with the distinctness of the English equivalent. But in the absence of such distinction, an attempt is made to give several special applications to one general word.
4. *ἐλπίς* has most frequently the definite meaning of 'hope,' but also sometimes that of 'expectation' generally, O. T. 1432, Aj. 1382; and hence has the epithet *καλή*, Tr. 667; or *κακή*, Aj. 607, but with an allusion to the more usual meaning. Hence the plural *ἐλπίδες* comes to be used for the state of 'expectancy' or 'suspense' as such, O. T. 771. *ἐς τοσοῦτον ἐλπίδων | ἐμοῦ βεβῶτος*: Ib. 487. *πέτομαι δ' ἐλπίσιν*.
5. *ὀργή* is first 'temper' generally, then the 'rage' of any passion (as of despair, O. T. 1241. *ὀργῇ χρωμένη*), and then specifically 'anger.' An extension of the first meaning occurs in Ant. 354. *ἀστυνόμους ὀργάς*, 'a disposition towards ordered life in cities.'

6. *φρονεῖν*, meaning generally 'to think' or 'have intelligence,' has a

variety of special meanings: 'to know' or 'perceive facts' (as in Hdt.), O. T. 316, Tr. 1145; 'to be conscious of the situation'; see esp. Aj. 942. σοὶ μὲν δοκεῖν ταῦτ' ἔστ', ἐμοὶ δ' ἄγαν φρονεῖν; 'to be in one's senses,' Ib. 344; 'to be sensible' or 'wise'; 'to consider,' Ant. 49; 'to be minded' or 'disposed,' Tr. 490; 'to be affected,' El. 334; with εἶ added, 'to be wise' or 'clear-sighted'; and, with μέγα or σμικρόν, 'to be proud' or 'humble.' Some only of these meanings are found in later Greek, where they are used with less consciousness of the general meaning.

§ 50. δ. To the same stage of imperfect generalization belong the frequent use of the abstract for the concrete, and the preference for verbal, adjectival, and participial forms of expression.

1. El. 418. πατρός . . ὁμιλίαν. Ib. 130. lyr. ἦκετε παραμύθιον. Ib. 52. κατατόμοις χλιδαῖς. O. T. 1248. δύστεκνον παιδουργίαν—'To be the mother of a wretched offspring.' Phil. 35, 6. φλαυρουργοῦ τινὸς | τεχνήματ' ἀνδρός. O. C. 472. ἀνδρὸς εὐχειρος τέχνη. Aj. 1297. ἐφῆκεν ἑλλοῖς ἰχθύσιν διαφθοράν. Tr. 7. νυμφείων ὄκνον—'A fearful bridal.' O. C. 1044. lyr. δαίων | ἀνδρῶν . . ἐπιστροφαί. Ib. 1070. lyr. ἄμβασις, οἱ τὰν ἱππίαν | τιμῶσιν Ἀθάναν. El. 681, 2. Ἑλλάδος | πρόσχημ' ἀγῶνος. O. T. 1. Κάδμου τοῦ πάλαι νέα τροφή.

Hence in Aj. 645. αἰὼν is to be retained: οὗ τις αἰὼν Διακιδᾶν—'No life of the Aeacidae,' i. e. no person, etc.

Neuter verbals, such as φθέγμα, μίσημα, λῆμα, λάλημα, προσφώνημα, are frequently used in addressing persons or speaking of them with strong feeling. Cp. the frequent use of κάρα.

2. Other instances of the use of verbal nouns are—

Tr. 1212. φορᾶς γέ τοι φθόνησις οὐ γενήσεται; i. e. τοῦ φέρειν σε. Ant. 1017. ὑπ' οἰώνων . . . βορᾶς, κ. τ. λ.—'Through birds having eaten.' El. 494. γάμων ἀμιλλήματα. Ib. 1357. ἥδιστον δ' ἔχων | ποδῶν ὑπηρέτημα. Tr. 911. τὰς ἄπαιδας ἐς τὸ λοιπὸν οὐσίας; i. e. probably, τὸ εἶναι ἄπαις, because renounced by Hyllus.

3. The peculiar uses of the adjective have been illustrated above (pp. 37-9). The following may be quoted here.

Tr. 927. δρομαία βᾶσα (= δρόμος). Aj. 519. ἐν σοὶ πᾶσ' ἔγωγε σῶζομαι. Phil. 1190. lyr. ἔλθετ' ἐπὶ ἡλυδες αἰθῆς. El. 1414. lyr. μοῖρα καθαμερία φθίνει. Phil. 1449. lyr. μὴ νυν χρόνιοι μέλλετε πράσσειν. Ant. 255. τυμβήρης μὲν οὗ. El. 1260. lyr. τίς οὖν ἂν ἀξίαν | γε σοῦ πεφνηνός, κ. τ. λ. O. C. 151. lyr. φυτάλμος. O. T. 179. lyr., Aj. 602. lyr., ἀνάριθμος. Tr. 869. ἀθήνη. O. C. 948. αὐτοῖς . . χθόνιον ὄνθ' = ἐν τῇ χθονί. Ib. 1664. ἀλγεινὸς ἐξεπέμπετο = ξὺν ἀλγέσιν. O. C. 239. lyr. ἔργων | ἀκόντων (= ἀκουσίων).

4. Participial expressions. See above, p. 63, (5).

Ant. 246. θάψας βέβηκε. Ib. 260, 1. κὰν ἐγίγνετο | πληγὴ τελευτῶσα.

5. The frequent use of the neuter adjective or participle with the article, which is characteristic of the Greek of this period, affords further illustration of the effort to give expression to the general notions which the mind was forming for herself. Sophoclean instances are—

Ant. 365. τὸ μηχανόεν τέχνας—‘The inventiveness of art.’ Tr. 398. τὸ πιστὸν τῆς ἀληθείας—‘The trustworthiness of truth.’ Ib. 196. τὸ γὰρ ποθοῦν ἕκαστος ἐκμαθεῖν θέλων. Phil. 674, 5. τὸ γὰρ | νοσοῦν ποθεῖ σε συμπαραστάτην λαβεῖν. O. C. 1219. ὅταν τις ἐς πλέον πέσῃ | τοῦ θέλοντος. Cp. also El. 459. τι κάκείνῳ μέλον.

It is probable that in Aj. 208. τί δ’ ἐνῆλλακται τῆς ἡμερίας, we have a similar use of the feminine adjective, with ὥρας, καταστάσεως, or some such word, to be supplied. And in Tr. 837. μελαγχαῖτα, a masculine adjective seems to be used as a noun.

6. There may also be mentioned, as belonging to this transitional phase of Greek, the confusion of objective and subjective; i. e. of a thing or quality, and the idea or appearance of it. (See above, p. 80, β.)

a. ἀρετὴ = δόξα ἀρετῆς, Phil. 1420. ἀθάνατον ἀρετὴν ἔσχον : δυσσέβεια = δόξα δυσσεβείας, Ant. 924. τὴν δυσσέβειαν εὐσεβοῦσ’ ἐκτησάμην : εὐσέβεια = δόξα εὐσεβείας, Phil. 1443. ἡ γὰρ εὐσέβεια συνθνήσκει βροτοῖς.

b. δοκεῖν is added unnecessarily, O. T. 402. εἰ δὲ μὴ ’δόκεις γέρων εἶναι. Tr. 57. τοῦ καλῶς πράσσειν δοκεῖν.

§ 51. ε. The vagueness of abstract notions, and the tendency to form them, together with the absence of definitions, lead to the extension of words from a special to a more general meaning, and also to the specializing of general words, for want of the distinctions that are required for the exact expression of a specific idea. Both uses may be described as vague, and arise from the same uncertainty in the distribution of general terms.

- i. One general word has a variety of specific meanings. (See above, p. 93, 3, γνῶμη.)

κοινός means ‘participating,’ Aj. 267; ‘mutually participating,’ Ibid.; ‘partaken in common,’ ‘having a common origin,’ O. T. 261; ‘kindred,’ O. C. 535; ‘arising simultaneously from more than one,’ Tr. 207, O. C. 1500; ‘caused by each to the other,’ Ant. 147; ‘common to many,’ Phil. 1145, El. 1085; ‘equivalent,’ Tr. 351; ‘together with’ (adverbially), Ant. 546. Aj. 577.

Sophocles makes use of this vagueness of meaning to suggest (1) the sentiment of affection in Ant. 1, where κοινόν is not merely ‘having the same parents,’ but ‘sharing with me in birth and all things else:’ (2) the horror of the confusion of relations in the house of Oedipus: (3) the thought of being ‘gathered to

one's fathers.' El. 1135. *τύμβου . . κοινὸν . . μέρος*—'A share in a common tomb.'

βάθρον is a word of very general signification, meaning literally 'a support for the feet.' It is used to signify 'a step,' 'a bench or platform,' 'a pedestal,' 'the solid area of an island,' 'the site of a house,' 'the foundation of a piece of rock.' (O. C. 1591.)

μόνος signifies 'solitary,' 'unique,' Phil. 61 al.; 'certainly the same,' O. C. 1250; 'alone left,' and also 'left alone,' Aj. 461.

κενός = *ἔρημος* Aj. 986. *κενὴς . . λεαίνης*. Cp. Ant. 424. *κενὴς εὐνῆς*.

δόδος, first signifying 'a road,' acquires the general meaning of 'a way.' It is applied in the special meanings of 'an enterprize,' El. 1295; 'the trouble of going for something,' O. T. 1478; 'a plan or device' (metaph.), O. T. 67; 'conduct,' Ant. 1274; 'the road of death,' Tr. 875.

ρίπή, from *ρίπτω* 'to cast,' has the diverse meanings of 'the twinkling' (or 'beating') 'of the stars,' 'a blast of wind,' and 'a violent impulse.' So *βολή* is 'the casting of a die,' and 'a ray of the sun.' See also *ὀρμή* (Ant. 135, Tr. 720).

φέρω has the following special senses: 'to bear,' i.e. endure, Tr. 1231, O. T. 93. al.; 'to obtain,' O. T. 590, El. 1086. al.; 'to bring,' i.e. cause, Aj. 866. al.; 'to propose,' Tr. 122, O. C. 166 (?); 'to bring news,' O. C. 420; 'to announce,' Aj. 802; 'to conduce,' O. T. 517. al. (See Hdt. viii. 100. *πλέον ἔφερε οἱ ἡ γνώμη, κ.τ.λ.*) *πίστιν φέρειν* means simply *πιστεύειν*, El. 735, O. T. 1445.

ἔχω has the following: 'to hold fast,' 'to check,' 'to endure,' 'to direct' (as in *ἔχειν ἵππους*, cp. El. 720); 'to be engaged in' (as an employment or pursuit), Aj. 203. *ἔχομεν στοναχάς*, Ib. 320. *γούους . . ἔχειν*; 'to receive,' 'to be possessed by' (anger, etc.), 'to possess,' O. C. 1725, 1744, 'to have done so and so,' as a mere auxiliary; 'to be able,' 'to know,' Phil. 789. *ἔχετε τὸ πρᾶγμα*.

Also, in the neuter sense, 'to drive,' El. 720; 'to put to land,' 'to check oneself,' O. C. 1169; 'to have to do with,' O. T. 709. *μαντικῆς ἔχον τέχνης*: and, perhaps, to continue in a place, Phil. 22.

συνφέρω, 'to assist in carrying or bearing;' (1) 'to take one's share of labour,' El. 946; (2) 'not to oppose,' Ib. 1465; (3) 'to agree with,' 'answer to,' as a word to a thing, Aj. 431; (4) 'to assent to and co-operate in a course of action,' O. C. 641; (5) 'to be propitious to,' Phil. 627; (6) 'to be with,' with the association of 'ministering comfort,' Ib. 1085.

ἐξισώω, ισώω, 'to bring to an equality;' (1) 'to bring into the same line,' El. 738; (2) 'to act up to a name,' Ib. 1194; (3) 'to keep in the same state of unanimity,' Ib. 1072; (4) 'to bring into the same low state,' O. T. 1507; (5) 'to show to be in the same position,' Ib. 425; (6) 'to maintain an equality of right,' Ib. 408.

ἄσκοπος, 'not taken into view,' and hence 'unforeseen,' Phil. 1111; 'strange,' Aj. 21; 'invisible,' O. C. 1681; 'indescribable,' El. 864; 'endless,' Tr. 247.

Even words of such general meaning as *πράσσω*, *πράξις*, *ἔργον*, *ἔσθλός*, *κακός*, are often used by Sophocles, where a specific expression would be required in any modern language. See esp. Aj. 132, 3. *τοὺς δὲ σώφρονας* | *θεοὶ φιλοῦσι καὶ στυγούσι τοὺς κακοὺς*, where *κακοὺς* is made the contrary of *σώφρονας*, a more specific word. Sometimes the specific meaning intended is not strictly contained in the generic word employed. See e.g. Tr. 887, where *ὑβρις* is applied to suicide; and Phil. 207, where *ἀνάγκη* is used for extreme difficulty.

§ 52. 2. On the other hand, some words are made to drop their particular significance and to express a simple and general idea.

The most obvious example of this is in the number of words which are almost equivalent to *εἰμί*:—*βεβηκέναι*, *ἦκειν*, *καθεστάναι*, *ἑστάναι*, *κεῖσθαι*, *πέλειν*, *τυγχάνειν*, *κυρεῖν*, *φαίνεσθαι*, which have always some special appropriateness to the context in which they are found, but hardly convey more than the simple meaning of the substantive verb.

Other instances are the use of *ἀπλοῦς* as almost equivalent to *εἶς*, *δεδορκέναι* for *ἔην* (El. 66.), and also the following:—

φράζω, meaning properly ‘to tell by word of mouth,’ is used to signify ‘to intimate,’ El. 1251, *ὅταν παρουσία* | *φράζῃ*; or ‘suggest,’ Ib. 198 lyr. *δῶλος ἦν ὁ φράσας*.

ἀολλής, generally of a number thronging together, is used in Tr. 514 lyr. of two combatants meeting in conflict.

ἀγήρως, ‘without old age,’ = ‘everlasting,’ Ant. 608 lyr.

ἀδελφός, ‘brother,’ = ‘consonant with,’ Ant. 192, O. C. 1262.

νόσος, ‘disease,’ and so any trouble or distemperature. So *νοσεῖν*, O. T. 60: *νόσημα*, ib. 1293.

ἐμπολάω, ‘to traffic,’ = ‘to bring or obtain,’ Tr. 93. *κέρδος ἐμπολᾷ*, and simply ‘to do,’ Aj. 978. *ἄρ’ ἡμπόληκας ὥσπερ ἡ φάτις κρατεῖ*;

ἀκτὴ, ‘a cliff or shore,’ = ‘any steep elevation,’ O. T. 184.

βόσκω, ‘to feed,’ and so in passive ‘to be nourished or grow up.’

Aj. 558. *τέως δὲ κούφοις πνεύμασιν βόσκου*. Tr. 144. *τὸ γὰρ νεάζον ἐν τοιοῖσδε βόσκεται*, κ. τ. λ.

ἀνθίζω, ‘to adorn with flowers,’ hence generally ‘to colour,’ and in El. 43. simply ‘to alter in appearance.’

ἀνέχω, ‘to hold up,’ hence ‘to maintain faithfully,’ Aj. 212; and ‘to remain constant to,’ O. C. 674; ‘to report consistently,’ Ib. 1573. *λόγος . . ἀνέχει*. Also from the intransitive meaning ‘to rise up out of,’ the same word means ‘to emerge,’ Tr. 204 (of a new circumstance: cp. Hdt. vii. 14. *τάδε τοι ἐξ αὐτῶν ἀνασχήσειν*); and ‘to recover from,’ O. T. 174.

προξενεῖν, lit. ‘to act as *πρόξενος*,’ ‘to give public hospitality to a foreigner,’ comes to mean simply ‘to give information,’ O. C.

465; 'to occasion,' O. T. 1483; lastly, 'to supply,' Tr. 726. *ἦτις καὶ θράσος τι προξενεῖ.*

So the element of water is described under the specific form of *ὕμβρος*. O. T. 1428. *μήτ' ὕμβρος ἱρὸς μήτε φῶς προσδέξεται.* In Ant. 951, however, *οὗτ' ἂν † ὕμβρος, οὗτ' ἄρης, . . οὐχ' ἀλίκτυποι | κελαιναὶ νῆες ἐκφύγοιεν*, the correction *ἄλβος* for *ὕμβρος* is required by the sense.

II. INTERCHANGE OF ACTIVE, NEUTER, AND CAUSAL MEANINGS.

§ 53. *a.* The transitive use of intransitive verbs is rare, except in constructions *πρὸς τὸ σημαίνουменον*, such as El. 147. *ἀλλ' ἐμέ γ' ἄστονέουσ' ἄραρεν φρένας* (see above, p. 23). For the cognate accusative after neuter verbs, see above, p. 24.

A clear instance of a neuter verb used actively is in—

O. C. 1282. *ἦ δυσχεράναντ'*—'Or having moved dislike.'

The adjectives *διάτορος*, *δόμοσπορος*, *ὁμογενής*, *νομάς*, *δύσφορος*, *νηλής*, *ἡλιοστερής*, *ὀκνηρός*, *εὐτυχής*, and others, are used sometimes in an active as well as in a neuter or passive sense. (In some cases, of course (*διατόρος*, etc.), the accentuation is changed.)

The verbal *μεμπτός* has an active meaning in—

Tr. 445, 6. *ὥστ' εἴ τι τῶμῳ τ' ἀνδρὶ τῇδε τῇ νόσῳ | ληθέντι μεμπτός εἰμι, κάρτα μαίνομαι.* Cp. *ὑπέροπτα*, O. T. 883, *ἀμφιπλήκτων*, Phil. 687.

Other verbal adjectives, and derivatives of verbal adjectives, are used with meanings not directly passive, e. g. *ρίπτός*, i. e. *διὰ ρίπτῃς γενόμενος*, Tr. 357; *λωβητός*, i. e. *λωβῇν ἔχων*, Ib. 538; *ἀμφίπλεκτος*, i. e. *ὑπ' ἀμφιπλεκόντων ἀλλήλοις περαινόμενος*, Ib. 520.

The rare active forms *ἄζειν*, O. C. 134, *μηχανᾶν*, Aj. 1037 (cp. Hom. Od. 18. 143), are adapted to the places where they occur, in both of which the active voice gives absoluteness to the expression. See above, p. 51.

σέβω, 'to revere,' and so absolutely 'to shew piety,' Ant. 745, 872.

b. The chief examples of verbs used causatively are the following—

Tr. 1142. *τὸν σὸν ἐκμήναι πόθον*: (cp. Eur. Bacch. 36.) Phil. 297. *ἔφην' ἄφαντον φῶς*—lit. 'I caused to shine.' Aj. 196. *ἄταν . . φλέγων.* O. C. 721. *φαίνειν ἔπη.* Ib. 1282. *ἦ κατοικτίσαντά πῶς*—'Or having induced some pity.' Cp. the use of the middle v. in Tr. 535. *συγκατοικτιουμένη*—'To claim for myself your sympathy and pity.'

In El. 162. lyr. *Διὸς εὖφρονι βήματι*, either the verbal noun is causative, 'Zeus propitiously causing him to come,' or the causative meaning is contained in the genitive, 'With propitious coming sped by Zeus.' The former agrees best with *εὖφρονι*.

c. The intransitive or absolute use of verbs commonly transitive is much more frequent: e. g. *κρύπτειν*, El. 826; *ἔχειν* (sc. *ἵππους*),

El. 720. For other intransitive uses of *ἔχειν*, see above, p. 96. *κάμπτειν* (sc. *κῶλα*), 'to rest,' O. C. 85; *ἀνακινεῖν*, 'to rise into activity,' Tr. 1259; *χαλᾶν*, 'to relent,' O. C. 203, or 'to leave hold,' Ib. 840; *στρέφας* (sc. *τὴν ναῦν*), Ant. 717.

Adjectives commonly active in meaning, used in a neuter or passive sense by Sophocles, are—*ἐχέγγνος*, O. C. 284, 'in receipt of a pledge;' *σωτήριος*, Ib. 487, 'in safety;' *πόμπιμος*, Tr. 872, 'sent.' Also the compounds † *ἀλίπλαγκτος*, Aj. 597 (?); *ἱππομανής*, Ib. 143.

III. ANALYTICAL OR ETYMOLOGICAL USES.

§ 54. While usage was comparatively unfixed and reflection was already actively employed on language, there was a natural tendency to make experiments through the analysis of words. Having more of the original meaning than afterwards, words can be used more freely, and thus admit of wider application; while on the other hand they are objects of curiosity, and attention is drawn to their essential significance. One case of this analytical activity has been already noticed (p. 27, β), where the preposition in composition acquires a separate force.

O. T. 175. ἄλλον δ' ἂν ἄλλω προσίδοις. Tr. 842. μεγάλην προσ-
οῶσα δόμοις βλάβαν. Phil. 320. συντυχῶν κακῶν | ἀνδρῶν Ἀτρείδων.
Tr. 662. ἐπὶ προφάσει θηρός.

a. Through this tendency, combined with that towards verbal expressions (p. 93), nouns originally verbal, which have come simply to designate an object, regain their verbal force.

ὄμμα (from stem *ὄπτ-*) is generally 'the eye:' but in Sophocles is also
(1) 'a look,' Aj. 193, Tr. 914. λαβραῖον ὄμμ' ἐπεσκιασμένη.
(2) 'Power of insight,' Ib. 1018. σοί τε γὰρ ὄμμα | ἔμπλεον ἢ δι' ἔμοῦ
σώζειν. (3) An object of vision, Aj. 1004. ὦ δυσθέατον ὄμμα καὶ
τόλμης πικρᾶς. (4) The 'effluence' from the object (see Plato,
Men. 76 D), El. 902. ἐμπαίει τί μοι | ψυχῇ σύνθηες ὄμμα. (5) 'Ap-
pearance,' Tr. 379. ἡ κάρτα λαμπρὰ καὶ κατ' ὄμμα καὶ φύσιν. (6)
'Light,' in a metaphorical sense, as giving joy, Ib. 203. ὥς ἀελπτον
ὄμμ' ἔμοι | φήμης ἀνασχόν τῇσδε νῦν καρπούμεθα. (7) With ethical or
pathetic associations, Aj. 140. πτηνῆς ὥς ὄμμα πελείας: Tr. 527, 8.
τὸ δ' ἀμφινείκητον ὄμμα νύμφας | ἐλεινὸν ἀμμένει: Aj. 977. ὦ ξύναιμον
ὄμμ' ἔμοι: cp. Phil. 171. μηδὲ σύντροφον ὄμμ' ἔχων.

So *θρέμμα*, generally, that 'which is nourished up,' 'a creature.' But from the association of *τρέφεσθαι*, 'to clot together' (whence *θρόμβος*), in Tr. 574. *θρέμμα λερναίας ὕδρας* is partly the venom nursed in the hydra, partly (cp. supr. 572, *ἀμφίθρεπτον αἷμα*) the poison clotted about the wound.

βορά, which commonly means 'food,' in Ant. 1017 means 'eating.'
Cp. Hdt. i. 119. ὥς δὲ τῷ Ἀρπάγῳ ἐδόκεε ἄλις ἔχειν τῆς βορῆς.

ναύτης, 'a sailor,' though not derived from a verb, has a verbal termination, and in Philoctetes 901 = *πλωτήρ ἐν τῇ νηϊ*.

δ. Sometimes a word has more than one association. E. g. :—

καλλιστεία is properly the prize for beauty or nobleness, but in Aj. 435, is rather the prize of the most beautiful, the most beautiful given as a prize.

πάραυλος, as derived from *αἰλός*, properly means 'out of tune,' but in Aj. 892 seems to mean 'neighbouring,' from *παρά, αἰλή*, with the additional meaning (from *αἰλός*) of 'sounding near.' So in O. T. 186. *θμαυλος* means (1) 'in the same dwelling,' but also (2) 'sounding together, blending.'

ἰός in Tr. 833 means 'poison' as in 771, but with an allusion to the poisoned arrow, which is also *ἰός* (Ib. 574).

προπετές in Tr. 701 is (1) 'fallen to the earth;' (2) 'on the point of disappearing.'

c. This kind of confusion is more apt to occur in the case of words not in familiar use, such as *ἀμνηνός*, used in Epic poetry of the dead, from *α, μένος*, 'without strength:' applied by Sophocles to Ajax (Aj. 890), with an association from *α, μένω*, 'having no abiding place.' Ajax escapes their search as the shade of a dead man flees from the embrace of his friend. (A similar process is observable in modern languages. Thus 'shamefast' has been transformed to 'shamefaced,' and words like 'aufheben,' 'beziehung,' receive their second intention in German philosophy.)

ἀμφίγυνος is properly 'two-edged,' of a weapon, but in Tr. 504, reverting to the etymology from *γύνιον*, 'with active limbs on both sides,' like *ἀμφιδέξιος*, 'well-trained all round,' as we should say.

d. To come now to more obvious instances of etymological association and reflection :—

ἀντίπαλος commonly means 'equally matched;' but in Ant. 126. *ἀντιπάλη . . δράκοντι* appears to be used in the more literal meaning of 'struggling against odds.' Cp. Milton's use of 'reluctant.'

ἀγώνιος, 'belonging to a contest;' but *ἀγώνιος σχολή*, Aj. 195, at once 'a contentious idleness,' and 'an idleness full of danger:' i. e. (1) *ἢ ἀγωνίζεται πρὸς τοὺς Ἀργείους*, (2) *ἐν ἣ περὶ ψυχῆς ἀγωνίζεται ὁ Αἴας*.

ἀμφιπολῶν, properly 'attending;' but in O. C. 680, as if *ἀμφὶ πολῶν*, 'moving in and out amongst.'

δραπέτης, 'fugitive;' but, in Aj. 1285, used metaphorically with a verbal allusion to the *falling* of the lot into the urn.

ἐκτίμος, 'away from honour;' but in El. 241. *γονέων ἐκτίμους*, 'away from honouring my parents.'

λέχριος, 'slanting;' connected by etymology with *λικορής* = 'obliquous,' but in tragedy (O. C. 195) as if from *λέχος*, 'half-recumbent.'

παραδιδόναι, 'to give over;' but in Phil. 399, with the additional meaning of 'wrongfully,' 'away from the rightful owner.'

τετραορος (τετράοροι . . ἵπποι, Od. 13. 81), 'yoked four together.'

But in Tr. 507, as if from ἀείρω, 'raised on all fours:' i. e. quadruped. Here, however, the latter part of the compound is unemphatic. See below.

τροπαῖος—Ζεὺς τροπαῖος, 'Zeus who turns the battle'; but in Tr. 303.

ὦ Ζεῦ τροπαῖε, with a further allusion to all sudden reverses and vicissitudes.

IV. PECULIARITIES OF COMPOUNDS AND OTHER DERIVATIVE WORDS.

§ 55. Ionic Greek as well as Attic poetry delights in compounds, and tragedy retains considerable freedom in their use, although from frequent repetition the less emphatic element in a compound word is often comparatively insignificant. (Cp. the following Hesiodic compounds, ἀδῶτης, ἀμβολιεργός, πρωτηρότης, ἀκροκνέφαιος, ὀρθρόγοος, ἡμερόκοιτος, and words like αὐτογενής, κρεισσότεκνος in Aeschylus.)

1. There is more freedom than appears afterwards in compounding stems with prepositions, especially ἐκ and ἐν. Thus, ἀναδοχή, ἀποβλαστών, ἀπορθόω (cp. Plat. Legg. 757 E), ἐκθεῶμαι, ἐκκομπάζω, ἐκλήγω, ἐκλωβάω, ἐκλωπίζω, ἐκπέλει = ἔξεστι, ἐκπροτιμῶ, ἐκχράω, ἔμπολις, ἔνεδρος, ἐνθακέω, ἐνθαλάσσιος, ἐξαμαρτία, ἐξατιμάω, ἐξαπείδον, ἐξανδάω, ἐξελευθεροστομέω, ἐξεντρεπίζω, ἐξεφίεμαι, ἐξικετεύω, ἐξοικήσιμος, ἐξομίλος, ἐξύπερθε, καταυνδάω, are all new compounds.
2. A complex predicate or attribute is sometimes expressed by a rare compound; e.g. ἀνάνθρωτος, ἀριστόχειρ, ἀρτίκολλος, ἀρτίχριστος, ἀρχέπλουτος, δίπαλτος, δολόμυθος, ἡδύπολις, κοινότοκος, λιθόλευστος, μελάγχιλος, σιτόνομος, τελεόμηνος, τρυσάνωρ, ὑψίπολις, χαλαργός, χαλκόπλακτος.
3. On the other hand, a simple attribute is often expressed by a compound adjective, the inferior part of which repeats some notion which is already implied in the noun or other neighbouring word. This is especially frequent with the compounds of ποῦς; e.g. δεινόπους ἀρά (ἐλᾶ), χαλκόπους ὁδός (threshold of brazen floor), ὠκύπους ἀγών, νόμοι πρόκεινται ὑψίποδες, κοινόπους παρουσία, δολιόπους ἀρωγός. Other combinations are δυσπάρεινον λέκτρον, λαθίπονον ὁδυνᾶν, πολυθύτους σφαγάς (Tr. 791, 1021, 756), ἀνδρ' ἐν οἰάζωνον (O. T. 846), πυκνόπτεροι ἀηδόνες (O. C. 17, 18). But though frequently redundant, the less prominent part of a compound is hardly ever wholly irrelevant in Sophocles.
4. In some instances the simple word is used for the compound, as ὄντες for παρόντες, Ant. 1109; ἵσταμαι for ἀνίσταμαι, O. T. 143; ὄρᾶν for προορᾶν, 'to provide,' Phil. 843, Aj. 1165; βαλεῖς for προσβαλεῖς, Phil. 67.
5. The privative prefix is sometimes used with a limited intention, as when ἀγλωσσος is used for βάρβαρος, Tr. 1060; ἀχόρευτος = παύων τοὺς χόρους, El. 1069.
6. In compounds of πᾶς and αὐτός the prefix has an intensive or emphatic force without having an exactly defined significance:

e. g. in *πάνσυρτος*, *πάμμηνος*, *πάμψυχος*, *πανάμερος*, *παμμήτωρ*, *πάνδικος*, *πάνθυτος*: *αὐτάρκης*, *αὐτόστολος*, *αὐτοέντης*, *αὐτόκλητος*, *αὐτουργός*, *αὐτόπρεμος*, *αὐτόγνωτος*, *αὐτοκτονούντε* (reciprocal), *αὐτοδαΐς* ('taught by thyself'? Aj. 700; cp. *αὐτόκτιτος*, Aesch. Prom. 301). *αὐτόχειρ* means 'himself perpetrating' or 'perpetrating on himself,' 'by his own hand' or 'by a kindred hand,' or simply 'by a violent hand.'

7. The relation between the parts of a compound is not constant; thus *αὐτογέννητος* in Ant. 864 means 'from which he himself was born:' *ἵππομανής*, in Aj. 143, is 'madly bounded over by horses:' *αὐτόφωρος* in Ant. 51, is not 'detected in the act,' but 'self-detected.'
8. New derivatives, following however the analogy of other words in Ionic or Attic, are *ἀδελεῖν*, *ἀτλητεῖν* (cp. *ἀλαστεῖν*), *ἀρχηγεῖν*, *ἀγχιστήρ*, *παραφρόνιμος* (Iyr.), *πυλατίς* (Iyr.), to which several others might be added.

V. SENSUOUS AND SUGGESTIVE WORDS.

§ 56. The diction of Sophocles is abstract and concentrated, but not colourless. A single word of his often calls up a picture, and his airiest and most refined conceptions have concrete expression. His language has the picturesqueness of Herodotus, subtly transfused with reflective thought.

1. Physical expression.

It is difficult to treat this subject without trenching on the cognate department of metaphorical language. (See below, p. 105.) But in the following cases the metaphor is suggested rather than expressed.

(Cp. Hdt. vii. 13. *ἡ νεότης ἐπέξεσε*, et *passim*: Thuc. v. 17, § 2. *προεπεινεσίσθη*, etc.)

Ajax 'tears up words from within him,' *λόγους ἀνέσπα*, Aj. 302; Myrtilus is hurled from his chariot 'root and branch,' *πρόρριζος ἐκριφθείς*, El. 512; Oedipus 'conflicts' with sorrow, *ἀλγηδόνος*, ᾧ *ξυνέστας*, O. C. 514; rage 'distils' from madness, *ἀποστάζει*, Ant. 959; the dust of death 'sweeps out of sight' the last ray that seemed to promise hope for the withered stem, *νεπτέρων ἀμὰ κόνις*, Ib. 602 (see below, p. 103, 4); the soul 'flies up' with sudden joy or fear, *ἀνεπτάμαν*, *ἀνέπταν*, Aj. 693, Ant. 1307; the mind of Ulysses has a dark countenance, *κελαινώπαν θυμόν*, Aj. 954; Ajax in life was 'ablaze with insolence,' *αἶθων ὑβριστής*, Ib. 1088; the flushed cheek of Ismene is blood-red, *αἱματόεν ῥέθος*, Ant. 528; Tecmessa is 'immersed in the lament we hear,' *οἴκτῳ τῷδε συγκεκραμένην*, Aj. 895; the subservient tongue moves within bounds, *σοὶ δ' ὑπἄλλουσι στόμα*, Ant. 509; an intermittent, recurring pain is a 'wandering trouble,' *φουτάδα νόσον*, Tr. 980, cp. Phil. 758. *ἦκει . . πλάνοις*.

2. The mention of an act is enlivened by the expression of some sensible accompaniment. The arrow not only pierces but 'whizzes through' the breast of the Centaur, *στέρνων διερροίζησεν*,

Tr. 568; the smoke clings tenaciously about Hercules, *προσέδρου λυγνύος*, Ib. 794; the brain of Lichas is 'rained forth' from within the skull, *ἐκραίνει*, Ib. 781.

3. Favourite words denoting colour and form, such as *κελανός*, *χλωρός*, *κοῖλος*, are often made to suggest more than they express. The disparity between the impressions of colour and form, which were rich and deep, and the vagueness and inarticulateness of the language which described them, may have helped this tendency. 'The dark point of the champion spear,' *κελανὰ λόγχα*, Tr. 856, suggests the stains of many combats; the 'blue-grey vintage,' *γλανκὴ ὀπώρα*, Ib. 703, brings before us the bloom on the ripe grape; the 'dark rain,' *μέλας ὕμβρος*, O. T. 1278, recalls the Homeric *μέλαν αἶμα*, as the 'grey sea,' or 'grey shore,' recal *θιν' ἐφ' ἁλὸς πολυῆς*; the 'dark-flushed ivy,' *οἰνώπα κισσόν*, O. C. 674, sacred to ruddy Bacchus, *οἰνώπα Βάκχον*, O. T. 211, reminds us of the dark-red wine.

χλωρός, 'grass-green,' is applied (1) to the dew of tears (Tr. 847); (2) to life-blood (Ib. 1055); (3) to the sea-sand (Aj. 1064). The association in the first passage seems to be that of tenderness and softness (*τέρειν*, *θαλερὸν δάκρυ*); in the second that of freshness and young vigour; the exact meaning of the word in the third case is doubtful. Perhaps the pale 'yellow' sand, perhaps the 'moist,' smooth and glistening sand.

A favourite word denoting form is *κοῖλος*. It is applied as an ornamental epithet to the couch which is to receive the pressure of Heracles, Tr. 901; to the vale of Argos, O. C. 378; to the bowl of Theseus and Pirithous, Ib. 1593; to the grave to be prepared for Ajax, Aj. 1403; and to the casket of Deianira, Tr. 692. It is used more suggestively of the cave of Philoctetes, Phil. 1081; of the old pear-tree, O. C. 1596; of the stony receptacle of Antigone, Ant. 1205; and lastly of the doors, which yield and 'hollow in' before the impetuous rush of Oedipus in his fury, O. T. 1262.

4. Influence of association on the choice of words.

In many passages of the choric songs, as in all lyric poetry, the connection of ideas is often guided rather by association than by any regular sequence either of thought or fact. A typical instance of this is supplied by the stasimon of the Trachiniae in which the long chain of causes which have led to the pain of Heracles are crushed together in a few words so that the links can hardly be separated (Tr. 836-40): 'He is steeped in the dreadful apparition of the Hydra,' i. e. his veins are saturated with poison from the wound made by the arrow of Hercules, which he had steeped in the venom of the Hydra, that dreadful monster. 'And mingled therewith the murderous stings of crafty speech from the Centaur burst forth upon him and torment him;' i. e. this poison, which breaks out in stinging sores, was applied in consequence of the guileful advice of the Centaur, given with intent to cause his death, and this fact adds

to the cruelty of the torment. The attentive consideration of this passage may prepare the way for an interpretation of Antigone 599-603, which might otherwise appear strained:— 'The light of life that still was spread above the last remaining fibre of the stock of Oedipus, is again swept down (see notes *in loco*) by the dust consecrated to the infernal gods, which is (1) bloodstained, (2) cruel (both expressed in *φουρία*), and by madness of thought and infatuation of mind;' i. e. By sprinkling dust on Polynices, to which she is prompted by mad reasoning and heaven-sent fury, Antigone is herself overwhelmed by the dust of death, so quenching the last hope of the house of Oedipus. When thus read in the light of association, the words are seen to be more harmonious than if *κόνις* be exchanged for *κόπις*, which introduces a grotesque and commonplace image that has nothing to do with the story.

VI. EPIC AND LYRIC WORDS AND PHRASES.

§ 57. That a large element of Tragic Greek is derived from Epic and Lyric poetry is a patent fact. Whether words and phrases which Sophocles has in common with Homer were taken by him from the Iliad and Odyssey, or from some other source, cannot clearly be determined. The following are a few typical examples of Epic and Lyric diction.

1. Words and phrases seeming to be directly borrowed from the Epic diction are ἀμφηκής, ἀνάρσιος, ἔκατι, ἦμος, ὀδίτης, ῥύγησαν, ὠρώρει, ἀμφιχανών, ἀναλκις, ἀπείργαθον, ἀπίζω; ἀπρύγετος, Fr. 423; αἶθι, Fr. 468; βαθύρρους; πολύτλας (of Odysseus); ναμέρτεια (from νημερτής); κοίλην κάπετον; ὦ μοι ἐγώ, τί πάθω; ἐνέδησεν ἅπα.
2. Sometimes an Epic word is used, but with some modification of meaning; e. g. θοὰν νυμφάν, 'a bride swiftly borne;' ἀμενηνὸν ἄνδρα, 'the lost hero;' ἔλακεν, 'sounded forth,' of an oracle; αἰδηλος, κλυτός, ἀριφραδής, ἐν φίλαισι χερσίν (El. 1138).
3. Or an Attic phrase is so turned as to recal the Homeric idiom, as in ἐπίπονον ἡμέραν like δούλιον ἦμαρ, Ἰφίτου βίαν like βίη Ἡρακληείη, φίλτατον . . . κάρα like φίλη κεφαλὴ, δι' αἰθέρα τεκνωθέντες, cp. αἰθρηγενής. With these may be classed such epithets, having an Epic colouring, as πάτραι διήνεμον, Tr. 327; νηὶ ποικιλοστόλῳ, Phil. 343.
4. Many words are used which are common to Epic and Lyric, but rare in Attic Greek; e. g. ἄφαρ, ἀφνεός, ὀρῶμαι (middle voice), ἀτάλλω, ζαμενής, αἶθων, ἀμαιμάκετος, ἀντάω (= τυγχάνω), ἀτύζεσθαι, πορεῖν, οὔλιος, ἡπύω, ὀμφή, αἰπύς, ἡ ῥά, ἐπήρα φέρειν, αἰνός, χρύσεος (ῥ), 'glorious,' χάλκεος, 'indestructible.'
5. Others are Lyric but not Epic:—βαρναχής, καλλιβάας, πολύπωνος.
6. A few, such as τάλις, 'a damsel,' are of doubtful, and perhaps of foreign origin.

VII. KINDS AND DEGREES OF METAPHOR.

§ 58. The language of Sophocles is for the most part not highly figurative. But some images are so familiar in Attic poetry that they almost cease to be metaphors, and (see above, p. 92) are to be viewed merely as words. The tendency to abstraction, giving the power of fixing the attention on the leading notion of a word, apart from the particular associations, contributed to this.

1. The most familiar of all images to an Athenian audience were those connected with the sea. Such expressions as 'The haven of a cry,' 'Sailing into a harbourless marriage,' 'The long and rough voyage from Thebes to Athens,' are less figurative in Attic Greek than they would be in other languages. (Cp. Hdt. iii. 155, § 3. ἐξέπλωσας τῶν φρενῶν.) When we speak of a government being *wrecked* on a certain measure, our imagination seldom reverts to the figure of a shipwreck, or of a sunken rock, and something of the kind is true of the use of λιμήν, ὄρμος, σαλεύω, ὀρθόω (to right the vessel), πλοῦς, ξύμπλους, οὔρος, κατουρίζω, ἐρέσσειν, and the like words in Sophocles. This nautical imagery is a vehicle of expression which is always at hand. Hence, while mixed metaphors are allowable, and the figurative language is often not to be pressed, an occasional hyperbolical boldness is easily accounted for. 'The whole Crissean plain was filled with equestrian shipwrecks.' 'He avoided the boiling surge of horses with their riders' (El. 729-733). The same remark applies in a less degree to other familiar aspects of life, such as war, the public games, wrestling, running, archery, health and disease, fair weather and storm, ploughing, sowing, reaping, etc.
2. Another kind of familiarity belonged to images that had been used in the earlier poetry. Such figures as the 'cloud of grief,' or 'the fire of destruction,' 'he grew up like a young plant,' which had been consecrated by Homer, could be handled with greater freedom than those which were of recent invention, such as 'The unbending oak borne down by the torrent.' (Ant. 714.) They could be extended and modified like grammatical idioms and the uses of words. This cause also gives rise to mixtures or transitions of metaphor, 'Guile-woven fate anoints him with the Centaur's gory cloud,' 'My cloud of darkness coming over me, like a ship wafted by too sure a gale,' 'The battle God is burning me with shouts of onset.' (Tr. 831, O. T. 1314, Ib. 191.)
3. There is also a class of words originally metaphorical, which are not felt to be so, because the analogy on which their meaning rests is not sufficiently remote to give the impression of poetical imagery. These can hardly be distinguished from the generalized uses mentioned in p. 94. Such expressions as 'to merchandize advantage,' 'to feed on hopes,' 'to bind in a tomb-like chamber,' 'the oared vehicle of a ship,' 'to give the ship her head' (ναῖ μεθεῖναι), although not literal, are hardly figurative.

The Peculiarities of Language in Sophocles considered with reference to the settlement of the Text.

§ 59. Some such review of the language of Sophocles as that which has been imperfectly attempted in this Essay, appears to be necessary in order to interpret him with an approach to certainty. It may also furnish some criterion of the value of emendations of the text. The minute study of the MSS., the Scholia, and the notices of the grammarians, is of course indispensable to this end. But the most perfect 'apparatus criticus' may be only illusory, and may encourage an *opinio copiae*, which is *inter causas inopiae*, if it is made the basis of conjectural alteration, without a right conception of the original woof and texture of the 'old garment,' which is thus patched.

1. Many places would never have been suspected of corruption, if the unfixed, growing, and transitional nature of the language had been fully recognized. Subtle and cautious scholars like Hermann and Elmsley were more conscious of this than most of their successors. But their fine perceptions of certain *nuances* of style and idiom, for want of some systematic statement of them, have often passed unregarded, and were not sufficiently carried into application even by themselves. Had they more fully expressed themselves on this subject, they would have produced a critical instrument of finer temper and more effective although more delicate use, than without this can be forged from palaeographical materials, and the expedients which these suggest.

2. This subject has lately received an illustration from the disputes which have arisen about the text of Shelley. If that poet's subtle use of language has given rise to supposed emendations, sometimes on the part of those who had lived with him and knew his mind, and if rational criticism has been brought to set aside most of those changes within half a century of his death, how hazardous must such attempts be in the case of Sophocles, or, still more, in that of Aeschylus, of whose meaning Aristophanes could doubt (Ran. 920 foll.), although in the latter case the attempt is justified by frequent and manifest corruptions. How many conjectural alterations of Shakspeare have been exploded through closer study of Elizabethan English! How few, comparatively speaking, have been established! And yet they were mostly the inventions of ingenious Englishmen, sometimes of poets, whose mother tongue was that of Shakspeare, and who had known Shakspeare all their lives. How much 'farther off,' as Plato would say, the most accomplished foreigner must necessarily appear in such an endeavour, may be roughly measured by comparing two wrong readings, that of 'physician' for 'precisian' in M. W. 2, 1, which Dyce adopted, and 'he smote his leaded pole-axe on the ice,' which a good German critic has suggested as an 'emendation' of Ham. 1, 12. Neither of these conjectures is true; but which of them is more like truth no Englishman can for a moment doubt. And there is a

difference not less wide between such corrections as Boeckh's *φονώ-σαισι* for *φονύσαισι* in Ant. 118, or Arndt's *εὐνάτεια* for *θυγάτηρ* in O. T. 1112, and scores of other conjectures that have been made in either play.

3. There must still always be a degree of uncertainty in defending MS. readings of the tenth century, because our general conception of what is likely (the '*veri simile*' of Lachmann) is based on the whole text which is the subject of dispute. But the close and analytical study of that text may, at least, enable us to reject proposed emendations, which, although not without plausibility on palaeographical, metrical, grammatical, and other technical grounds, may safely be pronounced alien to Sophocles, either as not poetical, or not idiomatic, or as interfering with the natural emphasis and rhythm, or as out of harmony with the context. Mistrust is not unreasonable, when such obvious rhetorical effects as the hesitation of Deianira, and the pleading iteration of Philoctetes, are found to be persistently ignored. We are often justified in saying, Sophocles may have written what we find: he cannot have written what is proposed instead. It has not the Sophoclean colouring; it is like a raw touch on a picture ill-restored.

One object of this Essay will have been served, if it should be found to have contributed anything towards supplying the desideratum which is here indicated.

In the foregoing pages I have not taken account of differences in point of language between the several Plays. Such differences exist, but are scarcely marked enough to be exhibited in a tabular form.

It may be well, however, to remind the student who desires to pursue this subject, that the order of the Plays, which is followed for convenience in this edition, is not that of their production. The Oedipus Coloneus, if not the last of the seven, is probably much later than either the Antigone or the Oedipus Rex, and has been thought to share with the Philoctetes, and in a measure also with the Trachiniae, some traces of an altered manner, in which the popular influences, which were so powerful with Euripides, were not without their effect.

The language of the Oedipus Rex is the most highly wrought, while that of the Electra is the simplest. The Antigone, rivalling the Oedipus Rex in energy, has far more directness of expression. The Philoctetes is marked by studied ease and vernacular freedom, reminding the English reader of those poems of Shelley—such as Julian and Mad-dalo—in which, without losing poetical grace and finish, he reflects the tone of actual conversation. The Ajax approaches the most nearly to an Epic manner, and displays a peculiar fulness in the utterance of passionate feeling. The Trachiniae is pervaded by a singular tenderness and delicacy. The difference of style between the dialogue and the lyrical portions is most marked in the Oedipus Coloneus.

ΟΙΔΙΠΟΥΣ ΤΥΡΑΝΝΟΣ.

INTRODUCTION.

"Ἔστι δὲ περιπέτεια μὲν ἢ εἰς τὸ ἐναντίον τῶν πραττομένων μεταβολή, καθάπερ εἴρηται, καὶ τοῦτο δέ, ὥσπερ εἴρηται, κατὰ τὸ εἰκὸς ἢ ἀναγκαῖον· ὥσπερ ἐν τῷ Οἰδίποδι ἔλθων ὥς εὐφρανῶν τὸν Οἰδίπουν καὶ ἀπαλλάξων τοῦ πρὸς τὴν μητέρα φόβου, δηλώσας ὅς ἦν, τοῦναντίον ἐποίησεν. Arist. Poet. 1452 a.

Καλλίστη δὲ ἀναγνώρισις, ὅταν ἅμα περιπέτεια γίνωνται, οἷον ἔχει ἢ ἐν τῷ Οἰδίποδι. Ibid.

Ὁ μῆτε ἀρετῇ διαφέρων καὶ δικαιοσύνη, μῆτε διὰ κακίαν καὶ μοχθηρίαν μεταβάλλων εἰς τὴν δυστυχίαν, ἀλλὰ δι' ἁμαρτίαν τινά, τῶν ἐν μεγάλῃ δόξῃ ὄντων καὶ εὐτυχία, οἷον Οἰδίπους καὶ Θυέστης καὶ οἱ ἐκ τῶν τοιούτων γενῶν ἐπιφανεῖς ἄνδρες, κ.τ.λ. Ib. 1453 a.

Περὶ δλίγας οἰκίας αἱ κάλλιστα τραγῳδίαί συντίθενται, οἷον περὶ Ἀλκμαίωνα καὶ Οἰδίπουν. Ibid.

"Ἔστι μὲν οὖν τὸ φοβερὸν καὶ ἔλεεινόν ἐκ τῆς ὀψεως γίνεσθαι, ἔστι δὲ καὶ ἐξ αὐτῆς τῆς συστάσεως τῶν πραγμάτων, ὅπερ ἐστὶ πρότερον καὶ ποιητοῦ ἀμείνονος. δεῖ γὰρ καὶ ἄνευ τοῦ ὄραν οὕτω συνεστάναι τὸν μῦθον, ὥστε τὸν ἀκούοντα τὰ πράγματα γινόμενα καὶ φρίττειν καὶ ἐλεεῖν ἐκ τῶν συμβαινόντων· ἅπερ ἂν πάθοι τις ἀκούων τὸν τοῦ Οἰδίπου μῦθον. Ib. 1453 b.

"Ἔστι δὲ πρᾶξι μὲν, ἀγνοῦντας δὲ πρᾶξι, τὸ δεινόν, εἴθ' ὕστερον ἀναγνωρίσαι τὴν φιλίαν, ὥσπερ ὁ Σοφοκλέους Οἰδίπους. Ibid.

"Ἀλογον δὲ μηδὲν εἶναι ἐν τοῖς πράγμασιν, εἰ δὲ μί, ἔξω τῆς τραγῳδίας, οἷον ἐν τῷ Οἰδίποδι τοῦ Σοφοκλέους. Ib. 1454 b.

Πασῶν δὲ βελτίστη ἀναγνώρισις ἢ ἐξ αὐτῶν τῶν πραγμάτων . . . οἷον ἐν τῷ Σοφοκλέους Οἰδίποδι. Ib. 1455 a.

Τὸ γὰρ ἀθροώτερον ἥδιον ἢ πολλῶ κεκραμένον χρόνῳ· λέγω δ' οἷον εἴ τις τὸν Οἰδίπουν θεῖη τὸν Σοφοκλέους ἐν ἔπεισιν ὅσοις ἢ Ἰλιάς. Ib. 1462 b.

THE OEDIPUS TYRANNUS of Sophocles is the most typical of Greek tragedies, and is accordingly the one most frequently cited by Aristotle in support of his definitions. It may also be said to stand apart from other tragedies and from all other compositions, as a tragedy by itself, 'eine tragoedie seiner eignen Gattung,' as Goethe said. But this very singularity lies in the perfect development of the various elements of Greek tragic art, which in the other plays, even of Sophocles, are nowhere so completely exemplified.

I. THE FABLE (μῦθος).

The twofold unnatural crime, unconsciously committed, coming suddenly and strangely to the knowledge of men, and casting down

the unwitting criminal from the highest prosperity to the lowest misery, was an essentially tragic subject, and could not fail, even in the barest recital, to arouse feelings of wonder, pity, and fear. Had the crime been voluntary, there would have been horror, but no pathos ;

‘This judgment of the heavens, that makes us tremble,
Touches us not with pity.’

But, as it is, the pity is in proportion to the abhorrence. The event is one

τοιούτου, οἶον καὶ στυγούνην ἐποικτίσαι, l. 1296.

And if, as in the death of Clytemnestra, the retribution had been the direct consequence of the previous act, the emotion of wonder would have been less powerfully stirred. But in the legend of Oedipus the marvel of the discovery is an essential feature of the story, while the strangeness of the punishment, partly self-inflicted, corresponds to the strangeness of the crime.

2. THE TREATMENT OF THE FABLE (*ἡ σύστασις τῶν πραγμάτων*).

In no Greek drama is it so clearly evident that the treatment of the fable, the *σύστασις τῶν πραγμάτων*, is the first thing, and that the characters and sentiments are subordinate. The poet has directed all his resources to the one object of enhancing the interest of the plot ; or rather of so arranging the incidents as to make the action most impressive. This drama is not the representation of an ideal passion, like the ambition of Macbeth or the jealousy of Medea or Othello, nor of a type of character, as in Hamlet or Lear ; but of a life of impetuous action resulting in error and calamity. The whole is viewed as the work of fate and of an inscrutable Divine purpose and power ; but the predestined event is made to appear as the result of a series of minute incidents and of their effect on the temper of the hero.

The impression thus produced is the result of profoundly calculated arrangement ; but, in order to judge of this, the poet's intention must be borne in mind. And the chief aim of the tragic poet is not like that of the novel writer, to pique and prolong curiosity ; nor, as in a modern melodrama, to make complex preparation for an unexpected denouement ; but so to present the critical moments of a great life as to move spectators powerfully by making them feel the emotions of the ideal person on the stage. Hence, while simplicity rather than complexity is the virtue of a tragic plot, the kind of probability required in tragedy is relative to this main purpose and to the conditions of representation. The spectator, as he is rapt onward from scene to scene, has small leisure for weighing external probabilities. But, if he is to be deeply moved, the connexion of the incidents immediately presented to him must be natural and credible, and, above all, the expression of feeling must be in perfect accord with the situation. Yet even this is not the main condition. The skill of the poet is chiefly shown in the choice and ordering of the moments to be

represented, in the use of gradation and contrast, and in the nameless power of making the whole action live and move. Where this power exists, an essentially incredible story will be felt as credible.

Sophocles is not wholly careless even of external inconsistencies. If a spectator were quick enough to anticipate the objection of Aristotle and Voltaire,—that Oedipus could not remain so long in ignorance of the circumstances of the death of Laius,—he is answered by Oedipus in person, who excuses himself to the people for having so long neglected a problem to the solution of which he had no clue. It is also hinted that the troubles which immediately followed the late king's departure had absorbed the attention of the state. Any momentary feeling of incredulity is thus sufficiently allayed. Still greater care is taken with the direct antecedents of the action. Thus the child, instead of being exposed and found, as in the old legend, is given by the hand of the Theban to the Corinthian herdsman. This circumstance appears to have been invented by Sophocles, who thus prepares the way for the two cardinal scenes, in the first of which the Corinthian at once inspires false hopes in Oedipus and reveals the whole truth to Jocasta; while in the second the Theban, by a single word,—not that for which he was brought,—suddenly flashes the whole horror upon the mind of Oedipus.

But it would be a serious error to dwell on the complexity of the plot, however ingenious, as the prime merit of any Sophoclean tragedy. The Oedipus can be more safely praised, as well as better understood, when it is viewed more simply as a representation of pathetic action and natural emotion. And it must be remembered throughout that this particular legend was exceptionally familiar in the time of Sophocles, and the name of Oedipus had long since become synonymous with tragic horror. However much the poet may have been interested in blinding Oedipus, he can have neither hoped nor cared to make any mystery for the spectator. His opportunities for exhibiting the pathetic blindness of his hero are greatly increased by the fact that the outline of the fable was generally known.

1. The apparent position of Oedipus and of the Thebans could not be more vividly displayed than through his intercourse with the suppliants and with the aged priest who speaks for them. His power and fame are seen to be established beyond question. He cares for the people of Cadmus as if they were indeed his own people, and they, in the day of their calamity, turn instinctively to their stranger prince, who saved them when they were threatened with destruction and whom they regard as only lower than the Gods.

The generous, but impulsive and self-confident, character of Oedipus is also clearly marked from the first. He has no hesitation in taking on himself the whole burden of the people. He speaks not of helping merely, but of rescuing them. He has eagerly thought of many plans for their salvation. Nor has action lingered behind thought; for he has already despatched Creon to Delphi. The recital of previous circumstances, which a weaker dramatist would have put into the prologue, is reserved for the time when Oedipus,

no longer secure of the present, is led to dwell with anxiety upon the past.

Already in these few lines (1-150) the well-informed spectator has had more than one hint to contrast the present state of Oedipus with his future. He is anxious, forsooth, not for himself, but for the Thebans! Well may the old priest warn him to take good heed! We know that he shall indeed save his people, but through what sacrifice! Little knows he the meaning of his words, when he promises to avenge the murder, as if he were the son of Laius, and so fulfil the purpose of the God!

Preparation has been also made for much that follows. It is Creon who brings the message from Delphi, and on Creon the king's suspicion presently alights. The smoothness and harmony of their relations, indicated in ll. 70, 85, are soon to be disturbed.

On receiving the message, which by his own choice is delivered publicly, Oedipus once for all undertakes the quest, which leads him to his doom. He then retires into the palace, the priests and suppliants withdraw, and the stage is left empty.

The Chorus of Theban elders (ll. 513, 911, 1111, 1223) at their first entrance make no reference to the position of Oedipus, which has now been sufficiently put forward. They have been drawn to the palace gate, not by the king's promise to save Thebes, but by their anxiety to know the tenor of the oracle. They invoke, not Oedipus, but, as becomes their dignity, Apollo, Athene, Artemis, Dionysus, the divine protectors of Thebes (ll. 151-215).

But Oedipus is ready to answer for Apollo. His royal proclamation, although founded on the response which he has obtained from Phoebus, is given forth entirely in his own name. The character and apparent position of the chief person are again marked with stronger and broader lines. But the main intention here is to prepare for the catastrophe and to make the ultimate self-conviction of Oedipus appear more terrible, through the form of speech in which he at the outset denounces the offender. Each spectator must have felt, as the grandiloquent lines were slowly uttered, that the king was entangling himself more inextricably at every word in the toils of his own elaborate curse; and this so unconsciously, that with fatal maladroitness he lays a formal and complacent emphasis on the very points which, rightly understood, are the most horrible. He is no longer a foreigner, he says, but a Theban citizen: he has succeeded to the place of Laius in the kingdom, and in the royal bed! Their offspring—had but Laius' offspring lived and prospered—might have claimed one mother! (ll. 216-275).

2. The ground-work has now been laid, and after a brief interval, during which Oedipus confers with the Coryphaeus (ll. 276-296), the action is disturbed and complicated by the coming of Teiresias. He does not, as in the *Antigone*, arrive unbidden. Every step in the revelation, except the visit of the Corinthian shepherd, who comes for another purpose, proceeds from Oedipus' own impetuous action. He has sent for the seer at the suggestion of Creon, who has thus unconsciously planted another seed of suspicion in the mind of the king,

and, on his not coming instantly, he has sent for him a second time. Nor is the prophet here, as elsewhere, the immediate harbinger of the catastrophe. That office is reserved for the Theban slave, whose twofold knowledge makes his rustic garb more dreadful than the prophetic mantle. But Teiresias' entrance greatly heightens the interest of the situation and assists the main impression. The hush that precedes his coming; the awe-struck mention of his name; his evident reluctance to come; the cloud that lowers on his countenance at the sight of Oedipus; his resolute silence, all point to the impending horror.

As he comes unwillingly into the presence of Oedipus, he for the first time fully realizes the dreadful consequences of the truth which he knows, and while all look eagerly towards him, he refuses to speak. Then Oedipus, with passionate vehemence, but not ignobly, for he is still moved by public zeal, accuses the prophet of complicity in the crime. And Teiresias, who is prince as well as seer, is provoked in turn, and with proud words declares the king himself to be the pollutor of the land.

To Oedipus the words seem nothing but an outburst of impotent rage. He dares Teiresias to repeat them,—and the accusation of incest is added to that of murder. But such charges can have no meaning for Oedipus. He is simply amazed at the insolence of the blind prophet, whom he taunts with being blind inwardly no less, and with being the minion of Creon, against whom the suspicion of the 'tyrant' now blazes forth. This raises the wrath of Teiresias to the height, and he utters a parting speech of solemn denunciation, which only enrages Oedipus, but leaves deep disquiet in the minds of the Theban elders and strikes the spectator with the contrast between the clear vision of the blind seer and the fatal blindness of the clear-sighted Oedipus (ll. 297-462).

The stage is again vacant, and the Chorus give utterance to their distracted thoughts, echoing two notes, which are hereafter to blend in one, the quest for the murderer, whom they imagine as flying far away, and the dreadful suggestions of Teiresias, which they are too loyal to believe (ll. 463-512).

3. The action, after being thus far developed and complicated, is now held in suspense. To borrow a felicitous image, we have climbed the chief ascent, and are led along a table-land towards the precipice. Or rather we see Oedipus, who has been shaken from his fixed place and lifted from the solid earth by his passionate resentment, borne to and fro by opposite winds, and beating the air. Creon indignantly but not intemperately repels the charge of treachery, which the king reiterates. The contention is becoming very sharp, and the elders are again distracted between their attachment to Oedipus and their care for Thebes, when Jocasta enters 'with timely coming to appease the strife' (ll. 513-633).

She endeavours to soothe Oedipus (ll. 707 ff.) by showing him that no account is to be made of prophecy. To prove this she relates how Laius was slain, not, as the oracle had foretold, by the hand of his son—the poor child lived not three days—but through a chance meeting

with some wayfarers at a cross-road. The mention of the cross-road, intended by Jocasta to mark the fortuitous nature of the occurrence, recalls vividly to the mind of Oedipus his own half-forgotten deed. All at once he fears, lest he may be the man whom the oracle and his own curses have proscribed; and lest the saying of Teiresias may prove true. He elicits from Jocasta that Laius was elderly, but tall; she adds, 'in figure not unlike thyself;' and that the place was where the roads to Thebes from Delphi and from Daulia meet. Convinced that he is the outlawed person, the murderer of the man whose kingdom and whose wife he holds (than which he can imagine nothing more horrible), he still contains himself so far as to ask for the eye-witness of the deed; who may confirm or remove the frail hope which Oedipus now finds in the report that this Theban slave, the same of whom he thought so lightly when the Coryphaeus mentioned him before (ll. 118, 9, 293), had spoken of the murderers of Laius in the plural number. He learns that the man had been Jocasta's confidential servant, and that, in requital for peculiar services, she had yielded to his urgent petition to be allowed to return on Oedipus appearing as the successor of the murdered king. When she desires him further to tell his trouble, his whole past history rises to his lips. His recital (ll. 771-833) is not merely intended to inform the spectators, although at this point it is especially needful that they should realize the antecedents of the story. The narrative here has the combined effect of (1) unfolding the affectionate, impulsive, confiding nature of Oedipus when thoroughly moved; (2) of showing his essential innocence through the horror he feels at what is only a small part of the truth; (3) of pathetically marking the unconsciousness of mother and son—(imagine the effect of l. 811, where Oedipus holds up his right hand); (4) of keeping the threads of the fable together for the spectator; and (5) of retarding the action when approaching the critical point. The exit of the king and queen again leaves the stage vacant (l. 862).

4. The choral ode (3rd stasimon) which follows this long scene occupies the central place in the economy of the play, and may be compared in this respect with ll. 583-625 of the *Antigone*, and ll. 668-719 of the *Oedipus Coloneus*. It prepares for the sequel, by impressing on the spectator's mind the glory and sanctity of those eternal laws which Oedipus will be presently found to have unwittingly broken. This strain is immediately suggested by the impiety of Jocasta in questioning the truth of prophecy (ll. 863-910).

After it is ended, there is a fresh meeting-point between the current of circumstance and that of agitated feeling. Jocasta again appears, not acknowledging her own misgivings, whatever they may be, but describing to the Chorus the troubled condition of the king. She invokes Apollo (whom she worships while gainsaying his ministers) and prays for some release from the anxiety that is distracting Oedipus, and through him troubling Thebes. But before she has made her offering, a messenger from Corinth enters with news of the death of Polybus and the expected succession of Oedipus to the vacant throne. She is filled with exultation and thinks no longer of

Apollo. The oracle is falsified. Oedipus' father is no more, and how can he again find room for fear? Oedipus, who enters at her bidding, is greatly relieved, but though part of the prophecy is cancelled, he still finds a root of bitterness in the other part. The Corinthian, thinking to complete the joy of Oedipus, the sight of whom as his destined sovereign revives the old man's fondness for his foster-son, discloses the secret which he had hitherto kept. The king may know that he is not the son of Polybus and Merope. But then of whom? The answers of the Corinthian, who tells all he knows, reveal this all too clearly to Jocasta. The whole weight of the calamity suddenly falls upon her. And she must bear it alone. A horror of darkness passes between her and her son, while he, in total unconsciousness of the blow, is wholly absorbed in the passionate desire, which had possessed him formerly and is now suddenly renewed—to know his origin, however mean or high. She goes her way in dreadful silence and he remains upon the stage (ll. 911-1085).

The mental condition of Oedipus at this moment may be thus conceived:—The agitation into which he has been thrown by thinking that he is the outlawed regicide makes him more than ever susceptible to new impressions. The news from Corinth finding him in this mood produce a powerful reaction. The thought of outlawry from Thebes, however dreadful in itself, was greatly aggravated by his having no other home to fly to: seeing that Corinth, to which his heart still clings, could not be approached by him while his parents Polybus and Merope still lived. The message of the Corinthian goes far to remove this obstacle. But for the lingering fear about his mother Merope, which reason tells him not to listen to, he might return to the land of his affections, and be her king. To his spirit, that has been so tossed and shaken with doubt and fear, this thought has an intoxicating charm. He has no longer any place in Thebes, for which he once cared so tenderly, but the pain of this separation is overborne by the new hopes and old remembrances that crowd upon him. To have once slain a man who happened to be king of Thebes would be no intolerable burden for the king of Corinth. And when the last scruple has been removed, and he is also on the point of solving the personal doubt, which has racked his spirit in youth and coloured his whole history, Oedipus is infatuated. He is possessed with a strange lightness, in which the troubles of his Theban kingdom, and his fear of outlawry, are eclipsed by the reawakened hopes of early days and the reckless impulse of discovery. He is willing to be the child of Fortune, who has made him great. For as the Corinthian monarchy was elective (ll. 939, 40), the succession would not be affected by the question of birth.—The mental exaltation of Oedipus before the peripeteia is thus accounted for, and psychological truth keeps pace with tragic effect.

The Chorus, whose persistent loyalty is a high tribute to the worth of Oedipus, are infected by his excitement, and suggest flattering solutions of the mystery (ll. 1086-1109).

Then the spokesman of destiny arrives. Like Teiresias he has

come unwillingly, and is unwilling to speak. For he knows that Oedipus is the murderer of the king. But when the Corinthian shepherd reminds him of the child of whom they both knew and declares that Oedipus is he, the old man is horror-stricken, and only under threats of torture from Oedipus, who is carried onward irresistibly, can he be persuaded to confess the truth. For now he sees the whole, of which only the half was known to him before. Oedipus sees it at the same moment, and is overwhelmed with passionate despair. Few words are said on either side. The death of Laius is not once mentioned in this crowning scene (ll. 1110-1185).

The Chorus now lament the utter fall of Oedipus, for whom they still retain a mournful affection, and moralize over the instability of human things (ll. 1186-1222).

A messenger (ll. 1223-1296) reports the suicide of Jocasta and the self-blinding of Oedipus, who presently reappears with eyes still bleeding. His passion at first breaks from him in lyrical outbursts, and afterwards in a connected speech. Both the 'commos' and the 'rhesis' are amongst the most highly wrought in Sophocles (ll. 1297-1415). Before the final exit of Oedipus, the accumulated horror has been softened into pity, by the humbleness of the great broken heart before Creon, whom he had maligned so proudly, and by his yearning tenderness over his children, who are brought to receive his last farewell (ll. 1416-1514). They are taken from him again; and, as the solitary man is led away to darkness, the Chorus utter some lines of moral wisdom, which allow the overcharged feelings of the spectators to subside (ll. 1515-1530).

We should have been better able to judge of the extent to which the legend has been moulded by the art of Sophocles, if the Laius and Oedipus of Aeschylus, and his satyric drama called the Sphinx, had been preserved. The 'Septem contra Thebas' sufficiently indicates (and the notices in Pindar, Ol. 2. 38, Pyth. 4. 263, point in the same direction), that the story had been already considerably modified from the simple form in which it appears in the eleventh Odyssey (271 ff.) The disobedience of Laius had come to be regarded as the beginning of a curse which fell on all his descendants. The solution of the Sphinx' riddle, and the curse pronounced by Oedipus upon his sons, had become parts of the story: the locality of the parricide at the triple way, and the act of Oedipus in putting out his eyes, had been already added. Some of these additions, or all of them, may have been due to the Cyclic poets of the Tale of Thebes. But, if we may judge from the Phoenissae of Euripides, the common version of the legend followed the Odyssey in representing Oedipus as still reigning at Thebes after the death of his mother-queen. This was inconsistent with the tragic motive of Sophocles, who saw that the fall of Oedipus must be complete. He has also left out, or deferred, Oedipus' curse upon his sons, although a reminiscence of this part of the legend may perhaps be traced in the passing mention of them in ll. 1459-61, which heighten by contrast the tenderness with which he speaks of his daughters. Oedipus thus retains to the last the sympathy of

the spectators, which a curse pronounced upon any of his children, occurring at this moment, as in the drama of Aeschylus (S. c. T. ll. 778-790), would have alienated. One point of difference between the two tragic writers is mentioned by the Scholiast on O. T. l. 733. He quotes three lines from the Oedipus of Aeschylus, in which the 'triple way' is placed near Potniades, in the Theban territory, probably a seat of the worship of the Eumenides, where the legend of Oedipus had been preserved. Sophocles, by selecting the spot on the way to Delphi, has given a probable and natural connection to the parts of the story. Again, in one version of the legend, as G. Wolff has shown, the child of Laius was actually exposed, and *found*. But Sophocles, by inventing or adopting the incident of his transmission from hand to hand, has provided for the *rôle* of the Theban servant who is the pivot of the whole action as treated by him. The drunken word, which makes so deep an impression, but is not thought worth remembering, is an invention of Sophocles. And there is some reason for thinking that he is original in choosing Corinth, rather than Sicyon, or some small town in the neighbourhood of Thebes, as the place where the foundling was adopted and brought up. It is evident how much this contributes to the cohesion of the plot. The visitation of the plague which occasions the discovery may also have been added by the poet, and may have been suggested to him by the opening of the Iliad, and possibly also by the plague at Athens.

The general characteristics of his treatment of the legend may be stated with more confidence. He dwells less than Aeschylus on the transmission of the curse from generation to generation, although the idea was familiar to him in connection with the story of Oedipus, as we know from several expressions in the Antigone. The attention of the spectator is concentrated on the life of Oedipus himself, and what most deserves notice is the extraordinary power with which the high fortune of the hero, his supreme position in the state, and the reverence of his people for him, are impressed on the imagination, the verisimilitude with which his infatuation is sustained, and the subtle and yet simple means by which the very incidents which awaken hope,—the response of the oracle, the recital of Jocasta, the message from Corinth,—are made to be the precursors of ruin.¹ The passionate temper of Oedipus, which is the cause of the discovery, as before of the murder, gives an air of inherent probability to the whole action, and is also finely contrasted with his self-restraint at critical moments in the conduct of the inquiry. The fortunes of Thebes, which are made so prominent at the opening of the drama, are lost sight of, as the action continues, in the intense interest with which the fate of Oedipus as an individual is followed to its consummation.

¹ 'As whence the sun 'gins his reflection
Shipwrecking storms and direful thunders break,
So from that spring, whence comfort seemed to come,
Discomfort swells.'—*Macbeth*, i. i.

3. STYLE (λέξις).

The effectiveness of this treatment of the myth is heightened by the use of language, which, first of all, the poet, like Shakespeare in *Macbeth*, has wisely made beautiful in proportion to the horror of the subject; secondly, the style of the first 1150 lines has a serenity and smoothness, which contrasts forcibly with the agitation of the concluding passages. This tone of quiet self-possession is especially marked in the commencement of the scenes in which the great discoveries are made (924 ff., 1110 ff.). Thirdly, in a great number of passages, the unconsciousness of the persons is shown by the calm utterance of words, in themselves quite natural at the time, which, if the speakers knew the truth, could not be used by them without a thrill of horror. Such expressions have the effect of reminding the spectator of the sad contrast between the appearance and the reality. The exact limits of this kind of double meaning in this play are a question of some difficulty for the interpreter. But the existence of such an element in the language of the *Oedipus Tyrannus* has been acknowledged by all commentators from the Alexandrian Scholiasts downwards. Long study of the play and familiarity with Sophocles may make it easier to distinguish between the true and false assumption of this kind of motive, and may commend some instances of it that appear doubtful at first sight. (See below, p. 130.) It is more important, however, to remember generally, that the language of the *Oedipus Tyrannus* is even more elaborate than that of other plays of Sophocles.

The metres also are elaborately varied in accordance with the range of feeling expressed. The Paean-notes of the first chorus, and the Ionic-a-minore passages of the second, are without parallel in Sophocles. The dactylo-trochaics of the little ode which precedes the peripeteia, although common elsewhere in lyric poetry, have rarely been repeated by him. (But see *Aj.* 172 ff., *Tr.* 94 ff.) These measures all contrast with the smooth glyconic strain which follows the catastrophe, although this, too, presently changes to less ordinary rhythms. The dochmiacs of the commation and commos are more than usually intricate, and even in the senarii, the frequency of trisyllabic feet, of which the motive is in most cases perceptible, the prevalence in some parts of 'light endings' and the exclusion of them in others, are indications of the fact that the metrical composition of the *Tyrannus*, as well as the language generally, has been worked up with more than usual care.

4. THE PERSONS (τὰ ἄθρο).

The characters of the persons in the *Oedipus Tyrannus* are extremely simple, but are well adapted to produce the kind of interest that is required. The generous and impulsive nature of Oedipus is one that never forfeits sympathy, but is manifestly born to trouble. The deep impression produced in him by a drunken word; the wild

flight into exile, on first hearing an oracle half understood; the sudden blow, 'out of his grief and his impatience;' the glorious, but temporary success; the undoubting self-confidence with which he takes the burden of the whole people upon himself; his bursts of anger against Teiresias and Creon, not brooking explanation; again, his haste in condemning himself on the first doubtful surmise, and the rash determination with which, dashing all else aside, he follows up the clue to the secret of his birth, are traits making up a consistent picture of an essentially tragic character. Not less impetuous afterwards in his despair, he will believe that not death alone awaits him, but that he is reserved for some more dreadful fate. And after the bloody act against himself, he is bent on rushing forth immediately into utter solitude. His remorse at the approach of Creon and his tender love for his daughters, his affectionate devotion to his people in the earlier scenes, and his open-hearted confidence with Jocasta, are quite in harmony with his passionate nature, while they effectually engage the sympathy of the spectator.

Jocasta's marble resoluteness contrasts with the impressionable excitability of Oedipus. While she believed the prophecy, she had given her young child with her own hand for destruction, after having seen her husband pierce its feet and tie them together. The pang with which she hears the messenger relate this fact, is the first and sole awakening of the maternal feeling so long suppressed. Yet by this violence to nature she had not saved her husband from being murdered. She now counsels Oedipus, to whom she is strongly attached, to disregard the powers which have so deceived her. The peremptory, imperious disposition of the queen, and the ascendancy over her husband and brother, which her strength of will has obtained for her, are well indicated. While cold and reserved towards others, she has a deep affection for Oedipus, which is perhaps intended by the poet to have an instinctive source, and which appears most strongly and is most warmly reciprocated, when the crisis is approaching, and her impious confidence is at its height¹.

Creon, in each of the two chief scenes in which he appears, is the impersonation of a cool reasonableness which serves as a minor contrast to the excitement of the king. Unlike Teiresias, he keeps his temper through the altercation, and in the concluding scene he will not assent to Oedipus' entreaty to be cast forth, without again inquiring of the oracle. He throughout remembers, what Oedipus everywhere forgets, that his position in the state is prior to the exaltation of Oedipus. His character, and the moralising aspect of the chorus, have the effect of throwing the more passionate elements of the drama into stronger relief.

Teiresias makes a contrast of another kind. The 'celestial light shining inwardly,' where all without is dark, gives a touching prominence to the mental blindness of the clear-sighted Oedipus. The quick resentment of the prophet when recklessly accused, may

¹ 1. 862. οὐδὲν γὰρ ἂν πράξαιμ' ἂν ὦν οὐ σοι φίλον. 950. ὦ φίλτατον γυναικὸς Ἰοκάστης κἀρα. Cp. Shak. Macb. iii. 2.

appear strange, if we reflect that the real situation is completely known to him. But it causes him to break silence, and we are to remember that he is of the proud Cadmean line.

The remaining persons are the aged priest who heads the procession of suppliants, the messenger from Corinth, the herdsman of Laius, on whom the plot chiefly hinges, the second messenger, and the chorus of Theban elders. None of these are without character, and all contribute something to the general effect. The pious modesty with which the priest expresses his reverence for the king, 'not that we account you equal to the gods:' the heedless loquacity of the Corinthian, who, in ignorance of the consequence of his words, rejoices over Oedipus as a kind of foster son: the shrinking of the too-faithful servant from the murderer of his master, even when he knows less than half the truth,—all help to deepen the central impression. Even the prosaic sententiousness of the second messenger assists in heightening the interest of his recital, by showing how the scene had roused a common nature.

The Chorus stands in a peculiar relation to the chief agent. Caring above all for Thebes, they are bound to Oedipus by gratitude for his past services, and their loyalty to him is not easily shaken. Their affection for the stranger-prince even makes them sympathise in his illusions, and they are deeply affected by the catastrophe. Their leader takes part in the action at three chief points, helping to introduce Teiresias, attempting to mediate between Oedipus and Creon, and preparing the spectators for the coming of the Theban slave. But their chief function is to give utterance to the feelings which the successive scenes are calculated to arouse in the spectator.

In their first ode they express the grief and longing of the plague-stricken people. In the second, they echo the curse against the murderer, but, notwithstanding the dark saying of the prophet, remain true to Oedipus. The central episode is broken by a *commation*, (a minor lyrical dialogue in the midst of a scene,) in which they renew the expression of their firm affiance, while deprecating the king's anger against Creon. The Chorus here appear in the character, which they often have to sustain, of an ineffectual mediator. In the second stasimon the reaction from the impiety of the queen lifts them into a region of devout aspiration which is higher than their sympathy with Oedipus or their patriotic feeling. In the fourth ode, consisting of a few lines, they are again in unison with the mood of Oedipus, and in the concluding stasimon, as citizens of the city which he saved, they lament over his fall. Their constancy, as has been already said, is a continual tribute to his nobleness.

When Oedipus re-enters, and the *commos* begins, the gnomic wisdom of the chorus forms a cold contrast to his passionate words, and in the final trochees they recal themselves and the spectators from weak lamentations to read the lesson of the catastrophe.

5. THE IDEAS OR SENTIMENTS (*διδναι*).

If it is asked, what were the leading thoughts of Sophocles in composing this drama, it is not enough by way of answer to quote these concluding lines, which are chiefly intended to give a finish to the composition. And it may be well to ask in turn, In what sense is an ancient dramatist expected to have leading-thoughts or 'ground-ideas?' All tragedy aims at representing the sadness of life. The religious spirit of Greek tragedy saw in error and calamity a proof of the weakness of man and the power of the gods. And, in a reflective age, such representations could not but be accompanied with many thoughts on human destiny, which are necessarily coloured by the poet's individual genius, and by the mind and circumstances of his time. But the thoughts do not suggest the fable, and are not the first or principal motive of the composition. They arise in the progress of creation, as the tragic writer broods over the events and incidents to which he is giving shape. They are inseparable from the result, and contribute to the unity and impressiveness of the effect. The peculiar nature of this and every kind of poetry is greatly affected by the ideas which it expresses. But if by 'ground-idea' is meant a fixed thought which the poet brings with him to determine the choice and treatment of his subject, the term is founded on a misconception.

The impiety of Jocasta, seen in the light of the approaching catastrophe, suggests a strain of reflection on the danger of impious pride and the eternal sovereignty of Justice and Truth. This helps to give a moral meaning to the ancient legend, although the fable was not chosen for the sake of the moral. So the fearful reverse of Oedipus reminds the chorus and the spectators of the proverbial uncertainty of human things and the mysterious purpose or envy of the gods. There are other turns of thought, belonging to the age, which the poet has adapted to the differences of situation and character. The considerations which Creon urges respecting the advantages of influence without actual power, are the same with those which Histiaeus is represented by Herodotus as putting before Darius; and the rationalism of Jocasta about the oracles, about fortune, and about Divine things, is not unlike what is often met with in Thucydides. Amongst these various paths of meditation, that which lies deepest is the conviction, which seems to have been gaining ground amongst thinking persons, that the most sacred laws are written only in the heart, ὅσοι ἀγραφοὶ ὄντες αἰσχύνην ὁμολογουμένην φέρουσιν (Thuc. ii. 37).

But altogether apart from separate reflections, the whole situation, as treated by Sophocles, has a profound ethical significance. In displaying before us so vividly the horror of the loss of innocence even through an involuntary act, he has impressed anew on every feeling heart the infinite value of integrity and purity. And still more generally, the utter ruin of a life, as represented by him, while it strikes us with awe, has also the effect not of lowering but of greatly intensifying our interest in human things.

6. RELATION TO OTHER PLAYS.

Other plays of Sophocles, of which the fable was taken from the Tale of Thebes, are the *Antigone*, the *Oedipus Coloneus*, and the *Eriphyle* or *Epigoni*, two names supposed by Welcker to belong to the same play. Of this, however, only a few lines have been preserved.

The *Antigone* is said, in the argument attributed to Aristophanes the grammarian, to be the thirty-second play of Sophocles in order of production, and the legend preserved by the same authority, which connects this drama with the command of Sophocles in the Samian war, assumes that it was written before 440 B.C. Whatever weight is to be attached to these data, they throw no direct light on the order of composition of the *Oedipus Tyrannus* and the *Antigone*. But there are several internal indications of the *Antigone* being the earlier of the two. (1) Notwithstanding the great strength and beauty of the *Antigone*, the *Tyrannus* gives a deeper impression of maturity and of concentrated artistic power. There is less mention of the power of fate and fewer of the common-places of the earlier tragedy. Such general considerations have, indeed, but an uncertain value. There are, however, some observations of detail of which the force can be made more evident. The first of these is the difference of metre. The anapaestic measures of the *parados*, and those which accompany the entrances of Creon, *Antigone*, *Ismene*, and *Haemon*, have often been remarked as notes of an earlier style in the *Antigone*; and the introduction of the commation in the middle of a long episode in *O. T.* 649 ff. (cp. *O. C.* 834 ff.), may be thought to betray the later composition of this drama.

(2) There are certain topics which are common to the *Oedipus Tyrannus* and *Antigone*, the interview of the king and prophet, the suspicion of the tyrant, the sudden exit of one bent on suicide, similarly misunderstood by a person who is nearly interested. In both there is an appeal to the sanctity of the unwritten law. Let any one compare closely the parallel passages in the two plays in which these topics are treated, making due allowance for the difference of situations, and he will hardly resist the impression that what in the *Antigone* is a hint or first thought, has received more complete elaboration in the *Oedipus Tyrannus*. The noble lines in which *Antigone* sets the eternal principles against the edict of Creon, have all the fervour and some of the sharpness of a first utterance; the opening of the second stasimon of the *Tyrannus* has more of depth and serenity. The part of *Teiresias* is much more highly wrought in the altercation with *Oedipus* than in the scene with Creon in the *Antigone*.

(3) If we are to believe the tradition that Sophocles was made general in B.C. 440 because of the *Antigone*, and also assume that the plague at Athens and the disorders attendant on the Peloponnesian War have left their traces on the *Oedipus Tyrannus*, a large interval is set between the two plays. But this double assumption is too uncertain to build upon.

The relation of the Oedipus Tyrannus to the Oedipus Coloneus may be reserved for the introduction to the latter play—which on many grounds may be assumed to be subsequent to the former in the order of composition. The interpretation of the earlier drama is little affected by considerations taken from the later one. They are not like the parts of a trilogy, or of an epic poem, in which every part throws light on every other and on the original design, but only productions of the same mind working in kindred subjects at different times.

7. STATE OF THE TEXT.

The Oedipus Tyrannus, being one of the three plays most constantly read, was much more frequently copied than the Oedipus Coloneus or even the Antigone, and the pages of L (MS. Laur. 32, 9) which contain it have been much corrected. The traditional text is, however, on the whole remarkably consistent, and presents few places where there is any obvious uncertainty. That it takes us further back than to the first hand of L. appears from l. 800, omitted by L. p. m., which is found in several MSS. anterior to the hand which has inserted it in L. mg.; and also from l. 896, where the words *πονείν ἢ τοῖς θεοῖς* in the text of L. are a corruption of *πανηγυρίζειν τοῖς θεοῖς* which appears as part of a gloss in Trin. R. 3, 31, and some other MSS. Other readings, e. g. l. 193, *ἄπουρον*, l. 229, *ἀβλαβής*, have such a wide currency in other MSS. including those of Sec. 13, that they are probably also derived from some earlier source. But the universal corruption of several lines, e. g. 281, 494, 876, 892, 1102, 1217, 1279, 1505, 1526; and the general agreement in a perverse division of the lyrical parts, point to a common source of all the remaining MSS. belonging to a time when the tragic dialect, and especially the tragic metres, had been to a great extent forgotten.

NOTE.

ON THE SO-CALLED IRONY OF SOPHOCLES.

THE interest of dramatic poetry is necessarily sustained by contrast. The tragic poet especially, whose whole aim is to impress on the spectator, through sympathy, the effect of great vicissitudes upon a noble heart, must have continual recourse to this means of vivifying his work. And as the change which falls on men unlooked for has the most effect on them, he is often led to indicate the unconsciousness with which his imaginary persons go to meet their doom.

To this contrast between the apparent and the real situation, especially where the unconsciousness of the chief persons is strongly marked, it has of late been customary to give the name of Irony. But in their treatment of this common motive dramatic poets differ according to the spirit in which they regard the sadness of life, and also according to the fineness of their work and the degree in which their art is artfully concealed. It was probably this latter ground that suggested the brilliant Essay written in youth by the late Bishop Thirlwall on the Irony of Sophocles. For it is certain that whatever may be the true name for the expedient in question, it is used by Sophocles like all else with singular grace and subtlety. But when Irony is put forward as distinctively characteristic of the dramatic art of Sophocles, or indeed as the leading feature of his method, it may be doubted whether sufficient account is taken of the tone of feeling with which the poet would have the spectator view the persons on the stage, or of the degree and kind of sympathy which he intends his different tragic persons to inspire. In the *Antigone*, for example, the fate of Creon and that of the heroine are very differently treated. Nor does anything in Sophocles so well deserve the name of Irony as Aeschylus' representation of the triumph of Clytemnestra over her husband; where the spectators have just been taught by Cassandra to contrast the queen's present exultation with her impending fall:—or as the treatment of Xerxes by Herodotus, or of Athens by Thucydides in his 'Melian Controversy.' For the word 'irony' in ordinary use and to the common apprehension implies the absence or suppression of sympathy, and it cannot therefore be applied indiscriminately to every kind of dramatic contrast. Indeed it is singularly inappropriate to the embodiment of the nobler types of humanity in the dramatic art of Sophocles. He may encourage the spectator to be ironical towards Aegisthus and occasionally

towards Creon, but for Oedipus, for Philoctetes, for Electra, he makes us feel too deeply to leave any room for irony.

The author of the great portrait statue of Sophocles (now in the Lateran Museum) had a truer conception of the poet. There is nothing ironical in the fulness of pure humanity that breathes from every line of that noble figure.

So much may serve by way of preface to the following remarks. They were originally suggested by Bishop Thirlwall's Essay, first printed in the Philological Museum (vol. ii. pp. 483-537) and lately republished amongst his Literary Remains.

It has sometimes been attempted to embrace all the characteristics of an artist or of a school of art in a single word. Such terms as 'ideal,' 'realistic,' 'sentimental,' 'euphuism,' 'romantic,' 'classical,' have had an important influence on the criticism of art and literature, and in their application have been often pressed beyond their legitimate scope. Words properly applicable to painting or sculpture are extended to poetry, without sufficient perception of the point where the analogy fails. Or a word is used which roughly expresses some general features of an artist's style, and is then made to include other qualities which appear on a closer examination. The new expression in such cases at first seems to teach something, but is afterwards found to limit observation, to confuse thought, and to strain the use of language.

Something like this has happened in the use of the word 'irony' to characterize the dramatic art of Sophocles.

Irony is not always humorous or malicious, but is always accompanied with the consciousness of superiority. When one who knows pretends ignorance and so makes his knowledge felt, or a strong man assumes weakness and gives thereby a greater impression of strength, or a proud man feigns humility and by outwardly affecting to be lower places himself higher, or when a weak adversary is represented as strong, or an ignorant disputant as learned and wise, this kind of dissimulation, prompted by confidence, is called irony.

We cannot speak of an irony of feeling, because irony consists in a certain relation of feeling to expression. And by a 'practical irony' we can only mean a course of action which, taken as an expression of feeling, is analogous to ironical language. The treatment of Ajax by Athena in the first scene of the Ajax of Sophocles may fairly enough be regarded as an instance of this.

By a bold personification, we speak of the Irony of Fortune or the Irony of Fate. By which we mean little more than the striking contrast of conditions in the life of the same person, and each man's ignorance of 'what a day may bring forth.' We do not speak of an Irony of Providence, because we do not attribute to the Supreme Being either the need of dissembling or the desire of making a display of superior power. The ancient Greeks have nowhere used such an expression, although *εἰρωνεύεται ὁ θεός* would seem at first sight to be no inapt rendering of their popular conception of the dealing of God with man, inflating his vain glory with the appearance of

success in order to cast him down from his pinnacle into the depths of misery. And we feel on further reflection that it could hardly have been thus used in seriousness by the great Attic writers, not merely because the word always retains in Greek a slight association of blame, but because the thing is inconsistent with the higher Greek notion of the tenour of Divine action. If the Gods hid their purposes for a while and seemed to delay their judgments, this was not merely to prove their own wisdom, but to execute justice in the earth. The gods of Aristophanes, perhaps even the deity of Herodotus, might be represented as indulging irony, but not the beings who were revered by Aeschylus and Sophocles. They might be regarded sometimes as cruel and deceptive, more often as righteously severe, but to speak of them as using irony would have seemed to lower them. For irony is not the natural language of absolute power, but of power which for the moment is withheld. Once more, we may remark that there are passages in other poets, to which the word may be more naturally applied than to anything in Sophocles, e. g. to the scene in the *Bacchae*, ll. 912-976, where the supposed Stranger leads Pentheus into the forest. But even here the spectator's sense of the omnipotence of Dionysus renders the word 'ironical' most inadequate, even if applicable, to characterize the treatment of the mortal by the God.

The proper place for irony in literature is in argument. Either the case of an opponent is eloquently and persuasively stated just before it is reduced to absurdity, or some question, asked 'in all humility,' touches the weak place as with the point of a needle; or some ridiculous parallel is put with respectful gravity. The Platonic Socrates abounds with instances of all these forms, and his profession of ignorance is an ironical mask. No one can miss the meaning of the term as applied to Plato's dialogues generally.

But when the Irony of Sophocles is spoken of, we have a right to ask for a clearer explanation than the word in this application has received.

We are told¹ first, that there is an earnest irony, in which conviction and feeling are repressed by their very strength. It is true that there are feelings too strong for words; but it depends on the nature of the feeling whether the eloquence of silence can be justly termed ironical. Inexpressible contempt, for instance, may be shown by silence, and if the silence is accompanied by some gesture of feigned respect, this is 'practical irony.' But what of the dumbness of amazement, or the silent gaze of pity? Is anything gained for thought or language by terming these ironical, because the person knows or perceives what he will not express?

We are also told of 'the look which a superior intelligence, exempt from our passions, and foreseeing the consequences of all our actions, would cast upon the tumultuous workings of our blind ambition and our groundless apprehensions, upon the phantoms we raise to chase

¹ See the well-known Dissertation on the Irony of Sophocles in the *Philological Museum*, vol. ii. pp. 483-537.

us or to be chased, while the substance of good and evil presents itself to our view and is utterly disregarded¹. Now if such a being is supposed to withhold his warning voice that he may see out the spectacle of our folly and misery, and prove himself wiser than we are in the end, that may again by a stretch of language be called practical irony, though it would seem to be necessary that he should communicate his triumph to some one—for there is no irony in mere feeling. But this is not the temper in which superior intelligences have been supposed to regard the ‘pranks which frail man plays before high heaven;’ nor is it exactly the temper even of the Greek gods. They are not cold speculative beings, but strong, determined natures, whose envy is another word for justice, and who are not bent on making a show of power or wisdom, but simply on bringing to pass their righteous but mysterious will.

Then we are reminded of the ‘irony of fate or of fortune,’ as exemplified in the high prosperity which, as in the case of Xerxes or of Athens, immediately precedes the most ruinous disaster. Of this irony the tragic poet is said to be the exponent. He is in the place of fate or of Providence to his mimic sphere. Considered in this aspect, the thesis deserves to be considered a little more closely.

Is the Irony of Sophocles, then, an irony of the poet, or of an imaginary Fate or Providence, or, thirdly, of the spectator?

Is the poet in arranging his plot supposed to find a peculiar pleasure in knowing the end from the beginning, and to be conscious of a certain superiority over the imaginary persons, who strut their hour upon his stage, and, in a less degree, over the audience whom he keeps waiting for the catastrophe? Every writer of fiction has the same opportunity with the tragic poet of doing what he will with the persons of his fiction, and keeping the reader or hearer in suspense. But what artist ever thought in this way about his work? What Greek artist ever thought of anything but the work itself and the end of the work, which in the case of the dramatic poet is the impression to be produced upon the spectators? The motive of the dramatist can no more be studied apart from his audience than the ideal of the sculptor or musician can be separated from the senses of sight and hearing. The intention of the poet is one with the feeling of the spectator. If irony was what the spectator enjoyed, then irony was what the poet meant, but not otherwise.

We are brought, then, to look at the question from the point of view of the Greek spectator, who, be it remembered, is a very different person from the modern critical reader. We have already dismissed as unmeaning the phrase ‘ironical feeling;’ but it is still possible that the feeling of the spectator may have been analogous to the interest with which a bystander watches an exhibition of irony.

1. It is not to be denied that the Greeks delighted in witnessing any clever deception—and this is a motive which in various forms re-appears in different parts of their literature, from the dream sent

¹ Philological Museum, vol. ii. p. 487.

by Zeus to deceive Agamemnon into deceiving the people, to the entrapping of Thrasymachus by Socrates. How far some feeling allied to this may have entered into the complex charm of tragedy,—whether in short in this also as in the pleasure of comedy there was an element of *φθόρος*¹, is a question of considerable subtlety, and one which the use of a word of doubtful intention rather helps to obscure. In some places it is manifestly present, as when Electra addresses words of double meaning to Clytemnestra and Aegisthus, who do not know that they are in the power of Orestes². The same feeling may exist in other places, where it is less obvious at first sight. But to draw forth this latent element and treat it as the prevailing characteristic of Sophocles, is to superinduce over Greek tragedy a superficial form which it does not really wear, and greatly to injure its essential simplicity and depth.

2. The Greeks, like other people, delighted in contrast, especially in the contrast between apparent and real fortune. This is one amongst several reasons of what has been thought an anomaly in the *Iliad*—the long continued successes of the Achaeans before the fulfilment of the promise given to Thetis in B. i. The Greeks of the fifth century B. C. had become profoundly aware of the actual contrasts in life and history, and in reflecting upon these had formed the conception of a jealous and vindictive Deity, who in some inscrutable way was also just and good, who visited offences to the third generation, and led on the proud and presumptuous man insensibly to his fall. This thought, which throws a shadow over the narrative of Herodotus, was essential to the life of tragedy; to the work of Aeschylus even more than of Sophocles. But is every contrast between appearance and reality to have the name of irony? Must not this depend on the spirit in which the contrast is regarded? And what was the frame of mind with which the spectator saw the culmination and overthrow of the power of Agamemnon or Oedipus? Did he mentally assume the position of a superior being, watching with tranquil interest the ignorance and vainglory of an ephemeral creature, or, like the refined critic of a later age, ‘hold the balance even’ between conflicting interests? Or was he swayed by the emotions of pity, awe, and fear; with pity for the human victim of fate and circumstance, with fear of the mysterious Power to which men seem to be as waifs in the stream, a fear, however, in which there predominates an awful sense of the righteousness of Divine retribution, not unaccompanied with occasional questionings of spirit; as if man were striving to pierce beyond the apparent darkness of his lot? If the latter description is nearer to the truth, it is mere confusion to speak of such feelings as the enjoyment of irony. Still less can the word be made to include the inverse contrast which constitutes the interest of dramas of reconciliation, like the *Philoctetes* and

¹ Plat. *Phileb.* 50. A subtlety that has escaped Plato may be considered questionable. The mixture which he finds in tragedy is evidently *θρήνος καὶ φόβος + ἡδονή*.

² Cp. Aesch. *Ag.* 911. The nature and extent of irony in Sophocles would have been better understood, if the *Electra* rather than the *Oedipus Tyrannus* had been made the starting-point of the inquiry.

the Oedipus Coloneus, where the opposition is between the apparent or present misery of the chief person and his ultimate happiness—the interest being sustained by incidents which retard without preventing the attainment of this. Here the supporter of our thesis has to maintain not only an irony of calamity, but of an irony of beneficence; ‘concealing the reality of good behind the appearance of evil’¹. Ingenuity could hardly be carried farther than this in straining the application of a term².

‘But,’ it will be said, ‘what name is to be given to the adaptation of language by which the opposition of appearance and reality is made effective? How are the allusions to the catastrophe in the earlier part of the Oedipus Tyrannus, for example, to be described?’ I can suggest nothing better than ‘pathetic contrast.’ But whatever name may be given to it, the differentia of Sophocles is not here. For this is common to him with all great writers of tragedy, and even in his subtle use of it he is occasionally rivalled by Shakspeare. When Imogen first misses the jewel, which Iachimo has stolen in order to destroy her husband’s peace of mind, she says—

‘I do think
I saw’t this morning: confident I am
Last night ’twas on mine arm; I kiss’d it:
I hope it be not gone to tell my lord
That I kiss aught but he.’—*Shak. Cymb.* ii. 3.

Her innocent fancy plays unconsciously upon the cruel truth. But is this irony or pathos³? And there is pathos, though of a sterner kind, where the Soothsayer is introduced to Caesar by Casca and Brutus (J. C. i. 2), or where Cassius, who is himself working upon Brutus to his harm, says, ‘It is meet that noble minds keep ever with their likes;’ or where Duncan says of Cawdor before Macbeth, ‘It is a gentleman on whom I built an Absolute trust;’ and of a more tragic kind where Desdemona says in answer to Emilia’s ‘Is he not jealous?’ ‘Who, he? I think the sun where he was born Drew all such humours from him.’ But irony is no word for this. The Scholiast has a better name for such expressions, when he says, *καὶ τοῦτο κινητικὸν τοῦ θεάτρου*—‘The audience must have been moved here.’ In an ancient tragedy, unlike the modern novel, the hearer knew the outline of the story. The difficulty of sustaining interest was thus increased, and at the same time greater opportunities were given for exhibiting contrast, which could be held forth not only retrospectively but by anticipation. In numberless places the unconsciousness of the persons adds greatly to the effect, and the impression of such unconsciousness is heightened by the calm serenity of the language, which is like ‘the torrent’s

¹ Phil. Mus. vol. ii. pp. 488, 489, 500, 501.

² What meaning would there be in describing the angel in Parnell’s ‘Hermit’ as acting ironically? And yet the term is more nearly applicable in this case than in that of the Oedipus Coloneus.

³ Similar touches in comedy are often

pathetic and not ironical, as when Hero says of Beatrice (in Much Ado, iii. 1)—

‘I’ll devise some honest slanders
To stain my cousin with. One doth
not know,
How much an ill word may empoison
liking.’

smoothness ere it rush below.' But this subdued tone, or *litotes*, is sufficiently explained by the love of contrast, without inopportunately bringing in the notion of irony¹.

3. Any intention of the poet apart from the impression which he aims at producing, is merely imaginary, and in the impression at which Sophocles aimed, the effect of irony was accidental and occasional, not necessary or universal. Considered in this aspect, the word does not truly express the ruling motive of his art. But there is still a lurking-place for the theory which has not been fully explored. The tragic poet could not but convey to the people his own conception of the Divine working. Was not irony an essential element of that conception in the mind of Sophocles? Some reasons for denying this have been already given. It is inconsistent with the highest reverence. It does not agree with the conception of perfect strength. We may now add that in so far as the opinion of Sophocles on this subject can be distinguished from the dramatic motives of which we have already spoken, he seems to have risen above the common notion of the vindictive and jealous nature of the gods. He certainly had not exchanged this for the refined cynicism of believing in a Deity of clear perceptions and narrow sympathies. A deep sense, not of the Divine irony, but of the Divine power as shown in the wonder and the mystery of human life, is that which gives to his dramas much both of their substance and their form.

The truth which this phrase, 'The Irony of Sophocles,' is intended to comprehend in one, is better expressed by speaking separately—(1) of the power of God as an element in Greek tragedy; (2) of the effect of contrast in exciting wonder, and intensifying pity and fear; (3) of the subtle use of language in pointing contrasts through *litotes*, double meanings, and suggestions of the truth; (4) of the ethical genius of Sophocles, unobtrusively making felt the full meaning of every situation; (5) of the pathetic force with which by a few simple touches he stirs the deepest springs of feeling. The temptation to embrace things so diverse in one word, has arisen from the peculiar subtlety and humanity with which Sophocles has employed the idea of Fate, from his artistic reserve, or parsimony, from the harmony of his composition, and from the artifices which he has employed without marring the simplicity of his art to send home the pathos of the catastrophe.

Sophocles is certainly a subtle writer, but all subtlety is not irony, and subtlety is only one attribute of his genius. When he employs irony, as all writers and speakers do sometimes, his irony has a high degree of refinement.

But to express the prevailing character of his works, the word 'irony' is at once too comprehensive and too narrow. Too comprehensive, because implying the prevalence of a motive which only enters partially and occasionally into particular scenes: too narrow, because leaving out of sight the greater part of the impression

¹ A similar effect is sometimes produced not through the impression of un-

consciousness, but through presentiment: e.g. in Hotspur, Cassius, Hamlet.

which the poet intended to produce. It confuses the feeling of the spectator with a supposed intention in the mind of the author, who in a dramatic writing necessarily stands behind his work, and with the idea of Fate, or of the power of Zeus, which is weakened and misrepresented by the use of the term ¹. It detracts from the simplicity and tenderness which are amongst the chief merits of the Sophoclean drama. It injures the profound pathos of Greek tragedy by suggesting the suspicion of an *arrière pensée*, of the poet's face behind the mask, surveying his own creations with a sardonic smile. It puts in the place of the Athenian spectator, with his boundless susceptibility of emotion, an imaginary reader or student, who has leisure to reflect on matters external to the immediate action, and abundant calmness of judgment to give a dispassionate verdict in the controversy between God and man.

¹ Passages like Aesch. Eum. 560, γελᾷ δὲ δαίμων ἐπ' ἀνδρὶ θερμῷ, literal expression of the poet's thought, are not the and they do not occur in Sophocles.

ADDITIONAL NOTE ON O. T. 741.

Oedipus has no right to assume that Jocasta's former husband was advanced in years; and, recalling the venerable appearance of the man whom he slew, he hopes for a reply the very opposite of that which he receives.

ΟΙΔΙΠΟΥΣ ΤΥΡΑΝΝΟΣ.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΟΙΔΙΠΟΥΣ.

ΙΕΡΕΥΣ.

ΚΡΕΩΝ.

ΧΟΡΟΣ *γερόντων* *Θηβαίων*.

ΤΕΙΡΕΣΙΑΣ.

ΙΟΚΑΣΤΗ.

ΑΓΓΕΛΟΣ.

ΘΕΡΑΠΩΝ *Λαΐου*.

ΕΞΑΓΓΕΛΟΣ.

There is also a *παραχρήγημα*, or band of supernumeraries, to represent the suppliants who throng the altars of the house of Oedipus in the opening scene.

ΟΙΔΙΠΟΥΣ.

᾽Ω ΤΕΚΝΑ, Κάδμου τοῦ πάλαι νέα τροφή,
τίνας ποθ' ἔδρας τάσδε μοι θοάζετε

Readings of Laur. MS. 32, 9=L, and of Par. MS. 2712=A.; with occasional references to Vat. 40=Vat. a; Flor. Abb. 152=Γ; Ven. 468=V; Laur. 31. 10=L²; Urb. 141=Vat. b; Urb. 140=Vat. c; Flor. Abb. 41=Δ; Ven. 472=V⁴; Palat. 40, Heidelberg=Pal.; Ven. 467=V³; Flor. Abb. 66=K; Ambros. G. 56 sup.=M; Ambros. L. 39 sup.=M²; Par. 2884=E; Trin. Coll. Cambridge, R. 3. 31=Trin.; Riccardi MS. 34=R.

N. B. L.=1st hand of Laur. 32, 9 C.=any corrector of the same. C¹=correction by 1st hand. C²=correction by the διορθωτής. C³*,=correction by the Scholiast. C³. C⁴. C⁵.=corrections by different hands of the 12th century. C⁶. a hand of the 13th or 14th century. C⁷. a hand of the 14th or 15th century. C⁸. a hand of the 15th or 16th century. A^c.=corrector of A, etc.

1. νέα] νεα L.

Before the dialogue begins, the suppliants are seen to enter on the spectator's right, with wool-wreathed olive-wands in their left hands (Aesch. Suppl. 193). Marshallled by the Priests, they eagerly approach the altars, on the steps of which they lay their wands (Ib. 242). Before this movement is completed, Oedipus enters to them by the central door. There was probably at least one altar on either side of this, that of Apollo Lycaeus (l. 919) being one, and the approach of Creon, who comes from the country, would be seen by those on the spectator's left (ll. 78, 9), before becoming visible to Oedipus or to the Priest of Zeus, who remains on the right.

1. ᾽Ω τέκνα .. τροφή] Oedipus addresses the Thebans as the stranger-prince,—who will soon be discovered to belong to the race which he governs. Cp. the answer in l. 14, which recalls his foreign origin, and see infr. 452, 3, εἶτα δ' ἐγγυεῖς | φανήσεται Θηβαῖος. τροφή, 'objects of my care,' expressing the tenderness not of Cadmus but of Oedipus for his 'children,' a rare use of abstract for concrete. See Essay on Language, p 94. Κάδμου is gen. of origin. 'O latest offspring of old Cadmus, children who are my care.'

2. μοι is 'precatory,' adding a tone of pleading affectionateness to the question.

Cp. El. 144, τί μοι τῶν δυσφόρων ἐφίει; τίνας .. ἔδρας τάσδε .. θοάζετε='Why do ye thus sit (or kneel) here with so much haste?' The king in entering has observed (or before entering has heard from others, ll. 6, 7) the earnestness with which the suppliants have taken their places by the altars, and he regards this as one of the signs of trouble in the city. The meaning here given to θοάζω is that which it has everywhere in Euripides, who uses it frequently. Another θοάζω=θάσσω is mentioned by grammarians, and has been generally assumed to be the verb found in this and two other places of classical Greek, viz. Aesch. Suppl. 595, Emped. l. 18. But it is at least questionable whether the meaning 'to hasten' is not admissible in both of these. And in the present case it is unobjectionable. For however slow and staid the movements on the proscenium actually were, they are often described in the dialogue as rapid and hurried. (El. 872, O. C. 887.) Cp. esp. Aesch. Suppl. 209, μή νυν σχόλαζε, addressed by Danaüs to the suppliant maidens, who are taking their places at the altar. It must be admitted, however, that the authority of Plutarch (de Aud. Poet. 2. 22 E) counts for something in favour of the other meaning, and that it suits the context equally well.

ἰκτηρίοις κλάδοισιν ἐξεστεμμένοι ;
 πόλις δ' ὁμοῦ μὲν θυμιαμάτων γέμει,
 ὁμοῦ δὲ παιάνων τε καὶ στεναγμάτων·
 ἀγὼ δικαίων μὴ παρ' ἀγγέλων, τέκνα,
 ἄλλων ἀκούειν αὐτὸς ᾧδ' ἐλήλυθα,
 ὁ πᾶσι κλεινὸς Οἰδίπους καλούμενος.
 ἀλλ', ᾧ γεραιέ, φράζ', ἐπεὶ πρέπων ἔφυσ
 πρὸ τῶνδε φωνεῖν, τίνι τρόπῳ καθέστατε
 δείσαντες ἢ στέρξαντες ; ὥς θέλοντος ἂν

5

10

3. οἰκτηρίοις Vat. a. A. 6. παρ' ἀγγέλων] παραγγέλ(λ)ων L. 7. αὐτὸς . . L.
 11. στέρξαντες LGME Pal. Vat. b. Trin. στέξαντες Vat. ac. AV³M²E^cC⁸.

3. Instead of saying simply 'equi-
 ped with suppliant boughs,' the more
 descriptive ἐξεστεμμένοι = 'enfilleted'
 (infr. l. 19) is used, occasioning a pleon-
 asm like that in Pind. Nem. 10. 43,
 ἀργυρωθέντες σὺν οἰνηραῖς φιάλαις. ἐξε-
 στεμμένοι, i.e. στέμμασιν ἐξεσταλμένοι,
 'Well provided with woollen wreaths.'

4. πόλις δ'] The form of interrogation
 is dropped. The pleonastic ἄλλων, ('who
 are not myself') in apposition to ἀγγέ-
 λων, makes the antithesis more explicit.
 Cp. Eur. Or. 532, τί μαρτύρων | ἄλλων
 ἀκούειν δεῖ μ', ἃ γ' εἰσορᾶν πάρα; Hdt.
 7. 50, εἰ μὴ χρεώμενοι γνῶμῃσι τοιαύτησι
 ἄλλους συμβούλους εἶχον τοιοῦτους.

4, 5. The expression is slightly inac-
 curate. Oedipus begins with the anti-
 thesis of what is seen and heard, and
 the further antithesis (between the signs
 of hope and grief) is suggested to him.
 Hence the second ὁμοῦ has a double use.
 'The city is at the same time full of offer-
 ings of incense, and of groanings which
 mingle with the sounds of the paean.'

6. ἄ] 'The things of which I ask,'
 especially the subject of ll. 4, 5.

7. For the emphatic αὐτός, cp. Hdt.
 4. 76 (of King Saulios), ὁ δέ, καὶ αὐτὸς
 ἀπικόμενος, ὥς εἶδε, κ.τ.λ.

8. 'The world-renowned Oedipus by
 name.' This line introduces Oedipus to
 the spectators in the simple manner of
 ancient tragedy, and strengthens the
 impression of his perfect security.

9, 10. 'Since you stand forth as the
 person naturally fitted to speak before'
 or 'on behalf of these.' πρέπειν here
 appears in transition from 'being con-
 spicuous' to 'being suitable.' πρὸ is
 partly 'foremost among,' partly 'in be-

half of.' Cp. Il. 13. 693, 699, πρὸ Φθίων
 θωρηχθέντες.

10. τίνι τρόπῳ καθέστατε means not
 merely, 'How are you?' but, 'In what
 wise are ye present here?' Oedipus ad-
 dresses the priest and his companions,
 who are evidently there to crave an
 audience. The exact word for this is
 καθεστάναι. Cp. Pind. Pyth. 4. 135, καὶ
 β' ἦλθον Πελίου μέγαρον, ἐσσύμενοι δ'
 εἴσω κατέσταν; Hdt. 1. 152, καταστάς,
 ἔλεγε πολλά. Also κατάστασις in Hdt.
 3. 46. (Trin. gl. ἐπεστήκατε.) The 1st
 pers. in προσήμεθα l. 15, ἐξόμεσθα l. 32,
 ἰστώμεσθα l. 147, does not necessarily
 imply that the priest spoke in the atti-
 tude of supplication. But on comparing
 Aesch. Suppl. 208, Eur. Heracl. 238,
 this does seem possible, and might add
 to the apparent greatness of Oedipus.
 For καθέστατε in this case, cp. O. C. 23,
 κατέσταμεν, where Oedipus is sitting.

11. δείσαντες ἢ στέρξαντες] στέ-
 ξαντες, which appears in some later
 MSS, but not in all, and as a very late
 correction of L, was perhaps invented
 to suit the gloss, ὑπομείναντες τι κακόν,
 a late meaning of στέγειν being 'to en-
 dure.' Cp. gloss in Par. E. on l. 341,
 στέγω ὑπομείνω. ἔστεξα is not an Attic
 form. στέρξαντες is right in the sense
 of desiring or having the affections fixed
 on something. Cp. O. C. 1094, στέργω
 . . ἀρωγὰς | μολεῖν; Plat. Legg. 10. 907
 C, ἐαυτοὺς μὲν μισῆσαι, τὰ δ' ἐναντία
 πως ἤθη στέρξαι, and see ἱμείροντες in l.
 59. 'In what manner do you stand
 here? in consequence of what fear? or
 of what desire?' i.e. 'What desire
 or fear has brought you?' The force
 of the interrogative is continued in the

έμοῦ προσαρκεῖν πᾶν· δυσάλητος γὰρ ἂν
εἴην τοιάνδε μή οὐ κατοικτείρων ἔδραν.

ΙΕΡΕΥΣ.

ἀλλ', ὦ κρατύνων Οἰδίπους χάρας ἐμῆς,
ὀρᾶς μὲν ἡμᾶς ἡλίκαι προσήμεθα
βωμοῖσι τοῖς σοῖς, οἱ μὲν οὐδέπω μακρὰν
πτέσθαι σθένοντες, οἱ δὲ σὺν γήρᾳ βαρεῖς
ιερῆς, ἐγὼ μὲν Ζηνός, οἶδε τ' ἠθέων

15

13. μὴ οὐ κατ.] μὴ κατ. Α. μ' οὐ κατ. Γ. ΙΕΡΕΥΣ] ιερὸς πρεσβύτης διός C²*A.
15. προσήμεθα] προσήμεθα L. 17. πτέσθαι] πτέσθ(ε) L. πτέσθαι C¹. σθένον-
τες] στένοντες LE. 18. ιερῆς MSS. οἶδε τ' ἠθέων] οἶδε(τε) ἠθέων L. οἶδε τ'
ἠθέων Γ. οἱ δὲ τ' ἠθέων A Vat. abc. C¹. Trin. οἱ δὲ δ' ἠθέων Pal. Cp. 78.

participles. *στέφαντες* is quoted by the Scholiast, who interprets, *οἶον, ἥδη πεπονθότες*. But Oedipus asks, not, 'Is the evil present or past?'—that some blow had fallen was clear—but, 'What is the feeling with which you come?' Others connect *ὥς, κ.τ.λ.*, immediately with *στέφαντες* in the sense of 'being resigned.' 'Having made up your minds to suffer, in the belief that, etc.' But although this interpretation gives the more ordinary meaning to *στέφαντες*, it has the capital fault of making Oedipus express his main assurance to the people in a parenthesis, or in a suppressed clause. *ὥς* refers to *φράζε*, 'Tell me, and believe, etc.'

12, 13. *δυσάλητος... εἴην*] Sc. *εἰ μὴ θέλωμι*, which is further explained by *μὴ οὐ, κ.τ.λ.*

13. *μὴ οὐ*] For the redundant *οὐ* here, see Essay on L. § 29, 3. c. p. 50. The participial exegesis implies a negative condition (i.e. *εἰ μὴ κατοικτείραιμι*) of the negative statement *δυσάλητος ἂν εἴην*, and has pointed reference to the case actually present.

14. The priest, speaking for the people, recounts the calamities of the state and adjures Oedipus to be once more their saviour. Of his power and wisdom they have no doubt; they only ask that he shall be willing to save them. He is the lord of circumstance, the proved friend of Heaven; once he has rescued them from destruction. let him not suffer them again to fall. This is so expressed as to show how unconscious all the persons are, (1) of the designs of the gods

respecting Oedipus, (2) of the impiety which he will display when tempted (31), (3) of the coming destruction not of the city but of Oedipus himself.

15. *ὀρᾶς μὲν ἡμᾶς*] Opposed to *τὸ δ' ἄλλο φύλον, κ.τ.λ.*, l. 19.

ἡλίκαι] 'Of what ages,'—young children, chosen youths, and aged priests; the ages most befitting supplication. The priest calls attention to this point in order to conciliate the sympathy of the king. 'At thy altars,' i.e. the altars (of Apollo and perhaps other deities), before the king's palace. Cp. 919. 'Thou seest how we, who are of such different ages, are seated at thine altars; some not yet able to go far' (lit. 'fly,' the familiar Greek image of *νεοσσοί*), 'some weak with age, who are priests, as I am of Zeus; and these chosen youths.' *πτέσθαι* = *πέτεσθαι*.

16. Some take *βωμοῖσι* as a poetical plural, others suppose more than one altar. The latter is more probable. See opening note.

17. *σὺν γήρᾳ βαρεῖς*] 'Weighed down with the burden of years.' Cp. O. C. 7, *ὁ χρόνος ξυνὸν μακρός*. See Essay on L. § 48. a. p. 91.

18. *οἶδε τ' ἠθέων λεκτοί*] The priest points out the youths who are near him. This is the most probable reading. The Epic *οἱ δὲ τε* is without parallel in Sophocles, and probably in tragedy. (In Aesch. Cho. 490, *δ' ἐπ'*, or *δ' ἐτ'*, may be read.) *οἱ δ' ἐπ'*, an early conjecture of Wunder's (cp. Suidas, *λεκτός, ἐπίλεκτος, οἱ δὲ τ' ἠθέων λεκτοί. Σοφοκλῆς*), and since extracted by Dübner from the

λεκτοί· τὸ δ' ἄλλο φύλον ἐξεστεμμένον
 ἀγοραῖσι θακεῖ, πρὸς τε Παλλάδος διπλοῖς 20
 ναοῖς, ἐπ' Ἰσμηνοῦ τε μαντεῖα σποδῶ.
 πόλις γάρ, ὥσπερ καὺτὸς εἰσορᾶς, ἄγαν
 ἦδη σαλεύει κἀνακουφίσαι κára
 βυθῶν ἔτ' οὐχ οἶα τε φοινίου σάλου,
 φθίνουσα μὲν κάλυξιν ἐγκάρποις χθονός, 25
 φθίνουσα δ' ἀγέλαις βουνόμοις, τόκοισί τε

21. μαντεῖα] μαντεῖας L Pal. Fr. μαντεῖα CAE. μαντεῖα C⁷. 25. ἐγκάρποις]
 ἐ(ν)κάρποις L. ἐγκάρποις C¹A. Cp. l. 83. 26. βουνόμοις τ.] βουνόμοι
 στ L. βουνόμοι—στ C³. βουνόμοι τ C⁷. οἰς in erasure M².

Laurentian MS, has not really the authority of this MS. (for the letter is lost, and was more probably the form *σς*, i.e. *ετε* without elision), and is of doubtful meaning; though it may slightly be confirmed by Ant. 790, οὐθ' ἀμερίων ἐπ' ἀνθρώπων. The erasure has most probably been occasioned by the form *σς* for *ετε* (in οἱ δέ τε), which the corrector altered for the sake of dividing the words. The word *λεκτοί* at the beginning of the line (cp. Homer), although to be taken strictly with ἡθέων only, helps to point the more general antithesis between ἡμάς and τὸ ἄλλο φύλον.

For the meaning of ἡθεός, 'unmarried youth,' cp. the Homeric παρθένος ἡθεός τε, and Eur. Phoen. 945, οὐ γάρ ἐστιν ἡθεός. Also Plato, Legg. 8. 840 D, μέχρι μὲν παιδογονίας ἡθεοὶ καὶ ἀκήρατοι γάμων τε ἀγνοὶ ζῶσιν.

19. τὸ δ' ἄλλο φύλον, κ.τ.λ.] 'And there is another gathering which, etc.' The article is appositional, as in the Homeric τὸ δὲ μέγα κείται ἀεθλον (Il. 22. 163). And ἄλλος has an adverbial force. Cp. El. 601, ὁ δ' ἄλλος ἔξω.. Ὀρέστης. 'And besides ourselves there is a gathering in the Agora.' See Essay on L. § 21. p. 33.

20. ἀγοραῖσι] Two different market-places are mentioned by Xenophon (Hell. 5. 2, 29) and Pausanias. But the plural is more probably simply poetical, as in Od. 8. 16, καρπαλίμως δ' ἐμπληγτο βροτῶν ἀγοραί τε καὶ ἔδραι | ἀγρομένων. The shrine of Artemis Eucleia (l. 161) and probably others also, were in the Agora.

διπλοῖς] Schol. τὸ μὲν Ὀγκαίας, τὸ δὲ

Ἰσμηνίας· οἱ δὲ τὸ μὲν Ἀλαλκομενίας, τὸ δὲ Καδμείας.

21. ἐπ' Ἰσμηνοῦ] The river Ismenus, a son of Apollo, was supposed to have an interest in the temple of Apollo on his bank, where divination was practised through burnt-sacrifice (Hdt. 8. 134). The 'prescient embers' are the ashes of such burnt-sacrifices. 'By the ashes of divination that are sacred to Ismenus,' i.e. 'Where men use divination through burnt-sacrifice at Ismenus' shrine.'

22. ὥσπερ.. εἰσορᾶς] See ll. 4, 5. 'For our state, as you perceive, begins to be overwhelmed by the storm, and can no longer raise her head out of the depths of the cruel seas.' Cp. Plato, Legg. 923, ἐν νόσοις ἡ γῆρα σαλεύοντα: Ant. 109, πολλῶ σάλω σείσαντες.

24. ἔτ' οὐχ] See Essay on L. § 41, γ. b. p. 78.

26. βουνόμοις] i.e. ἀ. νεμομένων βοῶν. 'Wasting in the herds of oxen at their pastures:' ταῖς ἀγέλαις ἐν αἰς αἱ βόες νέμονται. The expression is not quite exact, but the latter part of the compound is subordinate. See Essay on L. p. 101; ib. § 40. p. 75. βούνομος is differently used by Aesch. Fr. 245.

τόκοις τε ἀγόνους] A sort of oxymoron. Cp. 163, 4, οὔτε τόκοισιν | ἡλὶαν καμάτων ἀνέχουσι γυναῖκες. 'In the labours of women who have no strength to bring forth.' ἐν is (1) adverbial, and (2) is to be resumed with σκήψας, suggesting ἐνσκήψας. 'And there, too, has lighted that fire from heaven, a hateful plague which harasses the city.' For the use of θεός, cp. El. 179, χρόνος γὰρ εὐμαρῆς θεός: Simonides Amorgin. Fr. 7. 102, λιμὸς δυσμενῆς θεός. The personification

ἀγόνους γυναικῶν· ἐν δ' ὁ πυρφόρος θεὸς
 σκήψας ἐλαύνει, λοιμὸς ἔχθιστος, πόλιν,
 ὕφ' οὗ κενοῦται δῶμα Καδμεῖον· μέλας δ'
 "Αἰδης στεναγμοῖς καὶ γόοις πλουτίζεται. 30
 θεοῖσι μὲν νυν οὐκ ἰσοῦμένον σ' ἐγὼ
 οὐδ' οἶδε παῖδες ἐζόμεσθ' ἐφέστιοι,
 ἀνδρῶν δὲ πρῶτον ἐν τε συμφοραῖς βίου
 κρίνοντες ἐν τε δαιμόνων συναλλαγαῖς·
 *ὅς τ' ἐξέλυσας, ἄστν Καδμεῖον μολών, 35

27. ἐν] ἐν LA. πυρφόρος] v from ο A. 29. καδμεῖον Trin. p. m. E. 30.
 "Αἰδης] αἰδῆσ LA. 31. οὐκ ἰσοῦμενον] οὐχὶ σ. L. οὐχ ἰσ. Pal. οὐκ ἰσ. AC⁷.
 32. ἐζόμεσθ'] ἐζόμεθ' LA. 33. συμφ.] συμπ. L. συμφ. C²A. 34. συναλλαγαῖς]
 ξναλλαγαῖς AEC⁷. 35. ὅς τ'] ὅς γ' MSS. ὥστε Schol. Καδμεῖον] καδμεῖον AEM².

is carried further by the chorus, l. 191, *Ἀρεά τε τὸν μαλερόν*, κ. τ. λ. Fire is here the symbol not of fever but of destruction. Cp. 191, 470. The article *δ* marks the vividness with which the thing mentioned is present to the mind of the speaker.

29. *δῶμα Καδμεῖον*] The city is the home of Cadmus, as the citizens are his family (l. 1).

30. *στεναγμοῖς καὶ γόοις πλουτίζεται*] 'Is enriched by lamentations and groans; probably with an allusion to *Πλούτων*, which is hardly translatable in English. Cp. Plat. Crat. 403 A, *τὸ δὲ Πλούτωνος, τοῦτο μὲν κατὰ τὴν τοῦ πλούτου δόξιν*. The groans of the dying and the lamentations over the dead augment the honours of the god of death. Cp. Ant. 519, *ὃ γ' "Αἰδης τοὺς νόμους τούτους ποθεῖ*.

31. *θεοῖσι .. οὐκ ἰσοῦμενον*] The suppliants are sitting at the family altars of the king (which have the same kind of sacredness that belongs to the hearth), revealing him not as a god but for his human and inspired wisdom. The pious moderation of the chorus is contrasted with the impiety afterwards displayed by the king and queen; and their description of Oedipus as the child of success and Providence points bitterly to the sequel, see esp. l. 35, *ἄστν Καδμεῖον μολών*: (*ἵνα καὶ ἡ ἀπὸ ξένης αὐτοῦ ἀφίξις δηλαθῇ*, Schol.)

ἰσοῦμένον σ'] *σε* is governed, *πρὸς τὸ σημανόμενον*, by the verbal notion in *ἐζόμεσθ' ἐφέστιοι* = *προσίσταμεθα*. 'To you we pray not as if you were the equal of the gods.' The expression becomes

more personal as the sentence proceeds, so that *κρίνοντες* takes the place of *ὄντα* or *φαινόμενον*. To sit at the altar of the palace was, like sitting at the hearth, a form of supplicating the king. Cp. Eur. Heracl. sub init.

33. *ἐν τε συμφοραῖς*] 'In the common accidents of life, and in the visitations of Heaven,' or 'when we have to do with the gods.' *συναλλαγή* here as elsewhere has the meaning of intercourse or connection with. 'Quanta vero ironia subest iis verbis! Nam quis, alio sensu, homo unquam extitit ipso Oedipo calamitosior? quis Deos magis iratos expertus?' Pellucioni. Cp. infr. 1205-1311. See Introd. and the Appendix on the so called Irony of Sophocles.

35. *ὅς τ'*] The reading is taken from the citation of the Scholiast, who writes *ὥστε*. The construction is similar to l. 694, *ὅς τ' ἐμὴν γὰρ φίλαν .. κατ' ὀρθὸν οὔρισας, τανὺν τ' εὐπομπος, εἰ δύναιο*; and though *γὰρ* would not be out of place, *τε* aptly prepares the way for *νῦν τε* in l. 40, which is postponed by the amplification of the thought in ll. 37-39. Cp. Hdt. 8. 101, *σὺ ὦν ἐμοί, καὶ γὰρ .. περὶ τῆς ναυμαχίης εὖ συνεβούλευσας .. νῦν τε συμβούλευσον*. *ὅς τ'* has the advantage of being the harder reading.

ἐξέλυσας] This verb governs *δασμόν* with *ἡμῶν* or *ἡμᾶς* understood. Cp. Tr. 655, *ἐξέλυσ' ἐπίπονον ἡμέραν* (sc. *οἱ* or *νῦν*).

ἄστν is the place rather than the society, and is to be connected only with *μολών*. The MSS. here and in l. 29, vary between *Καδμεῖον* and *Καδμεῖον*.

σκληρὰς αἰδοῦ δασμὸν ὃν παρείχομεν·
καὶ ταῦθ' ὑφ' ἡμῶν οὐδὲν ἐξειδὼς πλέον
οὐδ' ἐκδιδαχθεῖς, ἀλλὰ προσθήκη θεοῦ
λέγει νομίζει θ' ἡμῖν ὀρθῶσαι βίον·
νῦν τ', ὃ κράτιστον πᾶσιν Οἰδίπουν κᾶρα,
ἱκετεύομέν σε πάντες οἶδε πρόστροποι
ἀλκὴν τιν' εὐρεῖν ἡμῖν, εἴτε του θεῶν
φήμην ἀκούσας εἴτ' ἀπ' ἀνδρὸς οἴσθ᾽ αὖτις
ὥς τοῖσιν ἐμπεύροισι καὶ τὰς ξυμφορὰς
ζώσας ὀρῶ μάλιστα τῶν βουλευμάτων.
ἴθ', ὃ βροτῶν ἄριστ', ἀνόρθωσον πόλιν·
ἴθ', εὐλαβήθηθ'. ὥς σέ νῦν μὲν ἦδε γῆ

40

[34 a.

46

39. ἡμῖν] ἡμιν L. ἡμῖν A. 40. τ'] δ' Γ. 42. εὐρεῖν ἡμῖν C⁶A. ἡμῖν εὐρεῖν
LL²TA Pal. Trin. ἡμῖν εὐρεῖν M. 43. που] του LΔ Pal. Trin. που AM²V³K
Vat. ac. του C⁷. 46. ἴθ' . . πόλιν] In mg. A.

36. σκληρὰς αἰδοῦ δασμὸν] 'The tribute levied by the inexorable songstress;' i.e. the lives of those citizens who attempted to solve her riddle and failed. Cp. Eur. Phoen. 1027.

37. ὑφ' ἡμῶν . . πλέον] 'Having no advantage of information from us.'

38. προσθήκη θεοῦ] i.e. θεοῦ προσθεμένου σοι. 'By a god taking part with thee.' 'By a Divine aid.' Cp. O. C. 1332, οἷς ἂν σὺ προσθῇ, τοῖσδ' ἐφασκ' εἶναι κράτος.

40. Join πᾶσιν with κράτιστον. Cp. l. 8.

43. που] του appears only in L and three other MSS, and may be an error arising from του in the previous line. Cp. infr. 117, Aj. 33. The repetition of του is not quite elegant, and που has a good meaning. 'Or whether you know, as you may, of help coming from man.' Cp. Od. 10. 486, ὅτε που σύ γε νόσφι γένηαι. ἀπ' ἀνδρός, sc. ἀλκὴν γιγνομένην. There is a covert reference to Apollo in the first instance, and to Teiresias in the second.

44. ὥς τοῖσιν . . βουλευμάτων] 'For I see that where men have experience the issues of their counsels live and prosper.' Oedipus had been tried in difficulty, and his advice, resting on experience, was the more likely to succeed. The simplicity of such a maxim is no objection to this rendering. Cp. Hdt.

8. 60, οἰκότα μὲν νῦν βουλευομένοισι ἀνθρώποισι ὥς τὸ ἐπίπαν ἐθέλει γίνεσθαι, μὴ δὲ οἰκότα βουλευομένοισι, οὐκ ἐθέλει οὐδὲ ὁ θεὸς προσχωρεῖν πρὸς τὰς ἀνθρωπίας γνώμας. The words are logically connected with the general meaning of the three preceding lines, and the point is, 'We come to you as to an experienced man.'

καὶ expresses 'not only are the counsels good but their issues are also good.'

τὰς ξυμφορὰς . . τῶν βουλευμάτων] 'The results of their plans.'

45. ζώσας] The metaphorical use of ζῆν is comparatively rare. Cp. Aesch. Ag. 819, ἀτὴς θύελλαι ζῶσι: infr. 483, ζῶντα περιποτᾶται: Ant. 457. Eur. Fr. 35, αἰὲ τὸ μὲν ζῆν, τὸ δὲ μεθίσταται κακόν. The explanation of τὰς ξυμφορὰς τῶν βουλευμάτων as = 'the conference of counsels,' (Aesch. Pers. 528, πιστοῖσι πιστὰ ξυμφέρειν βουλευμάτων), is ingenious, but increases the difficulty of ζώσας, which can never mean 'are habitual,' and it is not consistent with the laudatory tone of the address to advise Oedipus, who is the first of men, to take counsel with others. Cp. Thuc. 1. 140, τὰς ξυμφορὰς τῶν πραγμάτων.

47. εὐλαβήθηθ'] The tone of warning in the latter part of the speech is the first presage of the misfortunes that are to follow.

σωτήρα κλήζει τῆς πάρος προθυμίας·
 ἀρχῆς δὲ τῆς σῆς μηδαμῶς μεμνώμεθα
 στάντες τ' ἐς ὀρθὸν καὶ πεσόντες ὕστερον, 50
 ἀλλ' ἀσφαλείᾳ τήνδ' ἀνόρθωσον πόλιν.
 ὀρνιθὶ γὰρ καὶ τὴν τότε αἰσίῳ τύχην
 παρέσχεσ ἡμῖν, καὶ τανῦν ἶσος γενοῦ.
 ὥς εἴπερ ἄρξεις τῆσδε γῆς, ὥσπερ κρατεῖς,
 ξὺν ἀνδράσιν κάλλιον ἢ κενῆς κρατεῖν· 55
 ὥς οὐδέν ἐστιν οὔτε πύργος οὔτε ναῦς
 ἔρημος ἀνδρῶν μὴ ξυνοικούντων ἔσω.

ΟΙ. ὦ παῖδες οἰκτροί, γνωτὰ κοῦκ ἄγνωτά μοι
 προσήλθεθ' ἱμείροντες· εὖ γὰρ οἶδ' ὅτι

48. πάρος] πά(λαι) L. ^{ροσ}πάλαι C². πάρος C⁷. προθυμίας] προμηθείας Pal. γρ. προμηθείας ΓΔ. 49. δὲ τῆς] δετῆς L. δὲ γῆς C⁷. δὲ τῆς AC⁸. 50. στάντες τ'] στ' L. s τ' AC⁷. τ om. Pal. 52. τότε] τότε L. τότε AC⁷. 54. ὥς εἴπερ] ὥσπερ A. 55. κρατεῖν] κρατεῖς A. 59. προσήλθεθ'] 2nd θ' made from τ' L.

48. τῆς πάρος προθυμίας] 'For your former zeal.' προμηθείας is a various reading. The two words are often confused in MSS, and προμηθείας has been thought to agree better with ll. 47 and 51. But προθυμίας, implying no doubt of Oedipus' power to save the people if he will, is really preferable.

49. μεμνώμεθα] The subjunctive is more in harmony with the imperatives before and after than the optative, μεμνόμεθα, or rather μεμνήμεθα, which some editors have preferred (in the spirit of Protagoras' objection to μῆνιν αἶεде, θεά, viz. that commands should not be given to a superior.) Cp. O. C. 174. ὦ ξένοι, μὴ δῆτ' ἀδικηθῶ. The quasi-imperative expresses a stronger confidence than the optative, which implies some degree of uncertainty. πεσόντες has the chief emphasis. See E. on L. p. 78. The participles are in construction with μεμνόμεθα. 'Let not this be our memory of your reign, that we stood upright only to fall again.' For the metaphorical expression, cp. Pind. Pyth. 3. 53, 96, Isthm. 6. 12.

51. ἀσφαλείᾳ] (1) Dative of the manner. The noun is used with a consciousness of the verb σφάλειν, referring to πεσόντες. 'Let your restoration of this city be without failure or falling.' Cp. Thuc. 3. 22, ἀσφαλείας ἔνεκα τῆς πρὸς τὸν πηλόν. Also ib. 2.

44. ἐκ τε τοῦ μὴ ἐρημοῦσθαι καὶ ἀσφαλείᾳ. Or (2) the word is used proleptically, i. e. ἀσφαλείᾳ = εἰς ἀσφάλειαν. 'Restore us to security.' Cp. Ant. 163, ἀσφαλῶς .. ἄρθωσαν. The words ὀρνιθὶ .. αἰσίῳ support the former explanation.

54. ἄρξεις .. κρατεῖς] 'If you will rule this land as you are now her lord.' Cp. Thuc. 5. 105, οὗ ἂν κρατῇ, ἄρχειν.

57. μὴ ξυνοικούντων is exegetical of ἔρημος ἀνδρῶν, and, as often in such cases, the negative implied in ἔρημος is made explicit. 'Without men to dwell therein.' Cp. Hdt. 2. 91, φεύγουσι χρᾶσθαι .. μὴδέ, κ.τ.λ. Ib. 4. 76. See Essay on L. § 40, I. p. 74. Some edd. put a comma after ἔρημος, which lessens the force of ἀνδρῶν. Cp. Thuc. 7. 77, ἄνδρες γὰρ πόλις, καὶ οὐ τείχη οὐδὲ νῆες ἀνδρῶν κεναί.

58 ff. Oedipus is full of anxiety, not for himself, but for his people, whose sorrows he bears. In his care for them he has sent Creon to consult the oracle, and now looks impatiently for his return. In a sense of which he is ignorant, his woe is indeed greater than the people's woe, and the plan which he has chosen as the only cure will bring the curse on him.

ὦ παῖδες οἰκτροί] 'O my poor children.' The unusual position of the adjective gives a pathetic emphasis. See Essay on L. § 23, p. 37.

νοσεῖτε πάντες, καὶ νοσοῦντες, ὥς ἐγὼ 60
οὐκ ἔστιν ὑμῶν ὅστις ἐξ ἴσου νοσεῖ.
τὸ μὲν γὰρ ὑμῶν ἄλλος εἰς ἓν ἔρχεται
μόνον καθ' αὐτόν, κούδέν' ἄλλον, ἢ δ' ἐμῇ
ψυχῇ πόλιν τε καὶ σ' ὁμοῦ στένει.
ὥστ' οὐχ ὕπνω γ' εὐδοντά μ' ἐξεγείρετε, 65
ἀλλ' ἵστε πολλὰ μὲν με δακρύσαντα δῆ,
πολλὰς δ' ὁδοὺς ἐλθόντα φροντίδος πλάνοις.
ἦν δ' εὖ σκοπῶν εὔρισκον ἴασιν μόνην,
ταύτην ἔπραξα· παῖδα γὰρ Μενοικέως
Κρέοντ', ἐμαυτοῦ γαμβρόν, ἐς τὰ Πυθικά 70
ἔπεμψα Φοίβου δώμαθ', ὥς πύθοιθ' ὃ τι
δρῶν ἢ τί φωνῶν τήνδε ῥυσαίμην πόλιν.
καὶ μ' ἦμαρ ἤδη ξυμμετρούμενον χρόνῳ
λυπεῖ τί πράσσει· τοῦ γὰρ εἰκότος πέρα

60. νοσοῦντες] νοσοῦντες C⁸. 62. τὸ . . ἔρχεται] In mg. L. (ὕμ' ἄλξ sic). 65. ὕπνω γ'] ὕπνων Γ. 67. πλάνοις] πλάνοις L Vat. a. Pal. πλάνας AC⁸. πλάναισις M. πλάναις M² Vat. c. Pal.^c Trin. 72. φωνῶν] φρονῶν VM². τήνδε ῥυσαίμην] τήνδε ἐρυσάμην L. τήνδε ῥυσαίμην C⁸A Pal. 74. πέρα] πέραι L.

60. νοσοῦντες is the real subject of the sentence, but the construction is changed for the sake of the emphatic phrase οὐκ ἔστιν . . ὅστις. See Essay on L. § 15. p. 21. In ὥς ἐγὼ and ἐξ ἴσου there is a confusion of οὕτως ὥς ἐγὼ and ἐξ ἴσου ἐμοί; i.e. ἐξ ἴσου is substituted for οὕτως. 'And although you are sick at heart, the sickness of none of you is equal to mine.'

65. ὕπνω γ' εὐδοντα] 'When taking rest in sleep.' The redundancy (as in O. C. 306, βραδὺς εὐδῇ), is no objection to the reading. The repetition is emphatic. 'I am not asleep, and you do not rouse me from slumber.' For this pleonasm as well as for the present participle, cp. Tr. 175, ὥσθ' ἡδέως εὐδουσαν ἐκηπδᾶν ἐμὲ | φόβῳ, φίλαι, ταρβοῦσαν: also (for the participle) ib. 1163, ζῶντά μ' ἔκτεινεν. E. on L. § 4. 5. p. 75.

67. 'And have traversed many paths in the wanderings of thought.' Cp. Hdt. 3. 156, πάσας τὰς διεξόδους τῶν βουλευμάτων. The gloss of the Schol., ἀντὶ τοῦ πλάναις θηλυκῶς, confirms the reading πλάνοις.

68. 'That which on careful consideration I found the only cure, I put

in execution.' Cp. Ar. Nub. 76.

71. πύθοιθ'] Probably suggested by the sound of Πυθικά, but not an intentional play upon the word. Essay on L. § 44. p. 83.

72. ῥυσαίμην] Cp. Ant. 271, 2, οὐθ' ὅπως δρῶντες καλῶς πράξαιμεν. The short syllable (in thesi) before the initial ρ is an Epic usage, but rare in tragedy. Cp. Aesch. S. c. T. 91, τίς ἄρα ῥύσεται;

73. Lit. 'The day now measured by the course of time makes me anxious to know how he fares;' i.e. 'When I think what day this is,' 'When I count the days.' χρόνῳ, not the time of his absence but time generally. The comparative unfamiliarity of the abstract notion of time may account for the vagueness of the expression, which is supplemented in the two following lines. Each day is compared with an absolute standard of time. See E. on L. p. 91. For the intransitive sense of τί πράσσει, cp. Aj. 1418, 19, οὐδεὶς μάντις τῶν μελλόντων ὃ τι πράξει, and for the construction, ib. 794, ὥστε μ' ὠδίνειν, τί φῆς.

74, 75. The expression is redundant, so that ἀπεσι is joined at once with τοῦ εἰκότος πέρα and with πλείω τοῦ

ἄπεστι πλείω τοῦ καθήκοντος χρόνου. 75

ὅταν δ' ἴκηται, τηνικαυτ' ἐγὼ κακὸς
μὴ δρῶν ἂν εἶην πάνθ' ὅσ' ἂν δηλοῖ θεός.

ΙΕ. ἀλλ' εἰς καλὸν σύ τ' εἶπας οἶδε τ' ἀρτίως
Κρέοντα προσστείχοντα σημαίνουσί μοι.

ΟΙ. ὦναξ Ἄπολλον, εἰ γὰρ ἐν τύχῃ γέ τφ 80
σωτῆρι βαίῃ λαμπρὸς ὥσπερ ὄμματι.

ΙΕ. ἀλλ' εἰκάσαι μὲν, ἡδύς. οὐ γὰρ ἂν κára
πολυστεφῆς ὦδ' εἶρπε παγκάρπου δάφνης.

ΟΙ. τάχ' εἰσόμεσθα· ξύμμετρος γὰρ ὡς κλύειν. 85
ἄναξ, ἐμὸν κήδευμα, παῖ Μενουκίεως,
τίν' ἡμῖν ἦκεις τοῦ θεοῦ φήμην φέρων;

ΚΡΕΩΝ.

ἐσθλήν· λέγω γὰρ καὶ τὰ δύσφορ', εἰ τύχοι

75. ἄπεστι (sic) Pal. 77. ἂν εἶην] ἀνείην L. ἂν εἶην A. ὅσ' ἂν] ὅσα LG
Pal. Trin. ὅσ' ἂν A. οἶδε τ'] οἶδε τ' L. οἶδε τ' C Pal. οἶδε τ' A. 78. σύ]
εὖ Pal. 79. προσστείχοντα] προστείχοντα MSS. 81. ὥσπερ] ὡς ἐν Γ. 83.
παγκάρπου] πα(ν)κάρπου L. παγκάρπου C⁴A. 84. εἰσόμεθα E. 86. ἡμῖν]
ἡμῖν L. ἡμῖν AC'. 87. δύσφορ'] δύσφρ' A.

καθήκοντος χρόνου. The clause πλείω, κ.τ.λ., is added as an explanation of τοῦ γὰρ εἰκότος πέρα, and more fully expresses Oedipus' surprise at the continued absence of Creon. 'He is absent longer than he ought to be, beyond due measure.'

77. For κακὸς ἂν εἶην μὴ δρῶν, cp. Eur. Heracl. 282, 3, μάτην.. ἦβην.. ἂν κεκτώμεθα.. μὴ σε τιμωροῦμενοι. E. on L p. 50.

78. εἰς καλὸν depends at once on εἶπας, and on προσστείχοντα, which has the chief emphasis. 'Welcome are your words, and no less welcome is the announcement I have just received that Creon is coming.' Cp. Plat. Symp. 174 E. εἰς καλὸν ἦκεις: Hdt. 9. 87, εὖ λέγειν καὶ ἐς καιρὸν. Some of the suppliants have signified by gestures the approach of Creon. See opening note.

80. εἰ γάρ] εἰ expresses a strong and anxious wish, and γάρ connects this with what precedes (cp. Eur. Ion 410); here with the additional γέ echoing εἰς καλὸν προσστείχοντα. 'Would indeed that he may come bright with saving fortune as his looks are bright.' ἐν τύχῃ λαμπρός, like ἐν ὄρκῳ μέγαν, infr. 653, ἐν = 'invested with,' 'encompassed by.'

81. ὄμματι] Either (1) 'in his eye.'

Cp. Pind. Nem. 7. 66, ὄμματι δέρκομαι λαμπρόν. Or (2) 'in appearance,' 'to the view.' Essay on L. p. 99. For (1), cp. Schiller, Br. Messin. I, 6, ll. 3, 4.

82. 'To all appearance he brings pleasant news.' ἡδύς, ἅτε φέρων ἡδέα. Cp. El. 929, ἡδύς οὐδὲ μητρὶ δυσχερῆς. For the inf. εἰκάσαι, see E. on L. § 33, B. 2. p. 57.

83. παγκάρπου] The Delphic laurel, according to Pliny and modern travellers, abounds with large red berries. This is a part of the bright apparel of Creon as a θεωρός returning with a joyful answer from the god. For the genitive ('richly crowned with'), cp. the Epic ἐπεστέφαντο ποτοῖο. E. on L. p. 15.

84. ξύμμετρος.. ὡς κλύειν] 'He is near and within hearing.' ξ. = ξυμμέτρως ἀπέχων. E. on L. § 39, 1. p. 72.

85. ἐμὸν κήδευμα] 'Joined to me by marriage.' The abstract for concrete has here the effect of respectful formality. Essay on L. p. 94.

86. 'What answer do you bring with you from the god?' 'What is Apollo's word which you come bringing?' τοῦ θεοῦ is (1) descriptive genitive with τίνα φήμην, (2) ablative gen. with ἦκεις φέρων.

87. καὶ τὰ δύσφορ'.. εὐτυχεῖν] These

κατ' ὀρθὸν ἐξελθόντα, πάντ' ἂν εὖτυχεῖν.

ΟΙ. ἔστιν δὲ ποῖον τοῦπος ; οὔτε γὰρ θρασὺς
οὔτ' οὖν προδείσας εἰμὶ τῷ γε νῦν λόγῳ.

90

ΚΡ. εἰ τῶνδε χρήξεις πλησιαζόντων κλύειν,
ἔτοιμος εἰπεῖν, εἴτε καὶ στείχειν ἔσω.

ΟΙ. ἐς πάντας αὔδα. τῶνδε γὰρ πλέον φέρω
τὸ πένθος ἢ καὶ τῆς ἐμῆς ψυχῆς πέρι.

[34 b.

ΚΡ. λέγοιμ' ἂν οἷ' ἤκουσα τοῦ θεοῦ πάρα.

95

ἄνωγεν ἡμᾶς Φοῖβος ἐμφανῶς ἄναξ
μίασμα χώρας, ὥς τεθραμμένον χθονὶ
ἐν τῇδ', ἐλαύνειν, μηδ' ἀνήκεστον τρέφειν.

93. αὔδα] αὔδα L Pal. αὔδα C²A.

95. οἷ' ἤκουσα] οἷ' ἤκ. L. οἷ' ἤκ. AC⁷.

96. ἐμφανῶς] ἐμφανῆς γρ. ἐμφανῶς Γ.

ἐμφανῶς E.

98. ἐν τῇδ'] ἐκ τῇσδ' Γ.

words prepare the hearers' minds for the unwelcome intimation in l. 97. The construction of πάντα is difficult. Either (1) by an extension of the subject, πάντα is substituted in the resumption for τὰ δύσφορα. 'For I declare that even what is troublous, if it but find right issue,—all in short will then be well.' Or (2) πάντα is part of the predicate and has the force of an adverb. 'Even what is hard, if it but find right issue, will turn out altogether prosperously.' Cp. Aj. 275. κείνός τε λύπη πᾶς ἐλήλαται κακῇ. That which is troublous or burdensome is the pollution of the murder, and its right issue is the detection and banishment of the murderer. There is no reason to suppose any corruption of the text. δύσθρο' (Heimsöeth conj.) would suggest rather the rumour than the reality of evils. λέγω shows that this is Creon's construction of the answer and not the answer itself.

89, 90, οὔτε, κ.τ.λ.] 'For thus far I am not elated, nor do I anticipate evil until I hear more.' πρό implies that fear would be premature.

91. The formal words of Creon (cp. Tr. 342 foll.) have the effect of making Oedipus seal his own destiny by the publicity which is given to the oracle.

92. ἔτοιμος] For the omission of εἰμὶ, see Essay on L. p. 72. § 39.

93, 94. 'The grief which I bear is more a grief for them than concerning my single life.' πλέον is not adverbial, but supplementary predicate agreeing with πένθος. It would be easy to supply περὶ with the former genitive, but the

change of construction from the genitive of the object to genitive with περὶ is more in keeping with the style of Sophocles. Cp. Hdt. 4. 142, ὡς δούλων Ἴωναν τὸν λόγον ποιούμενοι. καί is not intensive (= 'even') but simply points the comparison. Cp. Aj. 1104, ἢ καὶ τῷδε σέ: and for ἐς πάντας, Plat. Tim. 28 C, εἰς πάντας ἀδύνατον λέγειν.

95-131. This short dialogue is carefully constructed with a view to the plot. Oedipus had heard of Laius and of his death, but (as he imagines) certainly never saw him and never thought of inquiring into the circumstances of his murder. (An excuse for this improbability is suggested afterwards in ll. 220, 1, οὐ γὰρ ἂν μακρὰν, κ.τ.λ.) One witness of the deed remains, but he being overcome with fear could only give even at the time a confused account of an assault by a band of robbers.

95. οἶα is emphatic, not indefinite, and invites attention to the peculiar nature of the message. 'I will tell you what an oracle I heard from the god.'

96. ἐμφανῶς] i.e. the revelation is unequivocal and unquestionable.

97, 8. 'To drive out a pollution of our country, which, as he said, was fostered here,' ὡς τεθραμμένον. The accusative of the participle with ὡς while giving a reason conveys a further statement. E. on. L. § 28. p. 47.

98. μηδ' ἀνήκεστον τρέφειν] (1) 'And not to cherish it till past cure,' or (2) 'without applying a remedy.' (1) is best.

ΟΙ. ποίῳ καθαρμῶ; τίς ὁ τρόπος τῆς ξυμφορᾶς;

ΚΡ. ἀνδρηλατοῦντας, ἢ φόνῳ φόνον πάλιν
λύοντας, ὡς τόδ' αἶμα χειμάζον πόλιν. 100

ΟΙ. ποίου γὰρ ἀνδρὸς τήνδε μηνύει τύχην;

ΚΡ. ἦν ἡμῖν, ὦναξ, Λαϊῖός ποθ' ἡγεμὼν
γῆς τῆσδε, πρὶν σὲ τήνδ' ἀπευθύνειν πόλιν.

ΟΙ. ἔξιδ' ἀκούων· οὐ γὰρ εἰσεῖδόν γέ πω. 105

ΚΡ. τούτου θανόντος νῦν ἐπιστέλλει σαφῶς
τοὺς αὐτοέντας χειρὶ τιμωρεῖν τινάς.

ΟΙ. οἱ δ' εἰσὶ ποῦ γῆς; ποῦ τόδ' εὔρεθήσεται

99. τίς] *l* made from *η* L. ξυμφορᾶς] *σ* turned to *ξ* L. 101. λύνοντας] *λ* from *δ* L. χειμάζον⁶⁶ L Pal.⁵. χειμάζον AM² Vat. ac. χειμάζει M Trin. (c. gl. καθὰ χειμάζοντος). 102. τήνδε L. τῇδε Γ. τοῦδε E. τήνδε AC⁷ 105. εἰσεῖδον] εἰσίδον LFM Pal. εἰσεῖδον AC⁷. πῶς¹⁰⁵ που M. που Trin. 107. τινὰ] τινάσ LA. τινάσ Γ Pal. V³K Trin. Vat. ac. E. τινας MM²C⁷. 108. οἱ δ] οἱδ' L. οἱδ' AC⁷.

99. ποίῳ καθαρμῶ; τίς ὁ τρόπος τῆς ξυμφορᾶς] 'How to purify? Of what nature is the defilement?' ξυμφορὰ is a euphemism for ἄγος, as in Hdt. i. 35, ἀνὴρ συμφορῇ ἐχόμενος καὶ οὐ καθαρὸς χεῖρας ἐάν.

100. ἀνδρηλατοῦντας] Sc. ἐλαύνειν, answering ποίῳ καθαρμῶ;

101. ὡς... χειμάζον] See on l. 97. The v. r. χειμάζει would make the implied assertion explicit. The answer to τίς ὁ τρόπος, κ.τ.λ., is given here. τόδε, 'this, which has been implicitly mentioned,' sc. in the words φόνῳ, κ.τ.λ. For similar uses of the pronoun, see Essay on L. § 22. p. 34.

102. ποίου γὰρ ἀνδρὸς] γάρ asks for explanation. 'And who is the man to whom he shows us that this misfortune happened?' τῇδε has been defended, but τήνδε is more idiomatic. τήνδε τύχην, sc. τὸν φόνον.

μηνύει] Sc. ὁ θεός.

105. οὐ γὰρ εἰσεῖδόν γέ πω] 'By hearsay, for I certainly never saw him.' που, which appears in several MSS, would imply uncertainty, and would therefore weakly express the security of Oedipus. The literal meaning of οὐπω is not to be pressed. From 'not yet' it has passed into meaning simply 'never.' Cp. Hdt. 3. 127, ὃς ὠφέλησε μὲν καὶ Πέρσας οὐδέν: 4. 81, ὃς δὲ μὴ εἶδε καὶ τοῦτον: 3. 160, τούτῳ γὰρ οὐδεὶς Περσέων ἤξιωσε καὶ ἑαυτὸν συμβαλέειν. In

all these places, though past time is spoken of, there is no opposition between past and future. Or, as happens with ἥδη, ποτέ, ἔτι, and other particles, the notion of time is altogether lost. Cp. e.g. Hes Op. et D. 271, τὰ γ' οὐ πω ἔολπα τελεῖν. The conjecture γ' ἐγώ takes the emphasis from the verb.

106. τούτου θανόντος] This is most easily explained as genitive absolute, but is at the same time to be partly connected with τοὺς αὐτοέντας.

107. τοὺς αὐτοέντας... τινάς] 'The murderers, whosoever they are.' Cp. O C. 288, 9, ὅταν δ' ὁ κύριος παρῇ τις: Hdt. i. 114, τὸν δὲ κού τινα... τῷ δέ τινι. This reading is preferable to τινά. If the mark over the *σ* in L. indicates doubt, as seems probable from the parallel reading of A, this would only prove that some early scribe knew of or wished to suggest the other reading, perhaps because it seemed easier.

χειρὶ τιμωρεῖν] Like τοιαύτη χειρὶ τιμωρεῖν, l. 140. For the rare active, denoting an absolute intention, see Essay on L. p. 98.—The vague use of the plural in Creon's report prepares the way for the more definite statement in l. 122 without committing the oracle to error.

108. οἱ δ' εἰσὶ ποῦ γῆς] The inversion gives additional emphasis.

τόδε] This, which we are set to find. Cp. τόδ' αἶμα, supr. 101.

ἔχνος παλαιᾶς δυστέκμαρτον αἰτίας;

KP. ἐν τῇδ' ἔφασκε γῆ. τὸ δὲ ζητούμενον
ἀλωτόν, ἐκφεύγει δὲ τάμελούμενον.

110

OI. πότερα δ' ἐν οἴκοις, ἢ 'ν ἀγροῖς ὁ Λαῖος,
ἢ γῆς ἐπ' ἄλλης τῷδε συμπίπτει φόνος;

KP. θεωρός, ὡς ἔφασκεν, ἐκδημῶν, πάλιν
πρὸς οἶκον οὐκέθ' ἵκεθ', ὡς ἀπεστάλη.

115

OI. οὐδ' ἄγγελός τις οὐδὲ συμπράκτωρ ὁδοῦ
κατεῖδ', ὅτου τις ἐκμαθὼν ἐχρήσατ' ἄν;

KP. θνήσκουσι γάρ, πλὴν εἰς τις, ὃς φόβῳ φυγῶν
ὦν εἶδε πλὴν ἐν οὐδὲν εἶχ' εἰδὼς φράσαι.

OI. τὸ ποῖον; ἐν γὰρ πόλλ' ἂν ἐξεύροι μαθεῖν,
ἀρχὴν βραχείαν εἰ λάβοιμεν ἐλπίδος.

120

112. ἢ (ἐ)ν L. ἢ ἐν Γ. ἢ 'ν CA. 113. ἐπ' ἄλλης] ἐπάλλης L. ἐπ' ἄλλης
AC⁷. 117. κατεῖδ(εν) L. κατεῖδεν ΓM Pal. Trin. κατεῖδ' AEC⁷V³M² Vat. ac.
δπου L. ὅτου Vat. ac. C²AV³M²E Pal. Trin. 118. θνήσκουσι] θνήσκουσι L.
θνήσκουσι A. 119. οὐδ'... εἶχ'. οὐδὲν εἶχ' C¹. οὐθὲν εἶχ' Pal.

110. τὸ δὲ ζητούμενον ἀλωτόν] Creon, though no longer quoting the oracle, continues the oracular tone. Cp. 87, 8.

112. It may seem strange that Oedipus should not have heard the particulars from Jocasta. But this kind of improbability is external to the play, and dramatic interest requires that the fact should here be brought before the mind of the spectator. Cp. Aristot. Poet. 1454, 6, ἀλογον δὲ μηδὲν εἶναι ἐν τοῖς πράγμασιν, εἰ δὲ μή, ἕξω τῆς τραγωδίας, οἷον τὰ ἐν τῷ Οἰδίποδι τῷ Σοφοκλέους. The inevitable unlikelihood is minimized, however. For Oedipus does not deny having heard of the violent death of Laius; and gives a reason afterwards (220, 1) why he could not inquire into the circumstances at the time.

114. θεωρός] i.e. to Delphi. O. C. 413, ἀνδρῶν θεωρῶν Δελφικῆς ἀρ' ἐστίας. Sophocles gives no hint as to the nature of the mission, whether occasioned by private anxiety or the troubles of the state. Euripides, Phoen. 36, adds this further touch, τὸν ἐκτεθέντα παῖδα μαστεύων μαθεῖν | εἰ μηκέτ' εἴη.

ὡς ἔφασκεν] Sc. ὁ Λαῖος.

115. ὡς ἀπεστάλη] 'After he had once taken his departure.'

116. 'And there was none to tell

the tale, no fellow-traveller who saw the deed, whose information might have been a guide to us?' The words οὐδ' ἄγγελος point to a repetition of ἵκετο, which is lost sight of in the continuation of the sentence.

117. ἐχρήσατ' ἄν] Sc. ἀτῷ or τῇ μαθήσει. Cp. Tr. 60, παρέστι χρῆσθαι τάνδρῃ τοῖς τ' ἐμοῖς λόγοις. The conjecture κατεῖδεν ὃ τι τις, κ.τ.λ. gives a less natural meaning. The witness who saw anything, must have seen the deed.

118. φόβῳ is connected partly with φυγῶν and partly with the following words (cp. O. C. 1625, ὀρθίας | στήσαι φόβῳ δέισαντας.. τρήχας). 'The fear with which he fled made him unable to speak with certainty of what he saw except on one point.'

120. 'For one fact might lead to the knowledge of many, if we could get hold of even a slight beginning of hope.' μαθεῖν supplements ἐξεύροι. Cp. Tr. 673. In ἀρχὴν there is perhaps an association from the end of a thread. Cp. Hdt. 4. 60, σπάσας τὴν ἀρχὴν τοῦ στρόφου: Eur. Hipp. 762, πλεκτὰς πεισμάτων ἀρχάς. The mystery is like a tangled skein, which a slight clue, once caught hold of, may be the means of unravelling. Cp. Eur. I. A. 1124, τίν' ἂν λάβοιμι τῶν ἐμῶν ἀρχὴν κακῶν;

ΚΡ. ληστὰς ἔφασκε συντυχόντας οὐ μῖα
 ῥώμη κτανεῖν νιν, ἀλλὰ σὺν πλήθει χερῶν.

ΟΙ. πῶς οὖν ὁ ληστής, εἴ τι μὴ ξὺν ἀργύρῳ
 ἐπράσσειτ' ἐνθένδ', ἐς τόδ' ἂν τόλμης ἔβη; 125

ΚΡ. δοκοῦντα ταῦτ' ἦν· Λαῖου δ' ὀλωλότος,
 οὐδεὶς ἀρωγὸς ἐν κακοῖς ἐγίγνετο.

ΟΙ. κακὸν δὲ ποῖον ἐμποδὼν τυραννίδος
 οὕτω πεσοῦσης εἶργε τοῦτ' ἐξειδέναί;

ΚΡ. ἡ ποικιλωδὸς Σφίγξ τὸ πρὸς ποσὶ σκοπεῖν
 μεθέντας ἡμᾶς τάφανῃ προσήγετο. 130

ΟΙ. ἀλλ' ἐξ ὑπαρχῆς αὐθις αὐτ' ἐγὼ φανῶ.
 ἐπαξίως γὰρ Φοῖβος, ἀξίως δὲ σὺ
 πρὸς τοῦ θανόντος τήνδ' ἔθεσθ' ἐπιστροφῆν·

123. ῥώμη] ῥάμη L. ῥάμη A. σὺν] σὺμ L. σὺν CA. 127. ἐγίγνετο]
 ἐγείνετο L. ἐγίνετο CAF Pal. 129. εἶργε] εἶρ A. εἶργε A^o. 130. τὸ
 LF Pal. τὰ C^oAE Vat. a. 132. αὐτ'] αὐτ' L Pal. A. αὐτ' C^o. 134.
 πρὸς] προ(σ) L. Trin. πρὸς Γ^oM^oE Pal. Vat. c. πρὸ A Vat. a. M^oE Trin.^o. τήνδ'
 ἔθεσθ' ἐπιστροφῆν] γρ. τήνδε θεσπίζει γραφὴν C^o* mg.

122. ἔφασκε] Sc. ὁ ἄγγελος. This confused account prevents Oedipus from being reminded of the real circumstances, and even delays his self-conviction when almost brought home, ll. 725, 842. The report of the attendant must be supposed to precede the arrival of Oedipus at Thebes. He can therefore have had no reason for his falsehood except the natural temptation to veil his cowardice by exaggerating the force from which he had fled.

124. ὁ ληστής] The singular referring to the plural may only be an idiomatic collective use (cp. ὁ Μῆδος, etc.); but may also be a stroke of art, by which Oedipus is represented as wholly careless about the number of the persons, which is afterwards his only refuge: 842 ff.

125. ἐπράσσειτο] 'Unless some influence with money was exerted from Thebes.' Cp. Thuc. 5. 83, ὑπῆρχε δέ τι .. αὐτόθεν πρᾶσσόμενον, ib. 4. 121. The brigand must have had confederates in the city. Cp. O. C. 1028, 31, ἀλλ' ἔσθ' ὅττω σὺ πιστὸς ὢν ἔδρας πάδε: Ford's Perkin Warbeck, 1. 1, 'Foreign attempts against a state and kingdom | Are seldom without some great friend at home.'

126. δοκοῦντα ταῦτ' ἦν] 'So men surmised' Such suspicions were always rife in Greek states, and recur elsewhere

in tragedy. Cp. Ant. 289-292; O. C. 1028-30.

Λαῖου is gen. abs. ἐν κακοῖς prevents Λαῖου from being taken as the genitive in regimen. 'We had the suspicion of treachery, but, when Laius was gone, there was no one to stand up for us in our misfortunes.'

128. κακὸν δὲ ποῖον] The inverted order gives an indignant emphasis to ποῖον. 'And what misfortune could there be, which, when majesty was thus fallen, prevented you from investigating this matter to the end?' τοῦτο, sc. τὸ αἴτιον τοῦ τὴν τυραννίδα οὕτω πεσεῖν.

ἐμποδῶν] Cp. Eur. Phoen. 706, ἃ δ' ἐμποδὼν μάλιστα, ταῦθ' ἤκα φράσαν.

τυραννίδος οὕτω πεσοῦσης] The abstract word emphasizes the strangeness of the neglect. Cp. Shak. K. Lear, 2. 4, 'Tis worse than murder, To do upon respect such violent outrage.'

131. 'Recte utitur poeta verbo medio quia τὸ πρὸς ποσὶν pertinet ad ipsam Sphingam' (Herm.); i.e. The Sphinx drew our attention towards herself.

132. ἐξ ὑπαρχῆς] 'Beginning the inquiry anew.'

αὐτ'] Probably αὐτό, not αὐτά. This one hidden thing, the secret of the murder.

134. 'Have shown this care towards

ὥστ' ἐνδίκως ὄψεσθε κάμ' ἐν σύμμαχον,
 γῇ τῇδε τιμωροῦντα τῷ θεῷ θ' ἅμα.
 ὑπὲρ γὰρ οὐχὶ τῶν ἀπωτέρω φίλων,
 ἀλλ' αὐτὸς αὐτοῦ τοῦτ' ἀποσκεδῶ μύσος.
 ὅστις γὰρ ἦν ἐκείνῳ ὁ κτανὼν τάχ' ἂν
 κάμ' ἂν τοιαύτῃ χειρὶ τιμωρεῖν θέλοι.
 κείνῳ προσαρκῶν οὖν ἐμαυτὸν ὠφελῶ.
 ἀλλ' ὡς τάχιστα, παῖδες, ὑμεῖς μὲν βάθρων
 ἴστασθε, τοῦσδ' ἄραντες ἰκτῆρας κλάδους,
 ἄλλος δὲ Κάδμου λαὸν ὧδ' ἀθροίζέτω,
 ὡς πᾶν ἐμοῦ δράσοντος. ἡ γὰρ εὐτυχεῖς
 σὺν τῷ θεῷ φανούμεθ', ἡ πεπτωκότες.

135. κάμ'] καμε (κ from μ) L. κάμ' AC⁷. 136. θ'] τ' L. δ' ΓΔ Trin. θ' C⁵ A
 Pal. 138. αὐτοῦ] αὐτοῦ L.A. 139. ἐκείνῳ] ἐκείνῳ L Pal. Trin. pr. ἐκεί-
 νον C⁶ A. 141. κείνῳ .. ὠφελῶ] om. L. in mg. C². 143. οἰκτῆρας E. 145.
 δράσοντος] δράσ(α)ντος L. δράσαντος L² ΔMM² Trin. δράσοντος CA Pal. Vat. ac.

the dead.' For the periphrasis, cp. Ant. 151, *θέσθε λησμοσύναν*. *πρός* has greater MS. authority than *πρό*, and agrees better with the image suggested by *ἐπιστροφήν* (lit. 'turning towards'). Cp. infr. 1434, *πρός σοῦ γάρ, οὐδ' ἐμοῦ, φράσω*. *ἐπιστροφή* is sudden attention to a thing hitherto neglected. Cp. Phil. 598, 9, *τίνος δ' Ἀτρεΐδαι τοῦδ' ἄγαν οὕτω χρόνῳ τοσῶδ' ἐπεστρέφοντο πράγματος χάριν*;

135. ἐνδίκως] 'As is meet.' The frank heart of Oedipus fully acknowledges the claim.

136. τῷ θεῷ θ' ἅμα] For the religious feeling here expressed, cp. O. C. 1182, 3, *τῇ θ' αὐτοῦ φρενὶ | χάριν παρασχεῖν, τῷ θεῷ θ' ἅ βούλεται*.

137. τῶν ἀπωτέρω φίλων] 'A far-off friend or connection,' as a wife's former husband may not unnaturally be called. Oedipus is still unconsciously drawing the attention of the spectators to his own part in the business. The person to be avenged is his father, and he is himself the author of the pollution, in which he has so deep an interest (*αὐτὸς αὐτοῦ μύσος* is suggested, though not said), and of the crime which he may one day wreak upon himself. For *αὐτοῦ* in 1st pers. see E. on L. p. 37.

140. κάμ' ἂν .. τιμωρεῖν θέλοι] 'Might choose to wreak his violence in like manner on me.' The tendency to use the same word though in a different connection (cp. l. 136, and see Essay on L. § 44, p. 84) may have partly led

to the use of *τιμωρεῖν* here. But the word is not inappropriate—the murderer may be supposed to have a grudge against the crown—and by using it Oedipus suggests the end, when he, the murderer, shall inflict vengeance on himself, the king, with the same hand that had slain Laius. The conjecture *πημαίνειν* is therefore not in point. The words also prepare the way for what follows, by betraying the first rise of the feeling of suspicion in Oedipus which presently fixes itself on Creon. Cp. the sensitiveness of Creon himself on a like occasion in the *Antigone*, l. 289, *ταῦτα καὶ πάλαι, κ.τ.λ.*

141. κείνῳ προσαρκῶν οὖν ἐμαυτὸν ὠφελῶ] Schol. *καὶ τοῦτο κινήτικόν τοῦ θεάτρου*. τὰ γὰρ ἐναντία ἀποβήσεται.

143. ἄραντες] They had laid them on the altar. Aesch. Suppl. 242, Eur. Heracl. 125.

145. ἡ γὰρ] Recalling the Homeric *γνωσόμεθ' ἢ ἐν τῷ εὖχος ὀρέξομεν ἢ ἐν τῇ ἡμῖν*. 'I will use all effort, for it is a crisis in the state of Thebes.' Cp. Tr. 82-85, *ἐν οὖν ῥοπῇ τοιᾶδε κειμένῳ, τέκνον, | οὐκ εἰ ξυνέρξαν, ἥνικ' ἡ σεσώσμεθα, | κείνου βίον σώσαντος, ἡ οἰχόμεσθ' ἅμα*. To the spectators the word *πεπτωκότες*, with which Oedipus departs, is ominous of the catastrophe.

Oedipus now goes into the palace, and after l. 150 the suppliants file off to the right.

146. σὺν τῷ θεῷ] i.e. Apollo.

ΙΕ. ὦ παῖδες, ἰστώμεσθα. τῶνδε γὰρ χάριν
καὶ δευρ' ἔβημεν ὦν ὁδ' ἐξαγγέλλεται.
Φοῖβος δ' ὁ πέμψας τάσδε μαντείας ἅμα
σωτήρ θ' ἵκοιτο καὶ νόσου παυστήριος.

150

ΧΟΡΟΣ.

στρ. α'. ὦ Διὸς ἄδνεπὲς φάτι, τίς ποτε τᾶς πολυχρύσου

147. ἰστώμεσθα] ἰστώμεθα LE. ἰστώμεσθα AG. 150. θ' om. E. 151-215.
Division of lines in L. and A., ὦ | τὰς | ἀγλαὰς | ἐκτέταμαι | δέϊματι | ἡίε | ἀμφι-
τί | μοι | ὤραις | εἰπέ | ἐλπίδος | πρῶτα | θύγατερ | γαιάοχον | ἄρτεμιν | θρόνον | καὶ
φοῖβον | τρισσοῖ | εἰ | ποτε | ὀρνυμένας | ἐκτοπίαν | ἔλθετε | ἀνάριθμα | νοσεῖ | οὐδ' |
ἄντις | ἐκγονα | αὖξεται | ἡίων | γυναῖκες | ἄλλωι | ἄπερ | κρεῖσσον | ὄρμενον | θεοῦ |
ὄλλυται | πρὸς | κείται | πολιαί | ἀκτὰν | ἄλλοθεν | ἐκτῆρεσ | παῖδ' | ὅμανυτοσ | θύ-
γατερ | ἀλκάν | δσ | νῦν | φλέγει | παλίσσυντον | πάτρας | θάλαμον | εἴτ' | ἐσ | θρηῖ-
κιν | τέλει | τοῦτ' | τὸν ὦ | κράτη | ὑπὸ | σῶι | λύκει' | ἀπ' | ἀδάμαστ' | ἀρωγὰ | τάσ
τε | αἴγλας | διαίσσει | τε | γὰς | μαινάδων | πελασθῆναι | ἐπὶ .. θεόν. 151. ἄδνεπὲς
LL². ἄδνεπῆς C⁴A. τᾶς] τὰς L. τὰς A Pal.

147. ἔξεισιν ὁ ἱερὲς πράξας διόπερ ἡλ-
θεν, ἅμα δὲ καὶ ὑπὲρ τοῦ χώραν εἶναι ἐτέρῳ
ὑποκριτῇ. Schol. The simple is used
for the compound verb (ἀνιστώμεθα).
E. on L. § 55, 4. p. 101. Supr. 143.

148. ὦν .. ἐξαγγέλλεται] 'What he
of his own accord announces.' For this
'subjective' use of the middle voice,
see Essay on L. § 31. d. p. 53.

149. ἅμα] Sc. τῷ πέμψαι, κ.τ.λ. 'May
Phoebus who has sent these oracles also
give with them salvation and release.'
The suppliants retire from the stage;
and the chorus of elders, honoured re-
presentatives (l. 1223) of the Theban
people, whom Oedipus has summoned
(l. 144),—bound by ties of blood to the
house of Cadmus (l. 1226),—enter the
ὁρχήστρα from the spectator's sight.

151-215. 'Outstretched in fear we
listen awfully for thy propitious voice,
oh sweet-tongued utterance of Heaven.
Paeon, be our speed! What thing new
or old in season due dost thou disclose?
Tell us, thou voice, child of bright Hope
divine. Athena, Goddess, daughter of
the Highest, first hear our cry; thou,
Artemis, on thine encircled throne,
and archer Phoebus,—come in three-
fold might to save! if ever heretofore
ye banished sorrow from our state,
now too appear! For, oh! I am over-
whelmed; all my host is in disarray;
and there is no thought to save; Earth's
buds are nipped, and human births pre-
vented by the pains of death; soul after
soul takes flight with fearful speed, and

poor uncared-for corpses choke with
pestilence our unpeopled clime.

'Wives, mothers, sadly suppliant, at
various altars groan; the voice of la-
mentation mingles with the thrilling
hymn. Athena, send us help, and cause
yon flaming author of destruction, who
with dire noise advances, quickly to re-
verse his speed and fly our land, whe-
ther to Ocean or the restless Pontic sea.
Day ruins what night spares. O Father,
blast the plague-god with thy lightning.
Let thine arrows, O Apollo, be shower-
ed to protect us, and Artemis' bright
torches from the Lycian hills; and thou,
O ruddy crowned Bacchus of the joyous
rout, with trooping Maenads, patron of
Thebes, draw near, and flash thy brand
against the god whom gods disown.'

The opening of this parodos is of the
nature of a paeon (l. 186), or hymn to
Apollo as the god of victory or sal-
vation. The stately dactylic measures,
corresponding in strophe and antistrophe
even to the division of the words (cp.
153, 162, 158, 166), are only once in-
terrupted, as the chorus march towards
the altar, by the more meditative iambic
rhythm (ll. 152, 160), and by the
anacrusis in ll. 154, 163.

The increasing excitement of the
chorus is shown in the second strophe
and antistrophe, by iambic and trochaic
rhythms with resolution of the arsis,
by the union of dactyls and trochees in
logaoedic lines, and by the more fre-
quent anacruses. The bright Paeon

εἰπέ μοι, ὦ χρυσέας τέκνον Ἑλπίδος, ἄμβροτε Φάμα.
 ἀντ. ἀ. πρῶτά σε κεκλόμενος, θύγατερ Διός, ἄμβροτ' Ἀθάνα, 159
 γαῖαόχον τ' ἀδελφεὰν 160
 Ἄρτεμιν, ἃ κυκλόεντ' ἀγορᾶς θρόνον εὐκλέα θάσσει,
 καὶ Φοῖβον ἑκαβόλον, ἰὼ
 5 τρισσοὶ ἀλεξίμοροι προφάνητέ μοι,
 εἴ ποτε καὶ προτέρας ἄτας ὕπερ ὀρνυμένας πόλει 165
 ἡνύσατ' ἑκτοπῖαν φλόγα πῆματος, ἔλθετε καὶ νῦν.

158. πρῶτά σε] πρῶτα(ν)σε L. πρῶτα σε A. γρ. πρώταν γε mg. C²*. κεκλόμενος]
 κεκλόμενος L. κεκλόμενος AC⁷. κέκλωμαι M Trin. pr. κεκλωμένω Vat. ac. M² Trin.².
 161. κυκλόεντ'] 1st κ from μ L. εὐκλέα] εὐκλεᾶ AM. 162. ἰὼ] ἰὼ ἰὼ LA. 165.
 πόλει] πόλεις A. 166. ἡνύσατ'] ἡνύσατε LAE. καὶ om. L. add. in mg. C¹ or⁴.

has associations from χρᾶν and from χρῆναι, besides the general meaning of business = *negotium*, so that πάλιν ἐξάνυσεις χρέος = 'What revealed and destined thing you will appoint for me.'

157. χρ. τ. Ἑλπίδος] A propitiatory address, as in l. 151. A favourable response gives outward reality to that which Hope has conceived. The remark in Thuc. 5. 103, that hope prompts belief in prophecy, is too sceptical to find application here. (χρῦσέας, as in Pindar, Pyth. 3. 73, Ol. 1. 90, Nem. 5. 7.) Φάμα] The personification is increased, and the voice is now addressed as a goddess.

159. πρῶτά σε κεκλόμενος] A 'pendent' construction, resumed from ἀζόμενος supr. 155. See E. on L. § 15. p. 21. The flow of the sentence is broken by the sudden interjection and apostrophe, ἰὼ .. προφάνητέ μοι, which is interposed instead of στέργω προφανῆναι, or the like. Cp. Tr. 96, foll., ἄλιον αὐτῷ | τοῦτο καρύξαι .. ὃ λαμπρὰ στεροπᾶ φλεγέθων .. εἴπ', ὃ κρατιστεύων κατ' ὄμμα. Cp. Plat. Legg. 6. 769 C, θνητὸς ὢν .. συμκρον τινα χρόνον αὐτῷ πόνος παραμενεί παμπολύς. The converse change from the 2nd to the 3rd person is more frequent, e.g. Aj. 862, 3, κρήναί τε ποταμοὶ θ' οἶδε καὶ τὰ Τρωικὰ πεδία προσανδῶ. Athena, with her two temples (l. 20), Artemis, conspicuous in the Agora, and 'Ismenian' Apollo, are the presiding deities of Thebes (ll. 19-22). As γῇ often = πόλις, so γαῖαόχος here = πολισσοῦχος.

161. κυκλόεντ' ἀγορᾶς θρόνον] 'Who sitteth in the circle of the Agora, that is filled with her praise.'

κυκλόεντ'] i.e. either (1) 'whose seat is the round Agora,' or (2) 'whose seat is in the round Agora.' In either case κυκλόεντα belongs rather to ἀγορᾶς than to θρόνον. Essay on L. p. 80. κυκλόεσαν ἀγορὰν θακεῖ would have been an imperfect expression, and is supplemented by θρόνον, which is cogn. accus. The words suggest a sitting statue raised so as to command the Agora, over which the goddess presides. εὐκλέα, because she is celebrated there with dance and song. εὐκλέα is acc. sing. for εὐκλεᾶ. Cp. the Epic ἀκλέα, δυσκλέα. εὐκλέ' ἀγορὰν, Pind. Fr. 53. 5. ναὸν εὐκλέα, Pyth. 8. 62. Εὐκλεία, or the goddess of good fame, was another name for Artemis, who was worshipped under this designation in every Boeotian town. Pausanias mentions a temple of Artemis Eucleia, which existed in his time at Thebes. For the double epithet κυκλόεντ' .. εὐκλέα, see Essay on L. § 23. p. 37.

165. εἴ ποτε, κ.τ.λ.] Cp. the Homeric formula, Il. 1. 39, εἴ ποτέ τοι, κ.τ.λ.

ἄτας ὕπερ] To avert calamity. For ὕπερ in this sense, cp. l. 187, ὦν ὕπερ (but see note): Aesch. S. c. T. 107, δουλοσύνας ὕπερ. The sense would be made clearer by expressing ἐλθόντες or προφανέντες, which is dropped.

ὀρνυμένας πόλει] 'Rushing at the state.' Cp. Aesch. S. c. T. 87, ὀρννται ἐπὶ πόλιν. For this direct use of the dative, see Essay on L. § 12. p. 18.

166. ἡνύσατ' ἑκτοπῖαν] 'Ye banished utterly.'

φλόγα πῆματος] Cp. l. 27, πυρφόρος θεός: Aj. 196, ἄταν οὐρανίαν φλέγων.

στρ. β'. ὦ πόποι, ἀνάριθμα γὰρ φέρω [ἔγχος
 πῆματα· νοσεῖ δέ μοι πρόπας στόλος, οὐδ' ἐνι φροντίδος
 ᾧ τις ἀλέξεται. οὔτε γὰρ ἔκγονα 171
 κλυτὰς χθονὸς αὔξεται οὔτε τόκοισιν
 5 ἱγίων καμάτων ἀνέχουσι γυναῖκες· 174
 ἄλλον δ' ἂν ἄλλω προσίδοις ἅπερ εὐπτερον ὄρνιν
 κρεῖσσον ἀμαιμακέτου πυρὸς ὄρμενον
 ἀκτὰν πρὸς ἐσπέρου θεοῦ·
 ἀντ. β'. ὦν πόλις ἀνάριθμος ὄλλυται·

167. ἀνάριθμα] ν from ρ A. 171. τις] ι from η L. 175. ἅπερ] ἅπερ L.
 ᾧπερ C^oA. ἅπερ Pal. ἅπερ M Trin. 177. κρεῖσσον] κρείσσαν L. κρείσσον
 CA Pal. ἀμαιμακέτου] ἀμ. αιμακέτου L.

167. γάρ] Either (1) connects the sentence with the preceding, ὦ πόποι being merely interposed (cp. l. 1198, ὦ Ζεῦ, κατὰ μὲν φύσας, κ.τ.λ.); or (2) is explanatory of the interjection. The former is more likely, because less abrupt.

170. νοσεῖ .. στόλος] 'My people is a disordered host.' The state of the city is compared to that of a 'war-worn and beggared host,' and the figure is continued into the next clause. 'There is not found amongst us a thought wherewith to defend ourselves. as with a sword.' Cp. Od. 22. 25, οὐδέ πη ἀσπίς ἐην οὐδ' ἀλκιμον ἔγχος ἐλίσθαι.

171. ἀλέξεται is future. Cp. l. 539, *ἢ οὐκ ἀλεξοίμην μαθών.

173. κλυτὰς χθονός] 'Of our glorious land.' Cp. l. 25. κλυτὰς is an Homeric epithet, but is here used by Sophocles with special reference to Thebes, the fatherland: i. e. κλυτὰς χθονός is not 'glorious Earth,' but the expression, although vague, is immediately applied to the Theban territory, which to the chorus is 'all the world.'

οὔτε τόκοισιν] 'Nor in the hour of birth.' Dative of the occasion. E. on L. § 11. p. 17. Cp. l. 26, and note.

174. ἱγίων καμάτων ἀνέχουσι γυναῖκες] 'Lift their heads again from the pangs and cries of their travail.' For the use of ἀνέχω in this sense, cp. Hom. Od. 5. 320, οὐδ' ἐδυνάσθη | αἶψα μάλ' ἀνσχεθέειν μεγάλου ὑπὸ κύματος ὀρμῆς.

175. ἄλλον .. ἄλλω] 'One close upon another.' The omission of the preposition is assisted by *προς* in *προσίδοις*. Cp. Phil. 144, 5, τόπον ἐσχατιαῖς προσιδεῖν: Tr. 842, μεγάλην προσορώσα δό-

μοις βλαβάν. In El. 235, μὴ τίκτειν σ' ἄταν ἄταις, the dative after the active verb has a similar notion of addition. Cp. Aj. 866, πόνος πόνω πόνον φέρεi. In Eur. Phoen. 1496, φόνω φόνος Οἰδιπόδα δόμον ὤλεσε, the same idiom is carried to a further stage. The conception of death as the departure of the person, and not of the shade merely, is to be contrasted with the Homeric mode of thought, which however still lingers in the form of expression. Cp. ἅπερ εὐπτερον ὄρνιν with ψυχή δ' ἐκ ρεθέων παμένη 'Αἰδόσδε βεβήκει (Il. 22. 362). See also Eur. Suppl. 1142, ποτανοὶ δ' ἦνυσαν τὸν 'Αἶεαν.

176. κρεῖσσον .. πυρὸς] 'With more than lightning speed.' The words imply that the fury of the disease was not to be stayed.

177. ἀκτάν] Cp. Ant. 812, 13, 'Ἀχέροντος ἀκτάν: Il. 23. 73, οὐδέ μέ πω μίσγεσθαι ὑπὲρ ποταμοῖο ἑώσιν.

ἐσπέρου θεοῦ] The language still reflects the Homeric imagery, in which the west is the approach to Hades, πρὸς ζόφον εἰς ἔρεβος τετραμμένον (Od. 12. 81). There is a natural association between the setting of life and the setting of the sun in the west. Cp. Aesch. Ag. 1074, βίον δύντος ἀνγαῖς: Plato, Legg. 6. 770, ἡμεῖς δ' ἐν δυσμαῖς τοῦ βίου. θεοῦ] θεόν.

178. ὦν .. ἀνάριθμος] 'In countless numbers of whom my city is perishing.' For the use of the adjective, see Essay on L. § 2.3, δ, 2. p. 38; and for the gen. cp. Aj. 603, *μηνῶν ἀνήριθμος: El. 232, ἀνάριθμος ὥδε θρήναν. There is no ellipse of οὐσα; the adjective is a supplementary predicate, or in other words ἀνάριθμος

νηλέα δὲ γένεθλα πρὸς πέδῳ θαναταφόρα κείται ἀνοίκτως.
 ἐν δ' ἄλοχοι πολιαί τ' ἐπὶ ματέρες [35 b.
 ἀκτὰν παρὰ βώμιον ἄλλοθεν ἄλλαι 182
 5 λυγρῶν πόνων ἰκτῆρες ἐπιστενάχουσιν. 185
 παιὰν δὲ λάμπει στονόεσσά τε γῆρυς ὄμανλος
 ὦν ὕπερ, ὦ χρυσέα θύγατερ Διός,

180. δὲ γένεθλα] δεῖγεγεθλα or δεῖγεγεθλα (the abbreviation for the 3rd and 4th letters is ambiguous between εγ and αγ) L. δ' ἄγεγεθλα C⁶L²M². (i.e. ἡ γενέθλη). δὲ γένεθλα AMΓ Pal. θαναταφόρα] θαναταφόρω LE. θαναταφόρα L² Pal. θανατά-
 φορα C⁵. θανατηφόρῳ Vat. ac. AC⁷M². θανατηφόρα Δ. θανατοφορα M. θαναταφόρα Trin. 182. παρὰ βώμιον] παραβώμιον LA. (cp. l. 6). (παρὰ Pal. V³ pr. K.) 185. ἐπιστενάχουσιν] ἐπιστονάχουσι LAE Pal. ἐπιστενάχουσι GL². 186. παιὰν] παιών L. (and Schol.) παιὰν AC⁷. ὄμανλος] ὄμανδος E.

closely follows ἄλλαι. The antecedent to ὦν, sc. τῶν θνησκόντων, must be supplied from the sense of the preceding words, as in Thuc. 6. 12, μὴ οἷον νεωτέρῳ .. μεταχειρίσαι· οὗς ἐγὼ νῦν ἐνθάδε ὄρων.

179. νηλέα] 'Uncared for.' Cp. Ant. 1197. A rare passive use of this adjective. Essay on L. p. 98.

γένεθλα] Sc. τῆς πόλεως. (1) 'Her children uncared-for lie spreading death upon the plain, with none to make lament.' Cp. Thuc. 2. 51, ἕτερος ἀφ' ἑτέρου θεραπείας ἀναμιπλάμενοι ὥσπερ τὰ πρόβατα ἐθνησκον. .. ἀπάλλυντο ἔρημοι, καὶ οἰκίαι πολλαὶ ἐκενώθησαν ἀπορία τοῦ θεραπεύοντος. (2) The idea of the danger of contagion is certainly not common in Greek, and perhaps θαναταφόρα, or θανατάφορα, may have lost something of its compound signification. The word may simply mean 'with death upon them,' 'in death.' The unmetrical v. r. θανατηφόρῳ shows that some difficulty was felt about the meaning.

181. ἐπὶ] For the adverbial use of the prep. see Essay on L. § 18. p. 26; and cp. the Homeric ἐπὶ δὲ στενάχοντο γυναῖκες, Il. 24. 746.

182. ἀκτὰν παρὰ βώμιον] Hence the mistake of the Scholiast on O. C. 1048, ἀκτὰς—τὸν βαμὸν λέγει. The singularity of the expression, which however may be paralleled from Aesch. Cho. 723, ἀκτὴ χάματος, is in keeping with the excited tone of the chorus, cp. παιὰν .. λάμπει just below; and the tendency to repeat the same word within a few lines, in a different connection (176, ἀκτὰν πρὸς ἑσπέρην θεοῦ), is so strong in Sophocles as to make such a repetition probable even if not exactly appropriate (see Essay on L. § 44. p. 76; and in

this very chorus, ἄμβροτε φάμα .. ἄμβροτ' Ἀθάνα 157-9, ἀνάρθμα 167, ἀνάρθμος 178, χρυσέας 157, χρυσέα 187, ἱήε 154, ἱήων 174, παιὰν 154, 186, εὐῶπα 189, οἰνώπα 211, ἀγλαῶπι 214, ἐξανύσεις 156, ἡνύσατ' ἑκτοσίαν 166, πυρφόρων 200, πυρφόρους 206). The women at the altars are like shipwrecked mariners clinging to a rock. The conj. em. ἀχὰν παραβώμιον, though not unreasonable or improbable, is not necessary. The MSS. have generally παραβώμιον in one word, but in three MSS. at least there is an accent on παρὰ.

ἄλλοθεν ἄλλαι] i. e. 'Their voices sounding some from one place and some from another:' i. e. they are supplanting various deities. Cp. Il. 2. 400, ἄλλος δ' ἄλλῳ ἔρεξε θεῶν.

185. πόνων ἰκτῆρες] Gen. of cause. Tr. 287, 8, θύματα .. τῆς ἀλώσεως.

ἐπιστενάχουσιν] Sc. ἐπὶ τῇ ἱκετείᾳ.

186. λάμπει] The intentional boldness of this is somewhat softened by the analogous use of λαμπρός as an attribute of sound. The word suggests the ringing of the bright paean in the clear air. The predicate of γῆρυς is to be borrowed from λάμπει.

ὄμανλος] This properly signifies 'neighbouring,' 'dwelling with,' but is probably here fancifully referred to αὐλός, so as to mean 'accompanying,' as the flute accompanies song. The difficulty of this word has perhaps suggested the various reading ὄμανδος, which is found in Par. E.

188. ὦν ὕπερ] Either (1) 'in whose behalf,' or (2) 'for the relief of all which woe.' The latter is preferable, because including a reference to the immediate context, and because if persons were

εὐῶπα πέμψον ἀλκάν·

στρ. γ. Ἀρεά τε τὸν μαλερόν, ὃς νῦν ἄχαλκος ἀσπίδων 190

φλέγει με περιβάτος ἀντιάζων,

παλίσσυντον δράμημα νωτίσαι πάτρας

ἔπουρον εἴτ' ἐς μέγαν

5 θάλαμον Ἀμφιπρίτας

195

εἴτ' ἐς τὸν ἀπόξενον ὄρμον

191. περιβάτος] περιβόητος L.A. ἀντιάζων (sic) Pal.

192. παλίσσυντον E.

δρόμημα E Pal. νωτίσαι Pal.

193. πέτρας V pr.

194. ἔπουρον LL² (c. gl.

ταχύν) MV^c. ἄπουρον A (with gloss μακράν) cett. ἔπουρον, ἦτοι ἐπ' οὖρον... ἦ

ἄπουρον Schol. C²*). ἄπουρον γρ. ἄπουρον Γ. 195. ὄρμον] πόντον E.

meant, the simple dative would be the

more natural expression. Cp. Thuc. 5.

69, ὑπὲρ ἀρχῆς ἅμα καὶ δουλείας.

θύγατερ Διός] Ἀθήνα.

189. εὐῶπα] Cp. Ant. 100, 1, ἀκτὶς αἰλίου τὸ κάλλιστον ἐπταπύλω φανέν Θήβα τῶν προτέρων φάος: Aesch. Cho. 484, εὐμόρφον κράτος.

190. Ἀρεά] Ἀρεά. Any hostile and deadly influence is personified as Ἀρης. Cp. Aj. 706, where the madness of Ajax is so named. The plague, already personified as θεός (27), here receives a more distinct personality.

μαλερόν] The Homeric epithet of fire, extended by Aeschylus to other destructive things (πόθω... μαλερῶ, Pers. 62), is here given to the pestilence which is represented under the image of fire.

ἄχαλκος ἀσπίδων] 'Without brazen shield.' Ἀρης ἄχαλκος ἀσπίδων, 'The god of war without the weapons of war.' Cp. οἴστρον ἄρδης... ἄπυρος in Aesch. Prom. 880. For similar oxymora, see Essay on L. § 37. p. 70.

191. φλέγει μέ] The πυρφόρος θεός is imagined as kindling the flame of calamity.

περιβάτος] 'With loud cries.' The paeans and groans arising from the plague are compared to the shouts and cries which attend the onset of the god of battles. Cp. Aesch. Suppl. 682, λοιγὸς... βοᾶν ἐνδημον ξεσπλίζων.

ἀντιάζων] 'Confronting,' in the hostile sense. Cp. Hdt. 2. 141, ἀντιάζων τὸν Ἀραβίων στρατόν.

192. παλίσσυντον δράμημα νωτίσαι πάτρας] 'To turn his course backward from my land.' The infinitive is governed by the general notion of causing implied in πέμψον, and the accusative παλίσσυντον δράμημα is cognate, at first probably intended to follow some verb of motion (such as δρᾶμειν), for which

νωτίσαι is substituted in order to add forceto παλίσσυντον. E. on L. § 40. 5. p. 75. Cp. Eur. Andr. 1141, οἱ δ' ὅπως πελειάδες | ἱέρακ' ἰδοῦσαι πρὸς φυγὴν ἐνώτισαν.

πάτρας is ablative gen. 'And let the fiery War-god, who now, without brazen arms, amidst loud cries advances to destroy me, turn away from my fatherland and speed back again.'

194. ἔπουρον] 'Carried by the breeze.' The word occurs actively, Tr. 954, ἔπουρος ἐστιῶντις αὔρα, ἥτις μ' ἀποικίσσειεν ἐκ τόπων. But the passive use is found in Clem. Alex. (130, ἔπουρος πνεύματι ἀληθείας), who probably had some earlier authority for this use of the word. Cp. ἐπουρίζω. The special meaning of οὖρος, a 'favouring wind,' is not here used ironically, as in Tr. 815, 16, οὖρος ὀφθαλμῶν ἐμῶν | αὐτῇ γένειτ' ἄπωθεν ἐρπούση καλός, but is lost in the compound. See Essay on L. p. 90, and cp. Tr. 467, 8, ταῦτα μὲν... ρείτω κατ' οὖρον. This reading (which is slightly confirmed by the gloss ταχύν in L²) is preferable to ἄπουρον, (1) because yielding a more natural rhythm, (2) because ἄπουρον, though an early reading, acknowledged by the Scholiast, is probably an emendation. It occurs nowhere else, and may have arisen from the apparent necessity of connecting the adj. with πάτρας, which was supposed to begin the new line (p. 145, note), and seemed to want a construction.

195. θάλαμον Ἀμφιπρίτας] Cp. infr. 1411, 2, θαλάσσιον | ἐκρίψατ'. The Atlantic rather than the Mediterranean is meant. The Atlantic and Euxine were known as the two farthest seas. Cp. Eur. Hipp. 3, ὅσοι τε πόντον τερμῶνων τ' Ἀτλαντικὸν ναύουσιν εἶσω.

196. ἀπόξενος is stronger than ἄξενος: 'Repelling strangers.' Cp. ἀπότημος, ἀπόμσθος. For the expression, cp. Phil.

Θρήκιον κλύδωνα·

τέλει γὰρ εἴ τι νύξ ἀφῆ,

τοῦτ' ἐπ' ἡμαρ ἔρχεται·

200

10 τόν, ᾧ (—) πυρφόρων

ἀστραπᾶν κράτη νέμων,

ᾧ Ζεῦ πάτερ, ὑπὸ σῶ φθίσον κεραυνῶ.

ἀντ. γ. Λύκει' ἀναξ, τά τε σὰ χρυσοστρόφων ἀπ' ἀγκυλᾶν 203

βέλεα θέλοιμ' ἂν ἀδάματ' ἐνδατεῖσθαι

205

ἄρωγὰ προσταθέντα, τὰς τε πυρφόρους

197. Θρήκιον] θρηῖκιον L.A. κλύδωνα] κλήδωνα A. 198. εἴ τι] ἔτι A. ἀφῆ] ἀφῆ L. ἀφῆ Pal. 200. τὸν L.A. τᾶν Γ. 201. πυρφόρων L. πυρφόρων C⁶A Trin. πυρφόρον E. 202. ἀστραπᾶν L.A. ἀστραπᾶν Vat. a. ἀστραπᾶν^{αν} A^ο. ἀστραπᾶν Trin. κράτη] κράτη L. κράτη^{ει} A. τῶ σῶ κράτει Trin. pr. (i. e. there is a v. r. πυρφόρον ἀστραπᾶν κράτει νέμων). 204. ἀγκυλᾶν Elmsl. ἀγκύλων I.A. 205. ἀδάματ' Erfurd. ἀδάμαστ' MSS. 206. προσταθέντα] with gloss προϊστάμενα A.

217. ναὺς ἄξενον ὄρμον; and for this epithet of the Pontus, Pind. P. 4. 203, σὺν νότου δ' αὔραις ἐπ' ἀξείνου στόμα πεμπόμενοι ἤλυθον . . φοίνισσα δὲ Θρηῖκιον ἀγέλα ταύρων ὑπᾶρχεν.

ὄρμον] It has been proposed to read ὄρμων. But the change is unnecessary, and rather weakens the verbal contrast. ὄρμος is a place of anchorage. Cp. Eur. Hec. 450, τῶ πρὸς οἶκον ἀφίξομαι, ἡ Δωρῶδος ὄρμον αἶας; The article is more idiomatic if ὄρμον is retained. The difficulty has been occasioned by the apposition of an abstract to a concrete word. Essay on L. p. 56 a.

198. τέλει γὰρ εἴ τι νύξ ἀφῆ] 'For if night at her close leave anything unharmed, this day assails' (ἐπέρχεται). For εἴ with subj., see Essay on L. § 27. p. 44. And for the personification of the words of time, cp. Tr. 29–34, νύξ γὰρ εἰσάγει καὶ νύξ ἀπωθεῖ . . τοιοῦτος αἰὼν . . αἰετὸν ἄνδρ' ἔπειπε. It has been proposed to read τελεί γάρ· εἴ τι, κ.τ.λ. 'For the destruction is complete:' etc. (Cp. El. 1417, τελοῦσ' ἀραί: Tr. 825, β, ἀναδοχὰν τελεῖν πόνον τῷ Διὶς αὐτόπαιδι.) But the asyndeton and the break in the rhythm of the short iambic line are against this. One Scholiast makes τέλει adverbial, and connects it with ἐπέρχεται in the sense of 'finally' or 'completely,' and some would render, 'If night leaves aught of the work undone, day goes thoroughly at this.' Others propose τελεῖν, 'If night omit to finish any work.' An improvement on this last suggestion would be to read τεμεῖν (aor., cp. Plat.

Prot. 338 A). 'For if night leave aught unravaged.' Cp. Eur. Hec. 1204, ἡ σῆς ἔμελλον γῆς τεμεῖν βλαστήματα; But the Scholiast of L is perhaps right in rendering, εἰ γάρ τι νύξ ἀφῆ . . ἐπὶ τῷ ξαντῆς τέλει ἀβλαβές, μὴ φθάσασα αὐτὸ ἀπολέσαι. For this use of the dative, cp. El. 194, οἰκτρὰ μὲν νόστοις αὐδά: Pind. Pyth. 1. 35, τελευτᾷ φερτέρου νόστου τυχεῖν.

200. τόν] As in Hom. Il. 18. 89, etc. ᾧ (—)] Herm. proposed τᾶν for the missing syllable, and this receives some confirmation from the variant in Γ.

203. Λύκει' ἀναξ] His altar is before their eyes. Cp. l. 919.

Either (1) τε is correlative to τε in l. 205, and a new beginning is made with the strophe: or (2) τε is a conjunction ('And') as in supr. 190, and is postponed, like δέ, after the vocative. The former (1) is more probable. For the twofold invocation, cp. Aesch. S. c. T. 145–50. ἀγκυλᾶν is poetical plural.

205. βέλεα] βελεᾶ. θέλοιμ' ἂν . . ἐνδατεῖσθαι] 'I would see showered.' ἐνδατεῖσθαι to be taken passively in the sense of distributing or dispensing. So the Scholiast, whose interpretation is confirmed by the prep. ἀπό, which is more naturally explained as dependent on the verb. For the rare passive, see E. on L. p. 53.

ἀδάματα, notwithstanding the order, is an epithet, but an emphatic epithet. Cp. infr. 671, 2, τὸ γὰρ σὺν, οὐ τὸ τοῦδ', ἐποικτείρω στόμα | ἐλεωνόν. Essay on L. § 23. p. 37.

206. ἄρωγὰ προσταθέντα] 'Set forth

Ἄρτέμιδος αἶγλας, ξὺν αἶς

5 Λύκι' ὄρεα διάσσει·

τὸν χρυσομίτραν τε κικλήσκω,

τᾶσδ' ἐπώνυμον γὰς,

210

οἰνώπα Βάκχον εὖιον,

Μαινάδων ὁμόστολον

10 πελασθῆναι φλέγοντ'

ἀγλαῶπι — — —

πεύκα· πὶ τὸν ἀπότιμον ἐν θεοῖς θεόν.

215

ΟΙ. αἰτεῖς· ἃ δ' αἰτεῖς, τᾶμ' ἐὰν θέλῃς ἔπη

208. Λύκι' Λύκει' L.A. Λύκι' C². Λύκει' C⁵. διάσσει] διαίσσει L. δαίσσει AΓ.
209. κικλήσκω] κεκλήσκω L Pal. 211. οἰνώπα] οἰνώπα L. οἰνώπα A. 212.
ὁμόστολον] μονόστολον LAGE Pal. ὁμόστολον V⁴. μονόστολον Vat. b. γρ. ὁμό-
στολον C*¹ L². μονόστολον c. gl. συνόμιλον συγχορεύταν M². gl. θεραπευτήν M.

to protect and succour me.' The 1st aorist passive of *προΐστημι* is rare, but so also is *παρεστάθηναι*, which occurs in the senarii, l. 911; cp. also Tr. 340, *σταθείς* ἄκουσον. This is more probable than either *προσ-ταθέντα* (*προστείνω* occurs nowhere and would be meaningless here) or *προσταχθέντα*, which has been conjectured, but is hardly metrical (see ll. 192, 3). The arrows of Apollo are spoken of in language properly applicable to persons, as if they were an army bringing relief. There is also an allusion to Apollo's attribute as *προστατήριος*, El. 637. Cp. Aesch. Theb. 145, *Λύκει' ἀναξ, Λυκίους γενοῦ στρατῶ δαίφ*: ib. 8, *Ζεὺς ἀλεξιτήριος ἐπώνυμος γένοιτο*. 208. *Λύκι' ὄρεα* (*ὄρεᾶ*) Echoing *Λύκει' ἀναξ*, which therefore seems in this passage to be associated with the Lycian worship of Apollo; though differently interpreted in El. 6, 7, *τοῦ λυκοκτόνου θεοῦ* | *ἀγορὰ Λύκειος*.

209. *τὸν χρυσομίτραν . . Μαινάδων ὁμόστολον*] Cp. Lucian. Dial. Deorum, 18. 1, *μίτρα ἀναδεδεμένος τὴν κόμην, τὰ πολλὰ δὲ μαινομένας ταῖς γυναιξὶ συνών*. And for the Maenads, cp. Ant. 1122.

210. *τᾶσδ' ἐπώνυμον γὰς*] 'Who bears the name of this land;,' i.e. who is called *Θηβαῖος* (*ὁ Θήβας ἐλελίχθων Βάκχιος*, 'Bacchus, Thebe's earth-shaking god,' Ant. 154: *Καθμεῖας νύμφας ἀγαλμα*, ib. 1115), rather than (2) 'Who gives a surname to *Βακχεῖα Θήβη*.'

211. *εὖιον*] From *εὖοις*, 'Author of joy,' as *ἰήιος* (from *ἰή*) is 'helper in sorrow.'

The feeling which prompts the cry becomes the attribute of the god to whom it is addressed.

212. The reading *μονόστολον*, (easily accounted for where the letters *μ* and *ν* are so frequent as in ll. 209 ff.) has obtained a strong hold of the MSS, but is generally accompanied by glosses which belong to the other reading, e.g. *συνόμιλον, συγχορευτάν*.

214. A word = *πυρφόρῳ* is omitted.

215. *ἀπότιμον*] 'Dishonoured,' 'put far from honour.' The idea is that expressed in the words addressed by Zeus to Ares, Il. 5. 888 ff., *τὸν δ' ἄρ' ὑπὸδρα ἰδὼν προσέφη νεφεληγερέτα Ζεὺς, | μὴ τί μοι, ἀλλοπρόσαλλε, παρεζόμενος μινύριζε. | ἔχθιστος δέ μοι ἔσσι θεῶν οἷ' Ὀλυμπον ἔχουσιν. | αἰεὶ γάρ τοι ἔρις τε φίλη, πόλεμοί τε μάχαι τε*: with which cp. Il. 18. 107, *ὥς ἔρις ἐκ τε θεῶν ἐκ τ' ἀνθρώπων ἀπόλοιτο*. Cp. also the expression about the house of Hades, *τά τε στυγέουσι θεοὶ περ* (Il. 20. 65), and the hard names given to the Erinyes by Apollo in Aesch. Eum., esp. 73, *μυθήματ' ἀνδρῶν καὶ θεῶν Ὀλυμπίων*: ib. 191, *ἀπόπτυστοι θεοῖς. θεόν] θεόν*.

In the many transitions of this chorus the same deities are addressed more than once. In the spirit of polytheism the same gods are called by different names or surnames according to the attributes which are invoked.

219. foll. Oed. has re entered before the last words of the chorus, to whose

κλύων δέχεσθαι τῇ νόσῳ θ' ὑπηρετεῖν,
 ἀλκὴν λάβοις ἂν κἀνακούφισιν κακῶν
 ἀγὼ ξένος μὲν τοῦ λόγου τοῦδ' ἔξερῶ,
 ξένος δὲ τοῦ πραχθέντος. οὐ γὰρ ἂν μακρὰν 220
 ἔχνευον αὐτός, μὴ οὐκ ἔχων τι σύμβολον.
 νῦν δ', ὕστερος γὰρ ἀστὸς εἰς ἀστοὺς τελῶ,

218. κἀνακούφισιν L. κἀνακούφισιν C⁴. κἀνακούφισιν AC⁸. 219. ἀγῶ]
 ἂ γῶ LA. 221. αὐτὸ LVM Pal. Vat. b. LL²K. Trin. pr. αὐτὸς AG Vat. ac. M²EV³
 Trin.^c. 222. ἀστὸς] αὐτὸς EM²V³L². om. Trin. pr. τελῶ] τελῶν Pal.

leader he gives an authoritative answer, as being now possessed through Creon of the mind of Apollo. In reading this speech it is necessary to bear in mind the importance which the Greeks attached to a curse and to words spoken in unconsciousness of their real import.

216. ἀ δ' αἰτέῖς] The antecedent to the relative is in no definite construction. The sentence is broken off and resumed in ἀλκὴν λάβοις ἂν (cp. El. 1364, τοὺς γὰρ ἐν μέσῳ λόγους, κ.τ.λ.), and the antec. of ἀ may be regarded as the remote accusative of the sentence, governed by the notion of 'obtaining' implied in ἀλκὴν λάβοις ἂν, κ.τ.λ.

217. τῇ νόσῳ θ' ὑπηρετεῖν] 'And to obey the requirements of the disease,' Cp. El. 1305, 6, οὐ γὰρ ἂν καλῶς ὑπηρετοίην τῷ παρόντι δαίμονι.

219. ἀγὼ . . ἔξερῶ] α, sc. ἔπη from 216.

219, 20. ξένος μὲν . . πραχθέντος] 'Who am a stranger with respect to this affair; ay, and to the rumour concerning it.' ξένος, i. e. ignorant, as one who at the time of the murder, and of the talk which followed it, was not a citizen of Thebes. Cp. Plat. Apol. 17 D, ξένως ἔχω τῆς ἐνθάδε λέξεως. The formal emphasis with which Oedipus dwells on his relation to the inquiry, (ξένος μὲν . . ξένος δέ) throws a strong light on his unconsciousness of the real situation. Cp. infr. 259, 60, ἔχων μὲν . . ἔχων δέ, κ.τ.λ.

220, 1. οὐ γὰρ ἂν . . σύμβολον] These words assign a further reason why Oedipus has remained a stranger to the affair. 'For I had no clue to guide me and so could not have followed an inquiry far.' He offers this excuse for having hitherto neglected what he now feels to be an imperative duty. Cp. supr. 108, 9, 128, 9, 133, 4, infr. 566, 7. It has been objected to this interpretation that οὐ γὰρ ἂν necessarily means, 'Else had I not,' (sc. εἰ μὴ ξένος ἦν).

Cp. infr. ll. 318, 1456, 7. But no such rule is absolute in tragic Greek, and no tenable interpretation has been based on this way of taking the words. The 'suppressed clause' is εἰ ἔχνευον, and the general meaning is 'I could not be otherwise than a stranger.' Although the more usual mode of connexion would be πῶς γὰρ—; the negative form, οὐ γὰρ, κ.τ.λ., is here more dignified. For μακρὰν, cp. Tr. 317, οὐδ' ἀνιστόρου μακρὰν.

αὐτός] 'By myself,' 'unaided.' Cp. O. C. 1154, 5, διδάσκέ με | ὥς μὴ εἰδόν' αὐτόν. κ.τ.λ. This is more pointed than αὐτό, the reading of L and most MSS.

μὴ οὐκ ἔχων τι σύμβολον] 'Having no clue.' These words are exegetical of αὐτός. For μὴ οὐ with the participle, see Essay on L. p. 49, and cp. Hdt. 6. 106, μὴ οὐ πλήρες ἔοντος τοῦ κύκλου, i. e. 'If the disk were not full, which it was not.' So here, 'Unless I had something to guide me, and I had nothing.' The word σύμβολον (for which see Ar. Pol. 4. 7, Pind. Ol. 12. 7), would cause a thrill of horror to the spectators, when they reflected that Oedipus had Laius' blood upon his hand, and the stamp of his likeness upon his person.

222. νῦν δ'] i. e. since the oracle has come.

ὕστερος γὰρ ἀστὸς εἰς ἀστοὺς τελῶ] Oedipus, as a popular ruler, bases his proclamation on his right of citizenship, rather than on any higher pretension. 'But now I proclaim to you no longer as a stranger but as a citizen, though subsequently enrolled.' Sc. ὕστερος τῶν ἄλλων ἀστών and ὕστερος τοῦ πραχθέντος. ἀστὸς is said with allusion to ξένος. Teiresias includes both in ξένος . . μέτοικος, infr. 452. αὐτός. ('I too') occurs for ἀστὸς in some MSS. But see E. on L. § 44. f. p. 83.

τελῶ] Cp. Hdt. 2. 51, Ἀθηναίοισι . . ἤδη τηρικαῦτα ἐς Ἑλλήνας τελέουσι.

ὕμιν προφωνῶ πᾶσι Καδμείοις τάδε·
 ὅστις ποθ' ὕμῶν Λαΐον τὸν Λαβδάκου
 κάτοιδεν ἀνδρὸς ἐκ τίνος διώλετο,
 τοῦτον κελεύω πάντα σημαίνειν ἐμοί·
 κεῖ μὲν φοβεῖται, τοῦπικλήμ' ὑπεξελὼν
 αὐτὸς καθ' αὐτοῦ· πείσεται γὰρ ἄλλο μὲν
 ἀστεργές οὐδέν, γῆς δ' ἀπεισιν ἀσφαλῆς·
 εἰ δ' αὖ τις ἄλλον οἶδεν ἐξ ἄλλης χθονὸς

225

230

227. ὑπεξελθὼν M². pr.
 ἀβλαβήσ mg. C⁷.

229. ἀσφαλῆς LG Pal. E. pr. ἀβλαβήσ cett. γρ.
 230, 1. οἶδεν, ἐξ ἄλλης χθονὸς | τὸν αὐτόχρημα, μὴ σ. L.

223. προφωνῶ resumes ξερῶ (l. 219) after the digression.

227-29. The apodosis of this sentence is dropped in Oedipus' haste to give the assurance contained in *πείσεται*, κ.τ.λ., and is imperfectly resumed in *ἀπεισιν*.

The subject is changed from 'anyone who has knowledge of the deed,' to the murderer, to whom *αὐτός* refers.

Some obscurity also arises from the appeal to fear (cp. *infr.* 234, 294) being combined with the attempt to soothe it (cp. Tr. 457, *κεῖ μὲν δέδοικας, οὐ καλῶς ταραβείς*).

μὲν in 227 points to the opposite supposition:—'he may be one incapable of fear.'

(1) 'And let the man himself, if he be touched with fear, inform against himself, by taking the guilt away with him. For he shall suffer no further penalty, but shall be unmolested in his departure from the land.'

i.e. Instead of waiting for others to convict him, let him convict himself by going into voluntary exile, and taking the offence from the land. The words *καθ' αὐτοῦ* are to be construed *κατὰ σύνεσιν* with l. 226, sc. *ποιεῖται τάδε*, self-banishment being in this case equivalent to self-impeachment:—

Or (2) *ὑπεξελὼν* may be understood proleptically, and *σημαίνετω* supplied from *κελεύω* .. *σημαίνειν*, *supra*. 'Let him inform against himself, and clear the guilt away.'

Or (3) *ὑπεξελὼν* is to be taken in the unusual sense of 'drawing forth from concealment.' 'Let him obey me by divulging the crime against himself.'

The last interpretation (3) is the simplest (cp. Pind. N. 4. 8); but the first

(1) is on the whole the most probable.

The gentleness of Oedipus towards the supposed self-convicted criminal is contrasted with the fierceness of his self-reproach in ll. 1369 foll., 1449 foll., *infra*.

229. ἀσφαλῆς] 'Unharmful.' ἀβλαβῆς, which occurs in the text of A, and most MSS, and has been written as a v. r. by a hand of the 15th century on the mg. of L, although a good word (see esp. Thuc. 5. 18, § 3), is more likely to be a gloss than ἀσφαλῆς, which is therefore preferred. ἀβλαβῆς would have required no explanation, whereas ἀσφαλῆς here and in O. C. 1288 = *ἀνευ τοῦ σφαλῆναι*, 'without receiving hurt.' Cp. Pind. Pyth. 3. 86.

230-2. The duty of the citizens generally is clear. The only cases requiring special mention are those of the murderer (*αὐτός*), should conscience incline him to obey, and of information against a foreigner by one of his fellows. Cp. l. 233 *ἢ φίλον*. This is the case contemplated in these lines. A *μέτοικος* might hesitate to do what was required of the citizens, unless specially assured that he would equally receive the reward. And some one resident in Thebes might be a fellow countryman of the 'stranger-robbers' (l. 715), who had killed Laius in the triple way. The obscurity of expression arises from the effort to adapt the language to the case of Oedipus. The *οἰκέτης* was in the position of knowing another from another land. Contrast ll. 231, 2, with ll. 1159, 1160, and cp. 1004. For the form of expression, *ἄλλον ἐξ ἄλλης χθονός*, cp. Eur. Ion 1057, *ἄλλος ἄλλαν ἀπ' οἴκου* .. *πλὴν τῶν εὐγενετῶν Ἐρεχθιδῶν*.

τὸν αὐτόχειρα, μὴ σιωπάτω· τὸ γὰρ
 κέρδος τελῶ γὰρ χῆ χάρις προσκείσεται. [36 a.
 εἰ δ' αὖ σιωπήσεσθε, καὶ τις ἢ φίλου
 δείσας ἀπώσσει τοῦτος ἢ χαυτοῦ τόδε,
 ἄκ τῶνδε δράσω, ταῦτα χρὴ κλύειν ἐμοῦ. 235
 τὸν ἄνδρ' ἀπαυδῶ τοῦτον, ὅστις ἐστί, γῆς
 τῆσδ', ἧς ἐγὼ κράτη τε καὶ θρόνους νέμω,
 μῆτ' ἐσδέχεσθαι μῆτε προσφωνεῖν τινά,
 μῆτ' ἐν θεῶν εὐχαῖσι μῆτε θύμασιν
 κοινὸν ποιῆσθαι, μῆτε χέρνιβος νέμειν 240
 ὠθεῖν δ' ἀπ' οἴκων πάντας, ὡς μιάσματος
 τοῦδ' ἡμῖν ὄντος, ὡς τὸ Πυθικὸν θεοῦ
 μαντεῖον ἐξέφηεν ἀρτίως ἐμοί.
 ἐγὼ μὲν οὖν τοιόσδε τῷ τε δαίμονι
 τῷ τ' ἀνδρὶ τῷ θανόντι σύμμαχος πέλω· 245
 κατεύχομαι δὲ τὸν δεδρακότ', εἴτε τις

232. χῆ χάρις] χ' ἡ χάρις L. 234. χαυτοῦ L. χαυτοῦ C⁵. χ' αὐτοῦ A.
 235. κλύειν] λ from υ L. 236. τὸν] τῶν L. τὸν CA. 238. ἐν θεῶν]
 ἐλθῶν E. 240. χέρνιβος] χέρνιβος LL²V¹pr. χέρνιβος C⁵ Vat. abc. VV³AM²
 Trin. χέρνιβος Pal. χέρνιβας M. 242. ἡμῖν] ἡμῖν L. 246. δεδρακότ']
 δεδρακότα L Pal.

231. The transitive use of σιωπάω is later than Sophocles.

232. χῆ χάρις προσκείσεται] 'And he shall have store of gratitude besides,' i. e. he will be regarded as a benefactor of the city. Cp. Thuc. i. 129, κείται σοι εὐεργεσία ἐν τῷ ἡμετέρῳ οἴκῳ ἐσαεὶ ἀνάγραπτος: Phil. 557, 8, ἡ χάρις . . . προσφιλῆς μενεῖ: Plat. Rep. i. 345 A, οὔτοι κακῶς σοι κείσεται ὅ τι ἂν ἡμᾶς τοσούσδε ὄντας εὐεργετήσῃς.

234. ἀπώσσει τοῦτος] (1) 'Shall repel this charge either from a friend for whom he fears, or from himself.' τοῦτος, sc. τὸ ἐπικλημα τοῦ φόνου. Or (2), 'Shall reject my word in fear either for a friend or for himself.' ἀπώσσει opp. to δέχεσθαι, l. 217. (1) is best. The words φίλου and αὐτοῦ are each in a double construction with δείσας and ἀπώσσει.

235. This might be construed to mean, 'My own lips shall declare my future;' and δράσω marks that all which follows is delivered by Oedipus as his act and deed. Cp. infr. 819, 20.

236. τὸν ἄνδρα .. τοῦτον] It appears doubtful at first sight whether this refers

to the murderer or to the concealer of the crime. That the first is the correct explanation is proved by the following reasons. (1) That no sufficient meaning can otherwise be given to τοῦδε in line 242. (2) That in ll. 817 foll., ᾧ μὴ ξένων ἔξεστι μῆδ' ἀστῶν τινά | δόμοις δέχεσθαι, μῆδ' προσφωνεῖν τινά, | ὠθεῖν δ' ἀπ' οἴκων, Oedipus applies ll. 235 foll. to himself, if guilty of the murder. (3) This gives more point to ὅστις ἐστί. ἄνδρα is governed by εἰσδέχεσθαι. γῆς τῆσδε is partitive genitive governed by τινά. 'Anyone in all this land.'

240. χέρνιβος] For this gen. sing. (which besides coming from the first hand of L, better suits with κοινόν than χέρνιβος does), see L. and S. s. v.

241. ὠθεῖν] Sc. κελεῖω understood from ἀπαυδῶ. Essay on L. p. 64. 1 a.

246-251. The formality of the language marks the solemnity of the curse. Some editors, following Ribbeck, have placed these lines after l. 272, on the ground that the plural τοῖσδε in the words ἅπερ τοῖσδ' ἀρτίως ἡρασάμην, has no proper antecedent, for Oedipus is

εἷς ὢν λέληθεν εἴτε πλειόνων μέτα,
 κακὸν κακῶς νιν *ἄμορον ἐκτρίψαι βίον.
 ἐπεύχομαι δ', οἴκοισιν εἰ ξυνέστιος
 ἐν τοῖς ἐμοῖς γένοιτ' ἐμοῦ συνειδότης, 250
 παθεῖν ἅπερ τοῖσδ' ἀρτίως ἡρασάμην.
 ὑμῖν δὲ ταῦτα πάντ' ἐπισκῆπτω τελεῖν,
 ὑπὲρ τ' ἐμαντοῦ, τοῦ θεοῦ τε, τῆσδ' ἐτε
 γῆς ὧδ' ἀκάρπως καθέως ἐφθαρμένης.
 οὐδ' εἰ γὰρ ἦν τὸ πρᾶγμα μὴ θεήλατον, 255
 ἀκάθαρτον ὑμᾶς εἰκὸς ἦν οὕτως ἔαν,
 ἀνδρὸς γ' ἀρίστου βασιλέως τ' ὀλωλότης,
 ἀλλ' ἐξερευνᾶν· νῦν δ' ἐπεὶ κυρῶ *γ' ἐγώ

248. (κ)ἄμορον L. ἄμορον cett. Porson corr. 250. γένοιτ'] γένοιτ' ἂν L. Pal.
 γένοιτ' C.A. 252. ταῦτα] τα L. ταῦτα C.A. 253. τῆσδ' ἐτε] τῆσδε L.
 τῆσδ' τε C.A. τῆσδ' γε Pal. 257. βασιλέως τ'] στ' L. s τ' C⁶ Vat. a. AVV³K.
 τ' om. FL² Vat. c. ΔM² Trin. 258. ἐπεὶ κυρῶ] K^c. ἐπικυρῶ cett. (ἐπικυρῶ
 MG Pal. pr.) Burton corr. *γ'] τ' MSS.

speaking of one murderer not of many; and they would suppose the error to have been caused by the recurrence of ὑμῖν δέ in l. 273. But the plural, referring to some 'person or persons unknown,' is sufficiently justified by εἴτε πλειόνων μέτα, and for the vague reference of the pronoun ὅδε, see Essay on L. § 22. p. 34. Oedipus is careless about the number; cp. supr. 107, 124 and note. The curse also falls indirectly on those who disobey the commands in ll. 224-32, and 236-41. A slight inaccuracy of language is no sufficient reason for such a transposition. The conjecture requires a further conjecture: i.e. the words must (1) have been omitted, then (2) have been written in the margin, and then (3) must have been wrongly inserted before ὑμῖν δέ, l. 252, instead of before ὑμῖν δέ, l. 273. It may be observed, in defence of the existing text, that the curse on the malefactor naturally precedes the curse on those who disobey the edict. The emphasis is on κατεύχομαι. τὸν δεδρακότα is added instead of a pronoun, referring to τὸν ἀνδρα τοῦτον, because of τῶ δαίμονι and τῶ θανάτῳ coming between. The words ἅπερ .. ἡρασάμην include ll. 236 ff.

248. κακὸν κακῶς .. βίον] 'Wear out his wretched life in wretchedness and misfortune.'

249-51. ἐπεύχομαι .. παθεῖν] 'And I pray, moreover, ... that I may suffer.' Cp. Plat. Critias, p. 120 B.

εἰ .. γένοιτο] 'If at any moment he were to be—.' The unconsciousness of Oedipus is again strongly indicated.

254. 'Ruined with sterility and the frown of Heaven.' E. on L. p. 40. a.

256. ἀκάθαρτον] Sc. τὸ πρᾶγμα, repeated in a slightly different sense. τὸ πρᾶγμα is (1) the duty of expiating, (2) the pollution itself.

257-269. Every line calls attention to the real position of Oedipus, of which he is profoundly unconscious. (1) ὁμόσπορον, cp. l. 460; (2) κοινῶν παίδων, cp. O. C. 535, κοινὰ γε πατὴρ ἀδελφεαί; (3) εἰ κείνῳ γένος μὴ δυστύχησεν (Oedipus says this in ignorance of Laius having had a child; but he unwittingly expresses the fact of his own misfortune); (4) l. 263, which points to the curse pursuing Laius and his offspring; (5) the words ὥσπερ τοῦμοῦ πατρός. The effect of all this on the spectators may be imagined. Yet every word is suitable to the apparent situation and to the generous character of Oedipus.

257. The death of the monarch was not like a common death.

258. ἐπεὶ κυρῶ *γ' ἐγώ] The MSS. read τ', which may be explained on the supposition that the subordinate anti-

ἔχων μὲν ἀρχάς, ὥς ἐκείνους εἶχε πρὶν,
 ἔχων δὲ λέκτρα καὶ γυναῖχ' ὁμόσπορον, 260
 κοινῶν τε παίδων κοῖν' ἄν, εἰ κείνῳ γένος
 μὴ 'δυστύχησεν, ἣν ἂν ἐκπεφυκότα,
 νῦν δ' ἐς τὸ κείνου κρατ' ἐνήλαθ' ἡ τύχῃ·
 ἀνθ' ὧν ἐγὼ τάδ', ὥσπερ εἰ τοῦμοῦ πατρός,
 ὑπερμαχοῦμαι κἀπὶ πάντ' ἀφίξομαι 265
 ζητῶν τὸν αὐτόχειρα τοῦ φόνου λαβεῖν
 τῷ Λαβδακείῳ παιδί Πολυδώρου τε καὶ
 τοῦ πρόσθε Κάδμου τοῦ πάλαι τ' Ἀγήνορος.
 καὶ ταῦτα τοῖς μὴ δρῶσιν εὖχομαι θεοὺς
 μήτ' ἄροτον αὐτοῖς *γῆς ἀνιέναι τινὰ 270
 μήτ' οὖν γυναικῶν παῖδας, ἀλλὰ τῷ πότμῳ

260. ἔχων] ἔχω L. 261. κοινον L. κοῖνων CA. δὲ Trin. τὲ E. κοῖν' LE.
 κοῖν' AC⁷.: κείνῳ LA. κείνῳ C⁷. 262. μὴ 'δυστύχησεν] μὴδ' L. μὴ δ. CA.
 μὴ δ. E Pal. 264. ὥς περὶ E. 266. τόν] τόν (δε) A. 267. Λαβδακείῳ]
 λαβδακ A. 269. θεοῖς Vat. a. 270. γῆς] γῆν MSS. Vauvillers corr. 271.
 παῖδας] παῖδας L. παῖδας A Pal.

thesis with μέν and δέ in 259, 60, has superseded the primary structure of the sentence. But perhaps γ' should be read, giving a slight emphasis to κυρῶ, 'Since it so happens that I,' Oedipus modestly referring his position to fortune.

260. ὁμόσπορον] = ὑπ' ἀμφοῖν σπειρομένην. Essay on L. p. 98.

261. κοινῶν τε παίδων κοῖν' ἄν] For the repetition of κοῖνός, see Essay on L. § 44. p. 75, f. 'And had he but prospered in his issue, there had been the common bond between us of a common family.' These words are the continuation of ὁμόσπορον. The emphatic repetition suggests the horror of the real situation. For the gen., cp. O. C. 923, φωτῶν ἀθλίων ἐκτήρια.

263. 'But now Fortune has smitten him:' i. e. he has died without having children.

264. ἀνθ' ὧν] Resuming the deferred apodosis of 258 foll. ἐπεὶ, κ.τ.λ. after the digression (κοινῶν .. τύχῃ); i. e. 'And being his successor and having these common interests with him, etc.'

τάδ' .. ὑπερμαχοῦμαι] For the accusative, cp. O. C. 344, 5, τὰμὰ δυστήνου κακὰ | ὑπερπονείτον.

267. τῷ Λαβδακείῳ παιδί] The dative

either (1) depends on the notion of help or vindication continued from ὑπερμαχοῦμαι, to which the mind reverts as the chief word, or (2) is dependent on τὸν αὐτόχειρα τοῦ φόνου. For (2), cp. Ar. Poet. 1452 a. τὸν αἵτιον τοῦ θανάτου τῷ Μίτυϊ.

267, 8. Cp. Hdt. 5. 59, ταῦτα ἡλικίην ἂν εἴη κατὰ Λαῖον τὸν Λαβδάκου τοῦ Πολυδώρου τοῦ Κάδμου. The genealogy belongs to the formal style of the proclamation.

269. τοῖς μὴ δρῶσιν, governed by εὖχομαι, is resumed in αὐτοῖς after ἀνιέναι, and is the subject (i. e. αὐτοῦς) of φερεῖσθαι.

θεοῖς] The dative (θεοῖς), which would be the natural case after εὖχομαι, is attracted to the subject of ἀνιέναι. 'I pray the gods not to let any harvest spring for them from the ground, nor fruit of the womb from their women.' For ἀνιέναι in the latter sense, cp. infr. 1405, ἀνείτε ταυτὸν σπέρμα. The MS. reading γῆν involves too harsh a change of subject in what follows (μήτ' οὖν γυναικῶν παῖδας), and would require θεοῖς, as in Vat. a. For the tenor of these words, cp. the curse of Cambyses in Hdt. 3. 65, καὶ ταῦτα μὲν ποιεύσι ὑμῖν γῇ τε καρπὸν ἐκφέρου, κ.τ.λ.

τῷ νῦν φθερεῖσθαι καὶ τοῦδ' ἐχθίονι
 ὑμῖν δὲ τοῖς ἄλλοισι Καδμείοις, ὅσοις
 τάδ' ἔστ' ἀρέσκονθ', ἣ τε σύμμαχος Δίκη
 χοὶ πάντες εὖ ξυνεῖεν εἰσαεῖ θεοί.

275

ΧΟ. ὥσπερ μ' ἀραῖον ἔλαβες, ᾧδ', ἀναξ, ἐρῶ.
 οὐτ' ἔκτανον γὰρ οὔτε τὸν κτανόντ' ἔχω
 δεῖξαι. τὸ δὲ ζήτημα τοῦ πέμψαντος ἦν
 Φοίβου τόδ' εἰπεῖν, ὅστις εἴργασται ποτε.

ΟΙ. δίκαι' ἔλεξας· ἀλλ' ἀναγκάσαι θεοὺς [36 b.
 ἂν μὴ θέλωσιν οὐδ' ἂν εἷς δύναιτ' ἀνῆρ. 281

ΧΟ. τὰ δεύτερ' ἐκ τῶνδ' ἂν λέγοιμ' ἀμοὶ δοκεῖ.

ΟΙ. εἰ καὶ τρίτ' ἔστί, μὴ παρῆς τὸ μὴ οὐ φράσαι.

ΧΟ. ἀνακτ' ἀνακτι ταῦθ' ὁρῶντ' ἐπίσταμαι
 μάλιστα Φοίβῳ Τειρεσίαν, παρ' οὗ τις ἂν 285
 σκοπῶν τάδ', ὠναξ, ἐκμάθοι σαφέστατα.

277. κτανόντ'] κτανόν L. κτανόντ' C² etc. 281. ἄν] ἂν L. ἂν A. ἄν C.
 Brunck corr. οὐδ' ἂν εἷς] οὐδέεις LΓ Vat. ac. οὐδέεις C²A. οὐδέεις V. δύναιτ']
 δύναται LM²Γ Pal. δύναιτ' CAE. δύναιτ' C⁸. δύνατ' Trin. 282. ἀμοί] ἄμου L.
 ἄ μοι C³A. 283. τρίτ'] ι from ο L. 284. ταῦθ'] ταῦθ' LAE. ὁρῶντ'] ὁρῶν E.

274, 5. 'May justice, taking your part, and all the gods dwell with you evermore to bless you.' σύμμαχος occurs frequently in Aeschylus as an attribute of Δίκη. See esp. Cho. 497, δίκην ἱάλλε σύμμαχον φίλοις.

The tone of the preceding speech as a royal proclamation may be contrasted with that of Creon in Ant. 163-210. In both there is a mixture of self-confidence with the strain of patriotism. But in Creon these motives appear as the bare assertion of a right, in Oedipus as a spirit of generous readiness to serve the state. In both there is an unconsciousness of the situation. But whereas Creon's unconsciousness involves moral blindness and ignorance of self, that of Oedipus is rendered more pathetic by the purity of his intentions.

276. ὥσπερ μ' ἀραῖον ἔλαβες] 'As feeling the power of your curse.' Cp. Aesch. Cho. 108, λέγοις ἂν ὥσπερ ἠδέσω, κ.τ.λ. For ἔλαβες, cp. Hdt. 3. 74, πιστι τε λαβόντες καὶ ὀρκίοισι; and for the construction with the adjective, O. C. 284, ὥσπερ ἔλαβες τὸν ἱκέτην ἐχέγγυνον. See also Ant. 305, ὅρκιος δέ σοι λέγω. For the redundant antecedent in ᾧδε,

see Essay on L. § 40. p. 75.

278. τὸ δὲ ζήτημα is the subject of what follows, in which εἰπεῖν is exepexgetic.

279. τόδε is to be taken separately, as acc. after εἰπεῖν, referring to ὅστις εἴργασται ποτε. 'But for the inquiry, it behoved Phoebus, who imposed it, to tell this, who can have wrought the deed.' Cp. supr. 150, infr. 306.

282, 3. 'I would mention what seems to me the next best thing after that.' 'Next or third best, leave it not unsaid.' Logical exactness is not required in such idiomatic expressions. Cp. Eur. Hel. 1417, ἀθῆς κελείω, καὶ τρίτον γ', εἰ σοι φίλον. 'Be it second or third best, out with what you have to say.'

284, foll. 'I know one above other men, who being a king, sees with the eyes of king Phoebus, of whose lips one inquiring into this may learn the very truth.'

284. ἀνακτ'] Od. II. 144 (Τειρεσίη), εἰπέ, ἀναξ, πῶς, κ.τ.λ.

285, 6. παρ' οὗ .. σκοπῶν] παρ' οὗ is in two constructions: (1) with ἐκμάθοι, 'from whom one might learn this clearly;' (2) with σκοπῶν, 'if we viewed it in the light of his words.'

ΟΙ. ἀλλ' οὐκ ἐν ἀργοῖς οὐδὲ τοῦτ' ἐπραξάμην.

ἔπεμψα γὰρ Κρέοντος εἰπόντος διπλοῦς
πομπούς· πάλαι δὲ μὴ παρὼν θαυμάζεται.

ΧΟ. καὶ μὴν τά γ' ἄλλα κωφὰ καὶ παλαι' ἔπη. 290

ΟΙ. τὰ ποῖα ταῦτα; πάντα γὰρ σκοπῶ λόγον.

ΧΟ. θανεῖν ἐλέχθη πρὸς τινων ὁδοιπόρων.

ΟΙ. ἤκουσα κάγώ· τὸν δ' ἰδόντ' οὐδεὶς ὄρᾱ.

ΧΟ. ἀλλ' εἴ τι μὲν δὴ *δειμάτων ἔχει μέρος,
τὰς σὰς ἀκούων οὐ μινεῖ τοιάσδ' ἀράς. 295

ΟΙ. ᾗ μὴ 'στι δρῶντι τάρβος, οὐδ' ἔπος φοβεῖ.

ΧΟ. ἀλλ' οὐξελέγχων αὐτὸν ἔστιν· οἶδε γὰρ

287. οὐκ ἐν ἀργοῖς] οὐκ ἐναργῶς L. οὐκ ἐν ἀργοῖς C⁵ Pal. οὐκ ἐναργῶς A. 290.
τά γ'] τά τ' LA. τά γ' A^o Trin. 294. δῆ] om. A. δεῖ E. δειμάτων
δειμάτοστ' LA. δειμάτων Hartung, Kennedy. δειμάτος γ' (?) Vat. c. 296.
ξ

μή 'στι] μῆστι L. 297. οὐξελέγχων] οὐξελε(λ)έγχων L. οὐξελεγχων C²VV⁴.
οὐξελέγξων A Vat. ac. EV³M². οὐξελέγχων Γ. οὐξελέγχων Pal. ὀξελέγχων ΜΔ.
ὁ ὀξελέγχων Trin. pr. αὐτὸν ἔστιν] αὐτὸν ἔστιν L. αὐτὸν ἔστιν A.

287. ἐν ἀργοῖς .. ἐπραξάμην] A verbal contrast like ἐν σκότῳ .. ὀψοίτο (infr. 1273). 'But neither have I done this as one of my omissions,' i.e. 'I have not left this undone.' E. on L. p. 69. For the subjective use of the middle voice in ἐπραξάμην, see E. on L. § 31. p. 53, d, and for ἀργοῖς, cp. O.C.1605; Eur. Phoen. 766, ἐν δ' ἔστιν ἡμῖν ἀργόν, εἴ τι θέσφατον | οἰωνόμαντις Τειρεσίης ἔχει φράσαι.

288. Κρέοντος εἰπόντος] Cp. l. 555.

289. 'I have long been wondering he should not be here.' μὴ παρὼν = εἰ μὴ πάρεστι. Teiresias is slow to come, as when he comes he is slow to speak. For the use of the passive in θαυμάζεται, see E. on L. § 31. p. 53. 'He has long been wondered at by me;' i.e. 'I have long been wondering about him.'

290. 'Certainly what other rumours there were, told nothing, and are forgotten.' ἄλλα, i.e. other than we may hope to hear from Phoebus or his prophet. κωφά, lit. 'dumb,' i.e. 'giving no clear intelligence.' The chorus allude for a moment to the report which Creon spoke of ll. 122, 3; but this slight clue is again broken off by the entrance of Teiresias, to be resumed afterwards.

292, 3. 'He was said to have been murdered by some unknown travellers' (coming towards Thebes). Creon spoke (l. 118) of one eye-witness having escaped, and bringing a confused account,

but the possibility of finding and questioning this man does not yet occur to Oedipus. The general effect of ll. 116-119, was to reduce the available evidence to the lowest point. It is only afterwards, when he begins to suspect the truth, that Oedipus catches at straws.

293. ἤκουσα κάγώ] Supr. 122.

τὸν δ' ἰδόντ' οὐδεὶς ὄρᾱ] 'But no eye-witness is forthcoming.' The article is general, not referring to the individual mentioned in l. 119, whom Oedipus has for the present forgotten. This suits the place better than the conjecture τὸν δὲ δρῶντα, which is weak and tautological. For ἰδόντα ὄρᾱ, cp. 1133, 4, εὖ γὰρ οἶδ' ὅτι | κάτοιιδεν.

294. ἀλλ' .. μέρος] 'But if he is at all capable of fear.' The plural expresses the general notion. Others read δειμάτος γ' (see v. rr.), in which γε must be taken with the whole sentence. ἔχει, sc. ὁ φονεύς. The transition to the murderer as being the foremost person in the thoughts of all present (supr. 227) is again easily made, without requiring the correction δρῶντ' in 293.

296. 'When a man is not afraid to do the deed, words do not daunt him.'

297. Authorities are nearly balanced between οὐξελέγχων and οὐξελέγξων. The former has a slight preponderance in being the first hand of L, and appearing (with the variant δέξ.) in most

τὸν θεῖον ἤδη μάντιν ᾧδ' ἄγουσιν, ᾧ
τάληθες ἐμπέφυκεν ἀνθρώπων μόνω.

- ΟΙ. ᾧ πάντα νωμῶν Τειρεσία, διδακτά τε 300
ἄρρητά τ', οὐράνιά τε καὶ χθονοστιβῆ,
πόλιν μὲν, εἰ καὶ μὴ βλέπεις, φρονεῖς δ' ὅμως
οὔα νόσφ' σύνεστιν· ἥς σε προστάτην
σωτήρρά τ', ὦναξ, μούνον ἐξευρίσκομεν.
Φοῖβος γάρ, εἰ καὶ μὴ κλύεις τῶν ἀγγέλων, 305
πέμψασιν ἡμῖν ἀντέπεμψεν, ἔκλυσιν
μόνην ἂν ἐλθεῖν τοῦδε τοῦ νοσήματος,
εἰ τοὺς κτανόντας Λαῖον μαθόντες εὖ
κτείναιμεν, ἣ γῆς φυγάδας ἐκπεμψαίμεθα.
σὺ δ' οὖν φθονήσας μήτ' ἀπ' οἰωνῶν φάτιν 310

299. ἐμπέφυκεν] πέφυκεν A.

300. διδακτά τε] L., with gloss *ῥητὰ* by C⁵.

302. βλέπεις] βλέπησ L.
C⁵A. ἔκλυσ interl. C⁷.

φρονεῖς] φρονεῖς E.
310. σὺ δ' οὖν] σὺ νῦν L.

305. κλύεις] κλύησ L. κλύεις
σὺ δ' οὖν AC⁷.

of the earlier MSS. This, however, is not sufficient to decide between letters so often confounded as ξ and χ. Common usage is in favour of the future (Ant. 261, οὐδ' ὁ κωλύσων παρῆν). The present tense, if genuine, is expressive of certainty. 'There is one who convicts him;' i.e. He is already convicted, for Teiresias is here. Cp. 356, πέφενγα. For the use of the present participle without special reference to present time, see E. on L. § 32. p. 55.

300. This use of νωμῶν, without τῇ φρενί or the like addition, is perhaps assisted by a supposed connection with νοέω. See E. on L. p. 100, and cp. Plat. Crat. 411 D, ἡ γνώμη παντάπασι θελοῖ γονῆς σκέψιν καὶ νόμῃσιν, τὸ γὰρ νωμῶν καὶ τὸ σκοπεῖν ταῦτόν: Hdt. 4. 128, νωμῶντες οἷτα ἀναιρεομένους. Cp. Od. 13. 255, αἰὲν ἐνὶ στήθεσσι νόον πολυκερδέα νωμῶν: Aesch. S. c. T. 24, ἐν ὧσι νωμῶν καὶ φρεσὶν πυρὸς δίχα | χρηστήριους ὄρνιθας ἀφειδέι τέχνη. 'O thou that wieldest in thy thought all knowledge and all mysteries, both of things in Heaven, and things on earth.'

303. νόσφ] Not the plague only, but the distress generally. Cp. supr. 60, νοσεῖτε πάντες.

305. εἰ καὶ μὴ κλύεις τῶν ἀγγέλων] (1) 'Even if the messengers have not told you, which I dare say they have;'

i. e. The report is true, even if it has not reached you yet. Or, (2) 'If you have not heard from the messengers as well as from me;' i. e. I tell you, in case your guides have not. In the latter case, which is the more probable (cp. supr. 329, note, 325), καὶ is used *ὑπερβάτως*. For this, cp. Thuc. 5. 45, καὶ ἦν εἰς τὸν δῆμον ταῦτα λέγων. Nothing is gained by transposing εἰ μὴ καί; still less by reading εἰ τι μὴ. The repetition of the same words (supr. 302) is no cause for suspicion. E. on L. § 44.

307. μόνην] Emphatic: 'this, and no other.' Cp. 68, ἴασις μόνην; Phil. 61, μόνην ἔχοντες τήνδ' ἄλωσιν Ἴλου: Thuc. 8. 81, πιστεύσαι δ' ἂν μόνος Ἀθηναίους εἰ, κ.τ.λ.

308. μαθόντες εὖ] 'Having carefully ascertained.' εὖ as in εὖ σκοπῶν (68): the order as in Ant. 166, σέβοντας εὖ.

310, foll. δ' οὖν resumes from 304. δέ is slightly adversative between Φοῖβος and σὺ, οὖν connects the human prophecy with the divine. 'Phoebus answers thus: and do not thou withhold any intimation, whether derived from birds or from any other way of divination at thy command.' For the coordination of εἰ τιν' . . ὁδόν, with ἀπ' οἰωνῶν, cp. Phil. 468, 9, πρὸς νῦν σε πατρὸς . . πρὸς τ' εἰ τί σοι κατ' οἰκόν ἐστι προσφιλέ: and for μαντικῆς ὁδόν

μήτ' εἴ τιν' ἄλλην μαντικῆς ἔχεις ὁδόν,
 ῥῦσαι σεαυτὸν καὶ πόλιν, ῥῦσαι δ' ἐμέ,
 ῥῦσαι δὲ πᾶν μίasma τοῦ τεθνηκότος.
 ἐν σοὶ γὰρ ἐσμέν· ἄνδρα δ' ὠφελεῖν ἀφ' ὧν
 ἔχοι τε καὶ δύναιτο κάλλιστος πόνων.

315

ΤΕΙΡΕΣΙΑΣ.

φεῦ φεῦ, φρονεῖν ὡς δεινὸν ἔνθα μὴ τέλη
 λύη φρονοῦντι. ταῦτα γὰρ καλῶς ἐγὼ
 εἰδὼς διώλεσ'· οὐ γὰρ ἂν δεῦρ' ἰκόμεν.

ΟΙ. τί δ' ἔστιν; ὡς ἄθυμος εἰσελήλυθας.

ΤΕ. ἄφες μ' ἐς οἴκους· ῥᾶστα γὰρ τὸ σὸν τε σὺ

320

311. ἔχεις] ἔχειν L. ἔχεις C²A. 314. ἄνδρα δ'] ἄνδρας L. ἄνδρα δ' C²A.
 ἀφ'] ἀ (·) L. ἀφ' C²A. 315. ἔχοι] ἔχει A. πόνων] πόνος L Vat. ac. Pal. V³⁰.
 πόνος C²V. πόνων C⁷AL²V⁴. πόνος πόνων E. 316. δεινὸν] δεινὸν L. δεινὸν
 C²A. 317. λύη] λύει AM. Vat. ac. E. (Ven. 507) Trin. λύη TL² Pal.

cp. 67, πολλὰς δ' ὁδοὺς ἐλθόντα φρο-
 νίδος πλάνους: Aesch. Prom. 484, τρὶ-
 πους δὲ πολλοὺς μαντικῆς ἐστοίχισα: ib.
 497, δυστέκμαρτον εἰς τέχνην ὥδωσα
 θνητούς.

313. ῥῦσαι δέ] 'And clear away.'
 The double application of ῥῦσαι cannot
 be expressed in one word in English.
 The evil from which deliverance is
 sought is made the object of the verb
 of deliverance. Cp. Eur. Iph. A. 1383,
 ταῦτα πάντα κατθανούσα ῥύσσομαι. Al-
 though this involves a slight change of
 construction, it is better than to take
 μίasma as=τὸ μεμασμένον, 'what lies
 under pollution.' Even if such a ren-
 dering be not impossible, the line so
 explained adds nothing to what is al-
 ready said.

314, 15. ἀφ' ὧν ἔχοι] For the mood,
 cp. 979, ὅπως δύναιτό τις, and see E.
 on L. § 36. p. 61. ἄνδρα is subject:
 cp. Ant. 710, ἀλλ' ἄνδρα, κεί τις ἢ σοφός,
 τὸ μανθάνειν | πῶλλ' αἰσχρὸν οὐδέν. 'It
 is a man's noblest endeavour to use
 whatever power he may have in doing
 benefits.'

316 ff. The presence and voice of
 Oedipus make Teiresias feel the im-
 possibility of speaking his message.
 Cp. infr. 447.

φεῦ, φεῦ... φρονοῦντι] 'How terrible
 it is to know, when knowing profits not!'
 φρονεῖν often implies a feeling or intelli-
 gence of the situation. E. on L. p. 93, 6,

Tr. 1145, φρονῶ δὲ συμφορὰς ἵν' ἔσταμεν:
 Aj. 942, σοὶ μὲν δοκεῖν ταῦτ' ἔστ', ἐμοὶ δ'
 ἄγαν φρονεῖν. So in this play, 302, φρο-
 νεῖς δ' ὅμως, 326, μὴ... φρονῶν γ' ἀπο-
 σταφῆς, 328, πάντες γὰρ οὐ φρονεῖτε.
 Cp. with the present passage, Hdt. i.
 46, where Croesus tries the oracles, ὃ τι
 φρονέοιεν... εἰ φρονέοντα τὴν ἀληθειᾶν
 εὔρεθει. For the subjunct. in a rela-
 tive clause without ἂν, see E. on L.
 § 27. p. 45. The indicative λυέι would
 make the application of the maxim too
 pointed. This is the only place where
 the expression, τέλη λυέιν, occurs. λυ-
 σιτελεῖν is frequent in prose writers,
 and Euripides has repeatedly used the
 simple λυέιν in this sense. The present
 expression appears to be an etymologi-
 cal analysis of λυσιτελέω. The use of
 λυέι in El. 1005, λυέι γὰρ ἡμᾶς οὐδέν,
 'This tends not at all to free us,' is not
 really similar. With the sentiment, cp.
 Hdt. 9. 16, ἐχθίστη ὁδὴν πολλὰ φρονέ-
 οντα μηδενὸς κρατεῖν.

317. ταῦτα γάρ] γάρ assigns a reason
 for φεῦ, κ.τ.λ. 'Why do I speak thus?
 Because had I remembered this, which
 I well knew, I had not come hither.'

319. 'What is the matter? How
 gloomily thou comest in!' Cp. Ant.
 997, τί δ' ἔστιν; ὡς... φρίσσω.

320, 1. 'Let me go home. If you
 grant me this, you and I will bear our
 part in the sequel more easily.' Cp.
 Hdt. i. 25, τὸν... πόλεμον διενέεικας.

καγὰρ διοίσω τοῦμόν, ἦν ἐμοὶ πίθη.

ΟΙ. οὐτ' ἔννομ' εἶπας οὔτε προσφιλή πόλει
τῇδ', ἢ σ' ἔθρεψε, τήνδ' ἀποστερῶν φάτιν.

ΤΕ. ὁρῶ γὰρ οὐδὲ σοὶ τὸ σὸν φώνημ' ἰδὼν
πρὸς καιρόν· ὥς οὖν μῆδ' ἐγὼ ταυτὸν πάθω. 325

ΟΙ. μὴ πρὸς θεῶν φρονῶν γ' ἀποστραφῆς, ἐπεὶ
πάντες σε προσκυνοῦμεν οἷδ' ἱκτῆριοι.

ΤΕ. πάντες γὰρ οὐ φρονεῖτ'. ἐγὼ δ' οὐ μὴ ποτε [37 a.
τᾶμ' ὥς ἂν εἶπω μὴ τὰ σ' ἐκφῆνω κακά.

ΟΙ. τί φῆς; ξυνειδὼς οὐ φράσεις, ἀλλ' ἔννοεῖς 330
ἡμᾶς προδοῦναι καὶ καταφθεῖραι πόλιν;

321. ἦν] ἦν L. ἦν C²A Pal. πῖθη] πῖθη L. πῖθη C. πῖθη A. πῖθη A^c.
322. ἔννομ' ἔννομον LFL² Pal. M². ἔννομ' C²A Vat. ac. εἶπας] εἶπον

or εἶπεσ? L. εἶπας AC⁷. προσφιλή L. προσφιλή C³. προσφιλεσ C⁵A Vat.
ac. M² Trin. 323. τῇδ' τῇδ' L. τῇδ' C²A. τῇδε E. φάτιν] φάτιν A.

324. σὸν φ.] σὸμφ L. σὸν φ. C⁶. ἰὼν] ἰὼν L. ἰὼν C⁵A. 325. ὥς... πάθω]

with gloss σιγῶ by C⁶. 326. ΟΙΔ. L. ΧΟ. A. 327. σε] γέ L. σε CA. 329.
ὥς ἂν εἶπω] ὥς ἂν εἶπω L. ὥς ἂν εἶπω CA. μὴ τὰ σ' L. μὴ τὰς C⁶ Pal. μήτας A.

322. οὐτ' ἔννομα] 'Unlawful,' namely, for the prophet of the state to refuse his service to the state.

προσφιλή] The correction -ές may have been suggested by ἔννομον, which is against metre.

324. φώνημα refers not only to the earnest entreaty in the last speech, but also to 305-15.

325. It is needless to suppose an apocope. The implied clause is to be sought from what precedes; viz. ταῦτ' εἶπον, or τήνδ' ἀποστερῶ φάτιν, 'My motive is, that I may not be in the same case with you.' 'I see that thy word is against thy interest, and I would not fall into the same error.' Cp. ὅπως μὴ. ὥς μῆδε here = ὥς μὴ καί, i. e. μῆδε = μὴ δέ.

326. φρονῶν γ'] Referring to φρονεῖν, supr. 316, which has raised Oedipus' hopes.

327. ἱκτῆριοι] The chorus also (having been engaged in supplication in various parts of the city, supr. 19) are in the guise of suppliants.

328. πάντες... οὐ φρονεῖτ'] Cp. Ant. 1048, Teir. ἀρ' οἶδεν ἀνθρώπων τις, ἀρα φράσσεται;

328, 9. ἐγὼ δ' οὐ μὴ ποτε τᾶμ' ὥς ἂν εἶπω μὴ τὰ σ' ἐκφῆνω κακά] 'But I will never disclose my evils: (I say mine) that

I may not say thine.' (τὰ ἐμὰ κακά, 'the evils that I know,' τὰ σὰ κ., 'the evils that you have to suffer.') Unless μὴ in l. 329 is taken as a mere rhetorical repetition of the former μὴ, like οὐκ in Ant. 6, (which does not seem probable after οὐ μὴ, and gives a poor meaning to the preceding words, as if the motive Teiresias had for speaking were merely that he might 'say his say,' or as if he could speak and yet be silent), the only tenable explanation of the words as they stand is (1) to take ὥς ἂν εἶπω μὴ τὰ σὰ as a separate clause, with the ellipse of λέγω, as in the familiar idioms ὥς ἂν εἰδῆτε (Aesch. Cho. 1021) and ἵνα μὴ εἶπω (Lat. 'ne dicam,' Eng. 'Not to say—') Plat. Rep. 6. 487. D etc. (For ὥς ἂν μὴ, cp. Fr. 736, l. 11, and, for μὴ postponed, Phil. 653, ὥς λίπω μὴ τῷ λαβεῖν). And this is probably right, although a simpler context may be obtained (2) by transposing εἶπω and changing one letter: ἐγὼ δ' οὐ μὴ ποτε | εἶπω τὰδ', ὥς ἂν μὴ τὰ σ' ἐκφῆνω κακά. (For τὰδε = τήνδε τὴν φάτιν, cp. infr. 377.) τᾶμ' ἐξενεῖπω was the conjecture of Bruck.

330. ξυνειδὼς οὐ φράσεις] 'Being privy to the deed, will you refuse to tell?'

TE. ἐγὼ οὐτ' ἐμαυτὸν οὔτε σ' ἀλγυνῶ. τί ταυτ'
ἄλλως ἐλέγχεις; οὐ γὰρ ἂν πύθοιό μου.

OI. οὐκ, ὦ κακῶν κάκιστε, καὶ γὰρ ἂν πέτρου
φύσιν σύ γ' ὀργάνειας, ἐξερεῖς ποτέ, 335
ἀλλ' ὦδ' ἄτεγκτος κάτελεύτητος φανεῖ;

TE. ὀργὴν ἐμέμφω τὴν ἐμήν, τὴν σὴν δ' ὁμοῦ
ναίουσαν οὐ κατείδες, ἀλλ' ἐμὲ ψέγεις.

OI. τίς γὰρ τοιαυτ' ἂν οὐκ ἂν ὀργίζοιτ' ἔπη
κλύων, ἃ νῦν σὺ τήνδ' ἀτιμάξεις πόλιν; 340

TE. ἤξει γὰρ αὐτά, κὰν ἐγὼ σιγῇ στέγω.

OI. οὐκοῦν ἄ γ' ἤξει καὶ σὲ χρὴ λέγειν ἐμοί.

TE. οὐκ ἂν πέρα φράσαιμι. πρὸς τὰδ', εἰ θέλεις,
θυμοῦ δι' ὀργῆς ἦτις ἀγριωτάτη.

OI. καὶ μὴν παρήσω γ' οὐδέν, ὥς ὀργῆς ἔχω, 345
ἅπερ ξυνήμ'. ἴσθι γὰρ δοκῶν ἐμοὶ
καὶ ξυμφυτεῦσαι τοῦργον, εἰργάσθαι θ', ὅσον

332. ἐγὼ οὐτ' ἐγώτ' LAG. ἐγώτ' C⁶A⁶Γmg. ἐγὼ οὐτ' E. ἐγωγ' οὐτ' Pal. ἀλ-
γυνῶ LAE. ἀλγύνω C². 335. γ' from τ' L. τ' Pal. ἐξερεῖς ποτε] ἐξερεῖ σποτε L.
ἐξερεῖσ ποτε C⁶. 337. ὀργήν] ὀρμήν L. ὀρμήν C²*. ὀργήν C³E. ὀργήν A.
ἐμέμφω] ἐπέμφω L. ἐμέμφω C³A. 338. κάτοιδας Pal. 345. ἔχω Pal.
347. θ'] δ' LΓΔ. θ' AE Pal.

332. ταυτ' | ἄλλως] (MSS, as in all similar cases, ταῦ | τ' ἄλλως). The running together of the verses here is expressive of rising passion. Cp. Phil. 263. The only other instance of such an elision, except with the particles δ' and τ', is in O. C. 1164, μολόντ' αἰτεῖν, where, however, the reading is questioned. This freedom is peculiar to Sophocles.

334. καὶ γάρ, κ.τ.λ.] Oedipus says this to excuse the strong words ὦ κακῶν κάκιστε. For the transitive use of ὀργαίνω here, cp. O. C. 1282, δυσχεράναντα.

336. ἄτεγκτος κάτελεύτητος] 'Immovable and impracticable.'

337. ὀργήν] 'My harsh or stubborn temper,' referring really to ἄτεγκτος, whilst echoing the sound of ὀργάνειας.

τὴν σὴν δ' ὁμοῦ ναίουσαν οὐ κατείδες] 'Thine own that dwells at hand thou seest not.' Oedipus is ignorant of his own passion, as he is of other things and persons that are too close to him.—'You blame me, but know not the consequences in which your own intemperate haste will involve you.' These

words do not, as the Schol. frigidly suggests, contain a direct allusion to Jocasta. Cp. infr. 612 and note.

340. ἄ is accusative in apposition; i. e. ἀτιμάξεις = λέγεις ἀτιμάζων. The repetition of ἂν gives emphasis to τοιαυτά.

341. ἤξει... αὐτά] (My silence makes no difference) 'for it will come of itself,' i. e. without the intervention of my prophecy. For the vague subject, which here assists the effect of mystery, cp. Hdt. 7. 8. § 11.

342. καὶ to be taken ὑπερβάτως with λέγειν, 'And what will happen, ought you not also to tell?'

345. οὐδέν.. ἅπερ] οὐδέν is not adverbial. Supply τοῦτων. 'And I certainly will not refrain in my anger from uttering fully what I perceive.' ὥς δ. ἔ. = οὕτως ὀργῆς ἔχων, ὥς ἔχω. 'Now that I am roused so far.' Cp. Phil. 374-6.

347. ξυμφυτεῦσαι.. καίνων] 'To have been privy to the plot and to have done the murder, all but the fatal stroke.' Cp. Tr. 1214, ὅσον.. μὴ ποτιψάων.

μὴ χερσὶ καίνων· εἰ δ' ἐτύγχανες βλέπων,
καὶ τοῦργον ἂν σοῦ τοῦτ' ἔφην εἶναι μόνου.

TE. ἄληθες; ἐννέπω σὲ τῷ κηρύγματι 350

ᾧπερ *προεῖπας ἐμμένειν, κάφ' ἡμέρας
τῆς νῦν προσανδᾶν μήτε τούσδε μήτ' ἐμέ,
ὥς ὄντι γῆς τῆσδ' ἀνοσίφ' μιάστορι.

OI. οὕτως ἀναιδῶς ἐξεκίνησας τόδε
τὸ ῥήμα; καὶ ποῦ τοῦτο φεύξεσθαι δοκεῖς; 355

TE. πέφενγα· τάληθες γὰρ ἰσχύον τρέφω.

OI. πρὸς τοῦ διδαχθεῖς; οὐ γὰρ ἔκ γε τῆς τέχνης.

TE. πρὸς σοῦ· σὺ γάρ μ' ἄκοντα προὔτρεψω λέγειν.

OI. ποῖον λόγον; λέγ' αὖθις, ὥς μάλλον μάθω.

TE. οὐχὶ ξυνήκας πρόσθεν; ἡ 'κπειρᾶ *λόγω; 360

OI. οὐχ ὥστε γ' εἰπεῖν γνωστόν· ἀλλ' αὖθις φράσον.

349. εἶναι om. L Pal. add. C⁴AE. 351. προεῖπας] προσεῖπας MSS. 353.
γρ. καὶ μάντορι καὶ σημάντορι Γ. 356. ἰσχύον] ἰσχύον L. 358. πρὸς σοῦ] πρὸ
στοῦ L. πρὸ σοῦ C⁶A. προὔτρεψω] πρὸς τρέπω L. προὔτρεψω C²A. προὔ-

πέψω VK. 360. ξυνήκας] συνήκας L. ^ξ συνήκας C⁵. ξυνήκας AE. ^{γρ. ἡν} ἡ πεῖρα Γ. ^ξ
ἡ 'κπειρᾶ Pal. λόγῳ] λέγοι L. λέγοι C². λέγειν cett. (359, 60 in mg. Vat. a.)

350. ἄληθες] 'Indeed I' The anger of Teiresias becomes uncontrollable, as that of Creon does where he uses the same expression in Ant. 758. It is an idiomatic utterance of extreme impatience, and nearly corresponds to the 'Is't possible?' of Cassius in J. C. 4. 3: i.e. it does not ask ironically, 'Is such a statement true?' but indignantly, 'Has such a thing really been said?'

353. For the change to the dative, which avoids ambiguity, see E. on L. p. 64.

354. ἐξεκίνησας expresses the surprise of Oedipus at the astounding boldness of the accusation. The same astonishment is expressed in καὶ ποῦ; which is much more suitable to the passion of Oedipus than the ironical καὶ πού. 'Have you so shamelessly broken silence with such a word as this? And what escape then can you hope to find?' ἐκκινεῖν is to 'start' or 'put in motion.' Cp. El. 567. The word which Teiresias has set going will not easily be laid to rest.

356-361. 'I have escaped, for I keep in my bosom the might of truth.'—'By whom instructed? You never learnt this from your art.'—'By you; you prompted my unwilling tongue.'—'To utter

what? Repeat, that I may better understand.'—'Was my speech so dark, or are you tempting me in talk?' (or, reading λέγειν, 'to speak further').—'I cannot say it was intelligible, speak it again.'

360. λόγῳ is nearer to the first hand of L. than λέγειν, which has, however, considerable authority. For οὐχ ὥστε γ' εἰπεῖν, cp. 1128, (τὸν ἄνδρα . . οἷσθ' αὖθις μαθῶν; οὐχ ὥστε γ' εἰπεῖν ἐν τάχει μνήμης ὑπο). The reply refers, as often elsewhere (supr. 100), to the former of the two alternative questions, i.e. 'I did not understand in such a sense as to say that I know.' The words of Teiresias (350-353) were not obscure, but their meaning was too strange to be received at once, and Oedipus in his anger affects to treat them as a riddling utterance of the seer. The apparent platitude indicates the difficulty that Oedipus has in receiving the new idea. Cp. infr. 439, Tr. 184, τὴν εἶπας, ὃ γεραῖέ, τόνδε μοι λόγον; Aesch. Agam. 268, πῶς φῆς; πέφενγε τοῦπος ἐξ ἀπιστίας. Or οὐχ ὥστε, κ.τ.λ., may be otherwise explained, 'I am not likely to provoke you to an intelligible utterance.' For the form γνωστόν, see on O. C. 1360.

- ΤΕ. φονέα σε φημι τάνδρὸς οὗ ζητεῖς κυρεῖν.
 ΟΙ. ἀλλ' οὗ τι χαίρων δὲς γε πημονὰς ἐρεῖς.
 ΤΕ. εἶπω τι δῆτα κάλλ', ἔν' ὀργίζῃ πλέον;
 ΟΙ. ὅσον γε χρήσεις· ὥς μάτην εἰρήσεται. 365
 ΤΕ. λεληθέναι σε φημι σὺν τοῖς φιλτάτοις
 αἰσχισθ' ὁμιλοῦντ', οὐδ' ὄραν ἔν' εἰ κακοῦ.
 ΟΙ. ἦ καὶ γεγεθὼς ταυτ' ἀεὶ λέξειν δοκεῖς;
 ΤΕ. εἴπερ τί γ' ἐστὶ τῆς ἀληθείας σθένος.
 ΟΙ. ἀλλ' ἔστι, πλὴν σοί· σοὶ δὲ τοῦτ' οὐκ ἔστ', ἐπεὶ 370
 τυφλὸς τά τ' ὦτα τόν τε νοῦν τά τ' ὄμματ' εἶ.
 ΤΕ. σὺ δ' ἄθλιός γε ταυτ' ὀνειδίζων, ἃ σοὶ
 οὐδεὶς ὃς οὐχὶ τῶνδ' ὀνειδιεῖ τάχα.
 ΟΙ. μῖαs τρέφει πρὸς νυκτός, ὥστε μῆτ' ἐμὲ
 μῆτ' ἄλλον, ὅστις φῶς ὀργῇ, βλάψαι ποτ' ἂν. 375
 ΤΕ. *οὐ γάρ σε μοῖρα πρὸς γ' ἐμοῦ πεσεῖν, ἐπεὶ [37 b.
 ἱκανὸς Ἀπόλλων, ᾧ τάδ' ἐκπράξαι μέλει.
 ΟΙ. Κρέοντος, ἣ σοῦ ταῦτα ἀξερύματα;

363. πημονάς] πημονᾶς L. πημονὰς CA. 364. κάλλ'] κάλλ' LA. κάλλ' C⁵.
 365. χρήσεις] χρήσης A. 367. αἰσχιστ' E. εἶ] ἦ L. εἶ C⁵. εἶ from ἦ A.
 369. τί γ'] γ' ἄρ' Pal. 374. μῖαs τ.] μῖαστ. L. μῖαστ. C⁴. 375. βλάψαι] βλέψαι
 LV Vat. b. M². βλάψαι Vat. ac. Pal. V³ KM²⁰ V⁴ C⁵ AE. βλέψαι Γ. 376. σε.. γ'
 ἐμοῦ] με.. γε σοῦ MSS. Brunck corr. (Δ has σε.. γε σοῦ.)

362. τάνδρὸς οὗ ζητεῖς] Sc. τὸν φονέα.
 E. on L. § 39. p. 73.

363. 'You shall suffer for thus repeating the word of evil.' For πημονὰς ἐρεῖς, cp. O. C. 542-4. ἔθου φόνον.. πατρός; O. παπαῖ, δευτέραν ξπαισας, ἐπὶ νόσφ νόσον. And, for the plural, infr. 571, 2.

365. μάτην] 'Without result.'

367. The participle, ὁμιλοῦντα, has the chief emphasis. Essay on L. p. 77.

368. γεγεθὼς] Stronger than χαίρων. 'Do you think you will always speak thus and glory in it?' Cp. Fr. 526, θάρσει· λέγων τάληθές οὐ σφαλεῖ ποτε.

370. πλὴν is here used without ἄλλος or a negative preceding. 'There is (for other men), but not for you, for you are blind, not in eyes only, but in ears and mind.' For the alliteration, of which this is an extreme case, see Essay on L. § 44. p. 82. And for the order of the words, in which what is obvious comes last, ib. § 41. p. 78.

372. 'Unhappy, truly, art thou in ut-

tering this reproach, which all this people will soon cast on thee.' γε means 'Whatever may be true of me.'

374. μῖας.. νυκτός] 'Thou livest under one perpetual night.' The lives of other men depend on the succession of many nights and days. That of Teiresias is merged in an unbroken night. The surroundings of a life are said to 'foster it.' Cp. Aj. 859-863, Tr. 116. Oedipus understands 372, 3 as conveying an idle threat. Cp. Ant. 752, ἡ κάπαπειλῶν, κ.τ.λ.

376. The erroneous reading in the MSS. may have arisen from a mistimed recollection of infr. 448.

377. ἐκπράξαι] 'To execute this.' For τάδε, cp. supr. 341 and note. The other meaning of ἐκπράξαι, 'to exact payment' or 'to avenge,' is not found elsewhere in Sophocles, and is not wanted here.

378. 'Thy invention.' Cp. infr. 387. Creon had suggested sending for Teiresias, as was mentioned casually supr.

ΤΕ. Κρέων δέ σοι πῆμ' οὐδέν, ἀλλ' αὐτὸς σὺ σοί.

ΟΙ. ὦ πλοῦτε καὶ τυραννὶ καὶ τέχνη τέχνης 380
 ὑπερφέρουσα τῷ πολυζήλῳ βίῳ,
 ὅσος παρ' ὑμῖν ὁ φθόνος φυλάσσεται,
 εἰ τῇσδὲ γ' ἀρχῆς οὐνεχ', ἣν ἐμοὶ πόλις
 δωρητόν, οὐκ αἰτητόν, εἰσεχείρισεν,
 ταύτης Κρέων ὁ πιστός, οὐξ ἀρχῆς φίλος 385
 λάθρα μ' ὑπελθὼν ἐκβαλεῖν ἰμείρεται,
 ὑφεῖς μάγον τοιόνδε μηχανορράφον,
 δόλιον ἀγύρτην, ὅστις ἐν τοῖς κέρδεσιν

380. τυραννί] τυραννισ Pal. Ven. 507, Bodl. 143. 385. φίλος] λ from a L.
 386. λάθρα] λάθρα L. 387. μηχανορραφον] 1st ο in erasure A.

288, and is also associated in the mind of Oedipus with the oracle of Apollo.

379. 'Nay, Creon is no bane to thee—thou art thine own bane.' Note the emphatic use of δέ, connecting the reply immediately with the preceding words. Cp. El. 399, 400, πεσούμεθ', εἰ χρὴ, πατρὶ τιμωρούμενοι. ΧΡ. πατὴρ δὲ τούτων, οἶδα, συγγνώμην ἔχει. For σοὶ = στανῶ, see E. on L. § 41. p. 79. Without seeming to hear the reply, Oedipus is hurried away by his own preconceived thoughts.

380-403. The general meaning of these lines is as follows. 'Yes, Creon has set him on, for envy, to hurl me from power. Creon, my right hand! O how the success of another awakes ambition and poisons hearts! And what an instrument! Thou crafty seer, whose eyes are only open for gain, am I not a truer prophet than thou ever wast? Did not the Sphinx fall before my simple skill, when thy magic and thy inspiration failed? And you think to stand at Creon's right hand, when you have ousted me? He and you alike will soon repent your hypocrisy. Nothing but your age protects you from immediate punishment.'

380. τέχνη τέχνης ὑπερφέρουσα] 'Skill surpassing skill.' Cp. Phil. 138-40, τέχνα γὰρ τέχνας ἐτέρας προὔχει καὶ γνώμα παρ' ὅτῳ τὸ θεῖον Διὸς σκῆπτρον ἀνάσσεται. Oedipus alludes to his success in solving the riddle, γνώμη κυρήσας, 398. τῷ πολυζήλῳ βίῳ is the dative of place transferred to circumstance. (1) 'In the much-envied life,' i.e. 'In a brilliant state of life such as mine.' To this ὁ φθόνος in the lines following seems to correspond. Or perhaps (2) more generally, 'In life

which is full of contention.' (3) Others make the genitive equivalent to a dative = 'belonging to,' cp. Pind. N. 3. 10. ὁ φθόνος = sc. ὃν ἔχετε. 'How great is the envy that is stored up with you.' To be envied, according to Greek notions, was fortunate, but perilous. Cp. Thuc. 2. 64, ὅστις δ' ἐπὶ μεγίστοις τὸ ἐπιφθονον λαμβάνει, ὁρθῶς βουλεύεται: Pind. P. 1. 85, κρείστων γὰρ οἰκτιρμοῦ φθόνος.

382. φυλάσσεται] 'Is treasured up.' An Homeric expression. (Il. 16. 30, χόλος δν σὺ φυλάσσεις.) Cp. O. C. 1212, σκαϊοσύναν φυλάσσω. For the passive, see Essay on L. § 31. p. 54.

383. γέ implies 'This rule of mine, which surely might have been free from envy, since I never asked for it, but the city gave it me.'

385. ὁ πιστός] Ironical. Cp. Tr. 540, 'Ἡρακλῆς | ὁ πιστός, κ.τ.λ.

οὐξ ἀρχῆς φίλος] Cp. Aesch. Prom. 304, 5, τὸν Διὸς φίλον, τὸν συγκαταστήσαντα τὴν τυραννίδα. ταύτης is ablative genitive after ἐκβαλεῖν, but the poet passes almost unconsciously from the one genitive to the other.

386-8. 'Desires secretly to undermine and dethrone me, suborning this weaver of intrigues, this wizard, this crafty mendicant, who has an eye for his gains only, but has no eye for his art.' μάγον, as properly applicable to a barbarian soothsayer, and ἀγύρτην, to the lowest class of priests in Greece, are opprobrious words.

387. ὑφεῖς] 'Suborning.' Cp. ὑποβάλλω.

388, 9. Cp. Ant. 1055, τὸ μαντικὸν γὰρ πᾶν φιλάργυρον γένος.

μόνον δέδορκε, τὴν τέχνην δ' ἔφν τυφλός.
 ἐπεί, φέρ' εἰπέ, ποῦ σὺ μάντις εἶ σαφής; 390
 πῶς οὐχ, ὅθ' ἡ ῥαψῳδὸς ἐνθάδ' ἦν κύων,
 ἡὔδας τι τοῖσδ' ἀστοῖσιν ἐκλυτήριον;
 καίτοι τό γ' αἰνιγμ' οὐχὶ τοῦπιόντος ἦν
 ἀνδρὸς διειπεῖν, ἀλλὰ μαντείας ἔδει
 ἦν οὔτ' ἀπ' οἰωνῶν σὺ προῦφάνης ἔχων 395
 οὔτ' ἐκ θεῶν τοῦ γνωτόν· ἀλλ' ἐγὼ μολών,
 ὁ μῆδ' ἐιδὼς Οἰδίπους, ἔπαυσά νιν,
 γνώμη κυρήσας οὐδ' ἀπ' οἰωνῶν μαθών·
 ὃν δὴ σὺ πειρᾶς ἐκβαλεῖν, δοκῶν θρόνοις
 παραστατήσιν τοῖς Κρεοντείοις πέλας. 400
 κλαίων δοκεῖς μοι καὶ σὺ χῶ συνθεῖς τάδε
 ἀγῆλατήσιν· εἰ δὲ μὴ 'δόκεῖς γέρων
 εἶναι, παθὼν ἔγνωσ' ἂν οἶά περ φρονεῖς.

393. τοῦπιόντος] σ from ν L.

οὐδέϊς L. εἰδὼς C⁵A.

402. 'δόκεῖς] δοκεῖς L. 'δόκεις C⁶.

396. του] τοῦ L. του CA.

398. γνώμη] γνώμησ L Pal^o.

γνώμη C⁶A Pal.

390. ποῦ= 'On what occasion?' i.e. 'When have you been a true prophet?' Cp. supr. 355, infr. 720, ἐνταῦθα.

391. ῥαψῳδός= 'Songstress,' but also (with allusion to the supposed etymology from ῥάπτειν φθόν) 'weaver of intricate songs.' Cp. μηχανορράφος.

κύων= 'Monster.' Cp. Aesch. Fragm. 252, Σφίγγα δυσσαμερίαν πρύτανιν κίνα.

394. διειπεῖν] 'To tell distinctly,' 'to explain.'

395. (1) 'And this you showed that you had not either from birds, nor yet had known from any of the gods.' οὐ.. προῦφάνης ἔχων= προῦφάνης οὐκ ἔχων. The ignorance of the prophet on this occasion was a strange phenomenon, to which Oedipus calls attention. Or (2) 'You were not found to have.'

396. There is an intentional assonance here, but without any distinct playing upon the word. Cp. supr. 70, 1, infr. 603, 4. See E. on L. § 44. p. 83, and for μῆδ' ἐν, ib. p. 48, 2, b. Cp. supr. 367.

ἔπαυσά νιν] The personal pronoun νιν refers to the Sphinx and not to her riddle. Hence ἔπαυσα is better than the conjectural ἔλυσα.

401. χῶ συνθεῖς τάδε] Thuc. 8. 68, ὁ .. τὰ πράγμα ζυνοῖς .. Ἀντιφῶν ἦν.

402. ἀγῆλατήσιν] The future tense rather belongs to κλαίων; 'You shall suffer for attempting to drive out pollution.' Cp. Ant. 754, κλαίων φρενῶσεις. 'To your own hurt will you and the plotter of this, methinks, drive out pollution.' Cp. Hom. Il. 16. 623, τῷ κε τάχα στυγερῶς πολέμου ἀπερωήσεις.

εἰ δέ, κ.τ.λ.] Cp. Od. 23. 24, σέ δέ τοῦτό γε γῆρας ὀνήσει.

ἐδόκεῖς γέρων εἶναι] 'But for the feeling that you are an old man,' i.e. If I did not see, or if I did not remember, that you are an old man. δοκεῖν is not intended to throw doubt upon the fact, but simply to express the feeling of Oedipus. E. on L. § 50. 6. b. p. 95. Cp. Tr. 57, τοῦ καλῶς πράσσειν δοκεῖν: Hd^t. 4. 114, εἰ βούλεσθε .. δοκεῖν εἶναι δι-καίτατοι. For the unconscious tautology in δοκῶν, δοκεῖς, 'δόκεις, see Essay on L. pp. 83, 84, and cp. infr. 519.

403. παθὼν ἔγνωσ' ἂν] Cp. Hes. Op. 218, παθὼν δέ τε νῆπιος ἔγνω. 'You should have learnt from suffering what a spirit you are showing.' Cp. Aesch. S. c. T. 550, τύχοιεν ἂν φρονοῦσιν. And, for οἶός περ in this connection, O. C. 896, οἶά περ πέπονθ' ἀκήκοας.

- ΧΟ. ἡμῖν μὲν εἰκάξουσι καὶ τὰ τοῦδ' ἔπη
 ὀργῇ λελέχθαι καὶ τὰ σ', Οἰδίπου, δοκεῖ. 405
 δεῖ δ' οὐ τοιούτων, ἀλλ' ὅπως τὰ τοῦ θεοῦ
 μαντεῖ' ἄριστα λύσομεν, τόδε σκοπεῖν.
- ΤΕ. εἰ καὶ τυραννεῖς, ἐξισωτέον τὸ γοῦν
 ἴσ' ἀντιλέξαι· τοῦδε γὰρ κἀγὼ κρατῶ.
 οὐ γάρ τι σοὶ ζῶ δοῦλος, ἀλλὰ Λοξία· 410
 ὥστ' οὐ Κρέοντος προστάτου γεγράψομαι.
 λέγω δ', ἐπειδὴ καὶ τυφλὸν μ' ὠνείδισας·
 σὺ καὶ δέδορκας κού βλέπεις ἴν' εἰ κακοῦ,
 οὐδ' ἔνθα ναίεις, οὐδ' ὅτων οἰκεῖς μέτα.
 ἄρ' οἶσθ' ἀφ' ὧν εἶ; καὶ λέληθας ἐχθρὸς ὧν 415
 τοῖς σοῖσιν αὐτοῦ νέρθε κἀπὶ γῆς ἄνω,
 καὶ σ' ἀμφιπλήξῃ μητρός τε καὶ τοῦ σοῦ πατρὸς
 ἔλα ποτ' ἐκ γῆς τῆσδε δεινόπους ἀρά,
 βλέποντα νῦν μὲν ὄρθ', ἔπειτα δὲ σκότον.

405. λελέχθαι] λεγλέχθαι LA. λελέχθαι Pal., etc. τὰ σ' LA. τάσ' C⁶. 407.
 μαντεῖ'] μ from a. 408. γοῦν] γ' οὖν L. γοῦν A. 413. εἶ] ἡ L. εἶ C⁵ A.
 415. οἶσθ' οἶθ' L. 419. ὄρθ'] ὄρθα L Pal. ὄρθ' A.

404. εἰκάξουσι indicates the modest reserve with which the chorus express their view of what is passing between those above them. Cp. *infr.* 530.

406. ὅπως is at first put in construction with δεῖ (cp. Aj. 556), but this being feeble is strengthened by the resumption in the words τόδε σκοπεῖν. For λύνειν, = 'to meet effectually,' cp. Plat. Rep. 8. 556 A, ἢ αὐτὰ κατὰ ἕτερον νόμον τὰ τοιαῦτα λύεται. Here it is partly 'to meet an obligation,' partly 'to remove a difficulty.'

408, 9. ἐξισωτέον .. ἀντιλέξαι] 'One point of equality must be maintained,—the right of making full reply.' ἴσα is added pleonastically. See Essay on L. § 40. 5. p. 76. τὸ .. ἀντιλέξαι is (1) accusative in regimen, or (2) epexegetic infinitive after ἐξισωτέον. For this impersonal passive, see Essay on L. § 31. 3. c. p. 54, and cp. *infr.* 628, ἀρκετέον.

409-11. τοῦδε .. γεγράψομαι] 'I too am lord of my speech, for my life is bound to Loxias and not to you. And being his servant, I shall not be enrolled under the protection of Creon.' In respect of speech the prophet has

authority, as the king has in matters of state. Cp. Ant. 993, 4. The metic had need of a προστάτης, not the free citizen, still less one who is the retainer of a god.

412. λέγω δ'] 'And I reply.' Continuing the sense from ἀντιλέξαι.

τυφλόν, sc. ὡς ὄντα. See Essay on L. § 39, 1. c. p. 72.

413. A more pointed way of saying, σὺ καὶ δεδορκῶς οὐ βλέπεις ἴν' εἰ κακοῦ. Cp. 419. See E. on L. § 36, B. 8. p. 68.

414. ἔνθα ναίεις] i. e. In your own country and in your father's house.

415. ἄρ' οἶσθ' ἀφ' ὧν εἶ] This question first re-awakens in Oedipus the old desire to know his birth. Cp. 437, 451. καί] 'Moreover.'

417. ἀμφιπλήξῃ] 'On both sides lashing thee.' The twofold curse reminds the poet of the favourite image of the διπλῇ μάστιγι.

τοῦ σοῦ] E. on L. p. 33. 6. b. *infr.* 459.

418. As the sentence proceeds, the image of the curse becomes more distinct and personal. Cp. El. 491, χαλκόπους Ἐρινός.

419. 'Thy now clear sight thenceforth seeing darkness only.' E. on L. p. 70.

βοῆς δὲ τῆς σῆς ποῖος οὐκ ἔσται λιμήν, 420
 ποῖος Κιθαιρῶν οὐχὶ σύμφωνος τάχα,
 ὅταν καταίσθῃ τὸν ὑμέναιον, ὃν δόμοις
 ἄνορμον εἰσέπλευσας, εὐπλοίας τυχών;
 ἄλλων δὲ πλῆθος οὐκ ἐπαισθάνει κακῶν, [38 a.
 ἃ σ' ἐξισώσει σοί τε καὶ τοῖς σοῖς τέκνοις. 425
 πρὸς ταῦτα καὶ Κρέοντα καὶ τοῦμόνδν στόμα
 προπηλάκιζε. σοῦ γὰρ οὐκ ἔστιν βροτῶν
 κάκιον ὅστις ἐκτριβήσεται ποτε.

ΟΙ. ἦ ταῦτα δῆτ' ἀνεκτὰ πρὸς τούτου κλύειν;
 οὐκ εἰς ὄλεθρον; οὐχὶ θάσσουν; οὐ πάλιν 430
 ἄψορρος οἴκων τῶνδ' ἀποστραφεῖς ἄπει;

ΤΕ. οὐδ' ἰκόμην ἔγωγ' ἄν, εἰ σὺ μὴ 'κάλεις.

ΟΙ. οὐ γάρ τί σ' ἤδη μῶρα φωνήσονται, ἐπεὶ
 σχολῇ σ' ἄν οἴκους τοὺς ἐμοὺς ἐστειλάμην.

420. λιμήν L.A. λιμήν C⁵. 426. καὶ om. A. 427. ἔστιν] ἔστι L.A.
 429. ἀνεκτά] ἀν.εκτά L. κλύειν] κ' εἰν L. κλύειν C⁶A. 431. ἄπει] with ε
 retouched L. 432. ἰκόμην] ἰκόμην L. ἰκόμην C⁴. 433. ἤδη] ἤδει L.
 ἤδει C⁵. ἤδειν A Pal. ἤδει L².

420, 21. ποῖος οὐκ ἔσται λιμήν] i.e. τίς τόπος οὐκ ἔσται λιμήν; ποῖος Κιθαιρῶν, i.e. πῶς οὐχὶ Κιθαιρῶν, κ.τ.λ. The second ποῖος is used by a sort of attraction or echo from the previous clause, and may be explained by the adverbial use of the pronoun noticed in Essay on L. pp. 59, 83. This is better than to suppose Κιθαιρῶν to be put by 'synecdoche' for 'any mountain.' Cp. Phil. 451, ποῦ χρὴ τίθεσθαι ταῦτα .. ποῦ δ' αἰνεῖν; where similarly the meaning of ποῦ varies in the two members of the sentence.

422. The favorite image of a 'haven,' already present to the mind in another connection (420), is applied to the marriage of Oedipus with the queen. Cp. infr. 1208 foll. The marriage and the marriage-song are identified, as elsewhere. 'When thou hast learnt the nature of that marriage, into which in yonder halls thou wast carried with full sail, to find no shelter there.' δόμοις is added to indicate the meaning of the image that follows. Cp. Tr. 538. (Others take ὃν as cogn. accus., not =

λιμένα but πλοῦν, and δόμοις as = εἰς δόμους. For this. cp. Eur. H. F. 242.)

425. 'Which will show you in your true relation to yourself and to your children:' i.e. Which will show you what you are, and that you are the brother of your children.

426. τοῦμόνδν στόμα] 'The word in my mouth;' i.e. Me and my prophecies. Cp. O. C. 794, τὸ σὺν δ' ἀφίκεται δεῦρ' ὑπόβλητον στόμα.

428. κάκιον .. ἐκτριβήσεται] 'Shall be more cruelly rooted out.' Cp. amongst other places, Hdt. 6. 86, ἐκτέτριπται τε πρόρριζος ἐκ Σπάρτης: ib. 6. 37. The position of κάκιον is very emphatic.

430. The two pauses in the same line mark intense excitement.

431. οἴκων] The genitive is to be taken with both phrases, ἄψορρος ἄπει and ἀποστραφεῖς. 'Will you not return and begone from the house?' Observe the angry repetition both of sound and meaning.

434. ἐστειλάμην] 'Would have had thee conducted to my house;' referring to the διπλοὶ πομποί. The verb is causa-

- TE. ἡμεῖς τοιοῖδ' ἔφουμεν, ὥς μὲν σοὶ δοκεῖ, 435
 μῶροι, γονεῦσι δ', οἳ σ' ἔφυσαν, ἔμφρονες.
 OI. ποίοισι; μείνον. τίς δέ μ' ἐκφύει βροτῶν;
 TE. ἥδ' ἡμέρα φύσει σε καὶ διαφθερεῖ.
 OI. ὥς πάντ' ἄγαν αἰνικτὰ κάσαφῇ λέγεις.
 TE. οὐκουν σὺ ταῦτ' ἄριστος εὐρίσκειν ἔφυσ; 440
 OI. τοιαῦτ' ὀνειδίζ', οἷς ἔμ' εὐρήσεις μέγαν.
 TE. αὐτῇ γε μέντοι σ' ἡ τύχη διώλεσεν.
 OI. ἀλλ' εἰ πόλιν τήνδ' ἐξέσωσ', οὐ μοι μέλει.
 TE. ἄπειμι τοίνυν καὶ σὺ, παῖ, κόμιζέ με.
 OI. κομιζέτω δῆθ' ὥς παρὼν σὺ μ' ἐμποδὼν 445
 ὀχλεῖς, συθείς τ' ἂν οὐκ ἂν ἀलगύναις πλέον.
 TE. εἰπὼν ἄπειμ' ὦν οὐνεκ' ἦλθον, οὐ τὸ σὸν
 δείσας πρόσωπον οὐ γὰρ ἔσθ' ὅπου μ' ὀλεῖς.

436. *εὐφρονες* Pal. Trin. 437. *ποίου* *σήμνηνον* Pal. 439. *ἄγαν* *ἄγαν*(τ') L. *ἄγαν* CA. 440. *σὺ* om. L. add. C²A. 441. *ὀνειδίζ'* *ὀνειδίζει* Pal. 445. *παρὼν σὺ μ'* *παρὼν* (τάν?) γ' L. *γρ. σὺ γε* mg. C⁶. *παρὼν σὺ γ'* AL² Pal. EC⁷

Vat. c. *γρ. τά γ' E.* *παρὼν σὺ μ'* Vat. a. *ἐμποδὼν* *ἐμποδῶν* L.

tive as in Ant. 164, 5, *πομποῖσιν* .. *ἔσπειλα*. The middle voice here expresses more of personal feeling and is in harmony with *οἴκους τοὺς ἐμούς*.

436. *οἳ σ' ἔφυσαν*] The repetition of the same verb (*ἔφουμεν*, l. 435) is another instance of accidental tautology. Cp. infr. 519. The double phrase (*γον. οἳ σ' ἔφυν.*) is intended to draw the attention of Oedipus to the mystery of his birth. The construction of the dative has to be supplied from *ἔφουμεν, ὥς* .. *δοκεῖ*, sc. *ἐδοκοῦμεν φῶναι*.

437. *μείνον*] (430, note.) Teiresias had turned to go. *δέ* connects the question immediately with the speech of Teiresias. *ἐκφύει*, historical present.

438. 'This day shall give thee birth and bring thee to nought.'

441. 'Reproach me with these things if you will, but you will find me great in them.' For the sarcastic imperative, cp. El. 794, *ὑβριζε, κ.τ.λ.*: Aj. 971, *ὑβριζέτω*: Aesch. Prom. 82, *ἐνταῦθα νῦν ὑβριζε*.

442. 'That glory of yours has been your ruin.' *τύχη* refers to *μέγαν*. 'The glory of which you speak.' The word is much more appropriate than *τέχνη* (Bentley), which implies praise,—and is rather applicable to the *μαντική* of Tei-

resias than to the *γνώμη* of Oedipus. 'Gravius est *τύχη* ut plura complectens.' Erfurdt. Cp. supr. 423, *εὐπλοίας τυχῶν*. Teiresias assigns to Fortune what Oedipus (supr. 398) attributed to Wit. Cp. Thuc. i. 144, *γνώμη πλείονη ἢ τύχη καὶ τόλμη μέizon ἢ δυνάμει*.

443. Oedipus, although curious about his parentage, cares not to ask further about the threat of ruin, but falls back on his devotion to the state.

445. *ὥς* .. *ὀχλεῖς* 'Being present and in our way, you trouble us.' *σὺ* is brought in to mark the antithesis. E. on L. § 41. ε. p. 79. The reading of most MSS, *σὺ γ'*, may be defended if *γε* belongs to the whole sentence, assenting to l. 444.

447 ff. 'I will tell my message ere I go, not fearing thy frown, for thou hast no power to destroy me.' The speech of Teiresias is now as clear as his former words were dark; although his meaning is still an enigma to Oedipus.

447. *εἰπὼν ἄπειμ' ὦν οὐνεκ' ἦλθον*] The position of *εἰπὼν* here (having the first arsis of the line) is very emphatic. Cp. supr. 428, and see Essay on L. § 41. p. 77.

448. *πρόσωπον*] Cp. Hor. Od. 3. 3.

λέγω δέ σοι· τὸν ἄνδρα τοῦτον, ὃν πάλαι
 ζητεῖς ἀπειλῶν κἀνακηρύσσων φόνον 450
 τὸν Λαίειον, οὗτός ἐστιν ἐνθάδε,
 ξένος λόγῳ μέτοικος, εἶτα δ' ἐγγενὴς
 φανήσεται Θηβαῖος, οὐδ' ἡσθήσεται
 τῇ ξυμφορᾷ· τυφλὸς γὰρ ἐκ δεδορκότος
 καὶ πτωχὸς ἀντὶ πλουσίου ξένην ἔπι 455
 σκήπτρῳ προδεικνύς γαῖαν ἐμπορεύσεται.
 φανήσεται δὲ παισὶ τοῖς αὐτοῦ ξυνὼν
 ἀδελφὸς αὐτὸς καὶ πατήρ, κᾶξ ἥς ἔφυ
 γυναικὸς υἱὸς καὶ πόσις, καὶ τοῦ πατρὸς
 ὁμόσπορος τε καὶ φονεύς. καὶ ταῦτ' ἰὼν 460
 εἴσω λογιζόν· κἄν λάβῃς ἐψευσμένον,
 φάσκειν ἔμ' ἤδη μαντικῇ μηδὲν φρονεῖν.

449. δέ σοι] δέ τοι L. δέ σοι C⁶A. 456. ἐμπ.] ἐκπ. M². 457. αὐτοῦ]
 αὐτοῦ L. αὐτοῦ A. 459. πόσις] πόσις. L. 461. λάβῃς] λάβῃσιν, Vat. c. VV⁴
 Trin. λάβοισμ' M².

4. 'Nec vultus instantis tyranni Mente
 quatit solida.'

οὐ γὰρ... ὀλεῖς] 'Thou hast no power
 to ruin me.' Cp. supr. 355. Essay on
 L. § 24. p. 41. Teiresias' habitual
 respect for Oedipus struggles with his
 prophetic knowledge, even now that he
 has 'help of anger.' ὅπου and ποῦ are
 used as nearly equivalent to ὅπως, πῶς.
 Cp. Aj. 1100, ποῦ σὺ στρατηγεῖς τούδε;
 1103, οὐδ' ἔσθ' ὅπου σοί, κ.τ.λ.

449. τοῦτον] Essay on L. § 22. p. 35;
 and § 35. p. 59.

450. ἀπειλῶν] Supr. 233 foll.

452. λόγῳ] 'In appearance.' Cp. El.
 63, 1217.

ἐγγενὴς... Θηβαῖος] 'A native The-
 ban,' i.e. not only of Theban extraction,
 but at once born in the country and be-
 longing to the race. Cp. Hdt. 2. 47,
 where Αἰγύπτιοι ἐγγενεῖς means the op-
 posite of τὸ ἀνέκαθεν Αἰγύπτιοι.

453. οὐδ' ἡσθήσεται, κ.τ.λ.] 'Nor will
 he be gladdened by his fortune.' The
 use of the third person adds to the im-
 pressiveness of the prophecy.

456. 'Groping his way.' σκήπτρῳ
 προδεικνύς, lit. 'Pointing before him
 with a staff.' For the order of words,
 see Essay on L. § 41. p. 77.

457. αὐτός] The MS. reading agrees

better with αὐτοῦ in the previous line
 than αὐτός, which some editors have
 substituted. 'He shall prove to be to
 his own children, with whom he lives,
 himself their brother as well as father.'
 (αὐτὸς τοῖς αὐτοῦ παισὶν ἀδελφός.) For
 the slight pleonasm in ξυνὼν, cp. Aj. 267,
 κοινὸς ἐν κοινοῖσι λυγίσθαι ξυνών. The
 horror of the relationship is increased
 by his having lived with them in igno-
 rance of it for so long.

459. 'And of his mother and wife—
 her husband as well as son.' The collo-
 cation of γυναικὸς υἱὸς is intentionally
 suggestive.

τοῦ πατρὸς] The article points to
 Laius, his father, of whom so much has
 been lately said. 'And of his murdered
 sire at once the incestuous rival and the
 murderer.'

460. ὁμόσπορος] τὴν αὐτὴν σπείρων
 γυναικα, Schol. Cp. Eur. Or. 476, where
 Menelaus says to Tyndareus, χαίρε, Ζηνὸς
 ὁμόλεκτρον κάρα. The same word is used
 passively in 260. The seven καί's have
 a cumulative force. καί with the im-
 perative = 'And now.'

461. For με omitted see E. on L.
 § 39. p. 73.

462. φρονεῖν] 'To have intelligence,'
 as in 316. Cp. ll. 390-6.

ἄρρητ' ἄρρήτων τελέσαντα φοινίαισι χερσίν; 465

ῶρα νιν ἀελλάδων

ἵππων σθεναρώτερον

5 φυγᾶ πόδα νομᾶν.

ἔνοπλος γὰρ ἐπ' αὐτὸν ἐπενθρώσκει

πυρὶ καὶ στεροπαῖς ὁ Διὸς γενέτας, 470

δειναὶ δ' ἄμ' ἔπονται [38 b.

Κῆρες ἀναπλάκῃτοι.

ἀντ. α. ἔλαμψε γὰρ τοῦ νιφόμεντος ἀρτίως φανεῖσα 473

φάμα Παρνασοῦ τὸν ἄδηλον ἄνδρα πάντ' ἰχνεύειν. 475

φοιτᾶ γὰρ ὑπ' ἀγρίαν

ἕλαν ἀνά τ' ἄντρα καὶ

5 πέτρας †ὡς ταῦρος,

μέλεος μελέφ ποδὶ χηρεύων,

465. φοινίαισι] φοινί(ε)σι L. φοινίαισι C⁶A. (with α from ε). Cp. 809. 466. ἀελλάδων] ἀελλοπύδων MSS. ἀελλάδων ἵππων ταχέων. Σοφοκλῆς Οἰδίποδι Τυ-

ράνῃ. Hesychius. 472. Κῆρες] χεῖρες L. κῆρες C⁶A. ἀναπλάκῃτοι LL² Pal. ἀναμπλάκῃτοι C⁶ΑΓΔ. 475. φάμα] φημᾶ L. φήμα C⁶A. 478. πέτρας] πε-
τραῖος ὁ ταῦρος LL². πέτρας ὅστ. C³. πέτρας ὅστ. A Vat. ac. V³V⁴KC⁷. Trin.
πέτρας ὅστ. R. πετραῖος ὅστ. M. gl. καθὰ Vat. c. Trin.

the participle is at first sight rather in favour of εἶδε (or οἶδε). But cp. El. 318, O. C. 1580, ξυντομωτάτως μὲν ἂν τύχοιμι λέξας Οἰδίπουν ὀλωλότα, and infr. 1214, δικάζει . . τεκνούντα. εἶπε is much better suited to the context. The voice which the Pythia interpreted came from the rock.

465. For ἄρρητ' ἄρρήτων, see Essay on L. § 40, 4. p. 75.

466. ἀελλάδων] Said to be = ἀελλαίων. But may not some of the force of the patronymic be retained, = 'Swift daughters of the storm'? See the fable in Il. 20. 223.

467. σθεναρώτερον is better taken as an adjective agreeing with πόδα than as an adverb. Cp. Il. 10. 358, λαίψηρά δὲ γοῖναιτ' ἐνάμα. E. on L. § 9. p. 13.

470. πυρὶ καὶ στεροπαῖς] To follow ἔνοπλος ἐπενθρώσκει. 'The son of Zeus leaps armed upon him, with fiery bolts.' The avenging power of Phoebus is referred to his father Zeus (the πυρφόρος ἀστεροπητής, Phil. 1198), whose lightning he hurls, and by whose prophetic power he is inspired. Cp. supr. 151.

472. Κῆρες] The meaning of this word varies between (1) lot or des-

tiny, (2) misfortune, (3) death. The Κῆρες have not the independent authority of the Μοῖραι, but are rather the subordinate ministers who execute the Divine will.

473. ἔλαμψε . . φάμα] 'The command flashed forth.' Cp. 186, παῖδαν δὲ λάμπει: Pind. Ol. 1. 23, λάμπει . . κλέος.

475. πάντ' ἰχνεύειν] πάντα is neuter plural adverbial: 'to track by all means,' rather than masculine subject of ἰχνεύειν, 'for every one to track.'

478. The reading of the inferior MSS., although yielding an unlikely rhythm, is given in the text as most probably representing the true meaning. ἄτε has been read with some probability for ὤς. The reading of L., even if the adj. were here permissible (see E. on L. § 23, ε. p. 39) is impossible on account of the strained use of metaphor. Prof. E. L. Lushington has suggested ἰσόταυρος. Cp. Virgil's description, Georg. 3. 203, of the solitary vanquished bull; Il. 481, 2, suggest that he is also seeking refuge from the breeze.

479. χηρεύων] 'Forlorn,' 'Cut off from fellowship,' alluding to the curse under which the murderer lay, 236, foll.

τὰ μεσόμφαλα γὰς ἀπογοσφίζων
μαντεῖα· τὰ δ' αἰὲ
ζῶντα περιποτᾶται.

480

στρ.β. δεινὰ μὲν οὖν, δεινὰ ταρασσει σοφὸς οἰωνοθέτας, 483
οὔτε δοκοῦντ' οὔτ' ἀποφάσκονθ'. ὅ τι λέξω δ' ἀπορῶ. 485
πέτομαι δ' ἐλπίσιν οὔτ' ἐνθάδ' ὀρώων οὔτ' ὀπίσω.
τί γὰρ ἢ Λαβδακίδαις ἢ [τανὺν πω
5 τῷ Πολύβου νεῖκος ἔκειτ' οὔτε πάροιθέν ποτ' ἔγωγ' οὔτε
ἔμαθον, ∪ ∪ — — πρὸς ὅτου δὴ βασάνω

481. ἀβαντεῖα L. μαντεῖα C²A. 483-513. Division of verses in L. and A.
δεινὰ-| σοφὸς-| οὔτε-| ὅ τι-| πέτομαι-| οὔτ' ἐνθαδ'-| τί γὰρ-| πολύβου-| οὔτε-| οὔτε-|
πρὸς-| βασάνω-| φάτιν-| λαβδακίδαις-| ἀδήλων-| ἀλλ'-| ξυνετοῖ-| ἀνδρῶν-| πλέον-| κρί-
σις-| σοφίαι-| παραμείψιεν-| ἀλλ'-| ὀρθόν-| ἀν-| ἐπ' αὐτῶι-| ποτὲ-| βασάναι-| ἀπ'-| ὁ-
φλήσει κακίαν. 493. ἔμαθον π.] ἔμαθομ. L. ἔμαθον π. CA. βὰς ἄνω Γ.

480. τὰ μεσόμφαλα γὰς . . μαντεῖα] 'The oracles from the central spot of earth.' γὰς is part. gen. after the adjective of place. Cp. Strabo, 9. p. 419, τῆς Ἑλλάδος ἐν μέσῳ πάς ἐστι τῆς συμ-
πάσης . . καὶ ἐκάλεσαν τῆς γῆς ὄμφαλον.

ἀπογοσφίζων] 'Putting away from him,' i.e. 'avoiding.' An inverted expression, like ἀποκρύπτειν γῆν.

481. αἰὲ to be taken equally with ζῶντα and περιποτᾶται. 'And they will not die, but still live and move around him.' The chorus look to the ends of the earth for the man whom they have just seen before the palace; for him, who, instead of avoiding the oracle, embraces and is seeking to obey it.

483. 'Fearfully does the wise augur trouble me.' For the ellipse of the object με, see Essay on L. § 39. p. 73.

μὲν οὖν marks the transition to a course of thought which is not final; to this ἀλλά, κ.τ.λ. 497 ff. is afterwards opposed. δεινὰ is adverbial acc., and δοκοῦντα, ἀποφάσκοντα acc. masc. agreeing with με understood. 'Neither entertaining the suggestion nor denying.' For δοκεῖν absolute, cp. El. 61, δοκῶ μὲν, alib., Aj. 942, σοὶ μὲν δοκεῖν ταῦτ' ἔστ' ἐμοὶ δ' ἄγαν φρονεῖν: Tr. 590, I, ὡς τὸ μὲν δοκεῖν ἔνεστι. This interpretation is supported by the words, ὅ, τι λέξω δ' ἀπορῶ, which are added in explanation. Others take δεινὰ ταρασσει, κ.τ.λ., to mean 'suggests dire conflicting thoughts, which neither affirm their object nor deny.'

486. πέτομαι δ' ἐλπίσιν] 'And I hover in uncertain expectation.' Cp.

Eur. Bacch. 332, νῦν γὰρ πέτει τε καὶ φρονῶν οὐδὲν φρονεῖς: infr. 771, 2, ἐς τοσοῦτον ἐλπίδων ἐμοῦ βεβῶτος.

487. 'Not seeing clearly either the present or the future.' Cp. ὁ γὰρ οἷος ὄρα πρόσω καὶ ὀπίσω, Il. 18. 250; Od. 24. 452. The Greeks imagined the future as 'coming on' behind the present and so hidden by it.

ἢ . . ἢ] 'What quarrel lay between them on either side.' The disjunctive form of expression gives emphasis to each of the proper names. The same emphatic strain is continued with οὔτε . . οὔτε. Cp. Hdt. 7. 54, οὐκ ἔχω ἀτρεκέως διακρῖναι, οὔτε εἰ . . οὔτε εἰ, κ.τ.λ.

488. ἔκειτο] Lit. 'Was laid up,' (cp. 232, ἡ χάρις προσκείμεται), but this meaning is almost lost, and the word has little more than the force of the substantive verb.

492. The corresponding line of the antistrophe exceeds this by ∪ ∪ — —, and the slight obscurity of the present passage makes it more probable that one or two words have been lost here, than that γὰρ ἐπ' αὐτῷ has been interpolated in l. 507. The addition of τινὸς ἀνδρῶν, or some such words, would make the sense clearer, and in any case ὅτου is masculine. 'What quarrel lay between them I never learnt from any man at whose word I might go, proof in hand, against the popular fame of Oedipus.' For the use of πρὸς with the active verb, cp. Tr. 935, ἀκουσα πρὸς τοῦ θηρὸς ἐρξαιεν τάδε, βασάνω εἰμι = ἐλέγξων εἰμι. For the instrumental dative = ἐν βασάνῳ, see Essay on L. § 14. 1. p. 29.

ἐπὶ τὰν ἐπίδαμον φάτιν εἰμ' Οἰδιπόδα Λαβδακίδαῖς 495
ἐπίκουρος ἀδῆλων θανάτων.

ἀντ. β. ἀλλ' ὁ μὲν οὖν Ζεὺς ὃ τ' Ἀπόλλων ξυνετοὶ καὶ τὰ βροτῶν
εἰδότες· ἀνδρῶν δ' ὅτι μάντις πλέον ἢ γὰρ φέρεται, 500
κρίσις οὐκ ἔστιν ἀληθής· σοφία δ' ἂν σοφίαν
παραμείψειεν ἀνήρ. [ἂν καταφαίην.

5 ἀλλ' οὐποτ' ἔγωγ' ἂν, πρὶν ἰδοίμ' ὀρθὸν ἔπος, μεμφομένων
φανερὰ γὰρ ἐπ' αὐτῷ πτερόεσσ' ἦλθε κόρα
ποτέ, καὶ σοφὸς ὦφθη βασάνῳ θ' ἀδύπολις· τῷ ἀπ' ἐμᾶς
φρενὸς οὐποτ' ὀφλήσει κακίαν.

511

ΚΡ. ἄνδρες πολῖται, δειν' ἔπη πεπυσμένους
κατηγορεῖν μου τὸν τύραννον Οἰδίουπον

494. ἐπίδαμον] ἐπίδαμον L. (δ in erasure) A. ἐπιδάμον A^c. 499. ξυνετοί]
ξυνετοί L. ξυνετοί CA. τὰ βροτῶν] τὰν βροτοῖς V. 500. ἀνδρῶν L. ἀνδρὸς A.
506. ἔπος] ἔπος. L. 507. γὰρ' ἐπ'] Two lines erased between these words in A.
510. θ'] δ' LF. θ' C²A^c (in erasure). ἡδύπολις MSS. τῷ] τῷ(ι) L.

495. ἐπὶ . . εἰμι is a case of tmesis. For the constr. cp. Il. 11. 367, τοὺς ἄλλους ἐπιείσομαι.

496. 'Going to the aid of the Labdacidae on account of a mysterious death.' Cp. Eur. El. 138, αἱμάτων ἐπίκουρος.

498. ὃ τ' Ἀπόλλων] Who is again regarded as the προσφῆτης of Ζεὺς. See l. 151, and note.

500. πλέον ἢ γὰρ φέρεται] 'Attains more than I.' Cp. Hd. 8. 29, πρόσθε τε γὰρ ἐν τοῖσι Ἑλλήσι, . . πλέον αἰεὶ κοτὲ ὑμῶν ἐφερόμεθα· νῦν τε παρὰ τῷ βαρβάρῳ τοσοῦτον δυνάμεθα ὥστε, κ.τ.λ.: El. 1095, 6, τῶνδε φερομένην ἄριστα.

501. κρίσις οὐκ ἔστιν ἀληθής] 'There is no sure way of determining.'

Cp. Pind. fr. Paean. 39, τί δ' ἔλπει σοφίαν ἐμμέναι, ἄτ' ὀλίγον τοι ἀνὴρ ὑπὲρ ἀνδρὸς ἰσχύει; οὐ γὰρ ἔσθ' ὅπως τὰ θεῶν βουλευμάτων ἔρευνάσαι βροτέα φρενί.

502. παραμείψειεν] 'Might pass,' as in a race. Cp. Pind. Pyth. 2. 50, θεός, δ' καὶ πτερόεντ' αἰετὸν κίχρα καὶ θαλασσοαῖον παραμείβεται δελφίνα. On the use of the active for the middle voice, see Essay on L. p. 98.

503. πρὶν ἰδοίμ'] The optative (instead of ἂν ἴδω) is occasioned by καταφαίην ἂν.

503. ὀρθὸν ἔπος] 'A clear or certain utterance,' i.e. one proved by the fact.

Cp. 853, τὸν γε Λαῖον φόνον φανεί δικαίως ὀρθόν: Ant. 1178, ὦ μάντι, τοῖσπο ὡς ἄρ' ὀρθὸν ἤνυσας: Pind. Pyth. 6. 19.

μεμφομένων] Gen. absolute. καταφαίην] Ar. Met. 3. 6. 11, ἀδύποτον ἅμα καταφάναι καὶ ἀποφάναι.

510. βασάνῳ] 'In actual proof.' Dative of circumstance. Cp. 494. The same word repeated in a different connexion. The words φανερὰ, ὦφθη, βασάνῳ, are intended to contrast the clear evidence in Oedipus' favour with the uncertainty of the suspicion against him.

ἀδύπολις] = ἡδὺς τῇ πόλει. Cp. ὑψίπολις = ὑψηλὸς ἐν πόλει, Ant. 370.

τῷ] Epicé, 'Therefore.'

512 ff. Creon enters (right) from the city. In the first episode the action was strikingly rapid. It contained the two great movements of the proclamation of Oedipus and the prophecy of Teiresias, with only sufficient pause between them (ll. 276-96) to give effect to the latter. Now follows a period of suspense, for which the wavering tones of the last chorus have prepared the way. The scene is of unusual length, ll. 512-862, but is divided by the short lyric measures (commatica) in ll. 649-668, 678-696. Cp. O. C. 833 ff, 876 ff. The entrance of Jocasta (l. 634) prepares new complications.

- πάρειμ' ἀτλητῶν. εἰ γὰρ ἐν ταῖς ξυμφοραῖς 515
 ταῖς νῦν νομίζει πρὸς γ' ἐμοῦ πεπονθέναι
 λόγοισιν εἴτ' ἔργοισιν εἰς βλάβην φέρον,
 οὗτοι βίου μοι τοῦ μακραίωνος πόθος,
 φέροντι τήνδε βάξιν. οὐ γὰρ εἰς ἀπλοῦν
 ἢ ζημία μοι τοῦ λόγου τούτου φέρει, 520
 ἀλλ' ἐς μέγιστον, εἰ κακὸς μὲν ἐν πόλει,
 κακὸς δὲ πρὸς σοῦ καὶ φίλων κεκλήσομαι. [39 a.
 ΧΟ. ἀλλ' ἦλθε μὲν δὴ τοῦτο τοῦνιδος τάχ' ἂν
 ὀργῇ βιασθὲν μάλλον ἢ γνώμη φρενῶν.
 ΚΡ. τοῦ πρὸς δ' ἐφάνθη ταῖς ἐμαῖς γνώμαις ὅτι 525
 πεισθεὶς ὁ μάντις τοὺς λόγους ψευδεῖς λέγοι;
 ΧΟ. ἡνδᾶτο μὲν τάδ', οἶδα δ' οὐ γνώμη τίνι.
 ΚΡ. ἐξ ὀμμάτων δ' ὀρθῶν τε καὶ ὀρθῆς φρενὸς

516. πρὸς γ' ἐμοῦ] προσγεμοῦ L. πρόστ' ἐμοῦ C⁸A. Vat. ac. προστ' ἐμοῦ V C⁷.
 518. 7(ο) L. 519. ἐς L. εἰς C⁸A. 521. κακός] ο from ω L. 523. δὴ om. A.
 525. τοῦ πρὸς δ'] τοῦ πρόσδ' L^Δ. τοῦ πρὸς δ' VMV¹p.m. Pal. πρὸς τοῦ δ' A Vat.
 abc. KV^{4c}. Trin. c. τοῦπος δ' ΓL². 526. λέγει^{οι} A. 527. οἶδα δ' οὐ] οἶδ' οὐ A.
 528. δ' habent ΓΔ Trin. Suid. τε L. δὲ C⁷E. δε M Vat. ac.

515. ἀτλητῶν] 'Unable to endure it.' The verb is formed after the analogy of ἀλαστέω, ἀελλπτέω, etc.

ἐν ταῖς ξυμφοραῖς ταῖς νῦν] 'In the present crisis.'

516. πρὸς γ' ἐμοῦ] The variety of reading has been caused by the ellipse of *τι*, for which cp. El. 1322, 3, ὥς ἐπ' ἐξόδα κλύω | τῶν ἐνδοθεν χωροῦντος, sc. *τινός*. The emphatic ἐμοῦ is better here than *μου*. 'That in this emergency he has suffered at my hands aught tending to his harm by word or deed.'

518. 'I care not to prolong my life.' τοῦ μακραίωνος.] The article as with words of number and quantity, e.g. O. C. 1211, τοῦ πλέονος μέρους. Cp. Aj. 473, τοῦ μακροῦ χρῆζειν βίου. For the use of the compound, see Essay on L. p. 101.

519. ἀπλοῦν, though opposed to μέγιστον, is not = *σμικρύν*, but points to the manifold nature of the injury as expressed in 521, 2, 'This word affects me with loss not only in one respect, but does me the most serious injury.' For the unconscious tautology in the repetition of φέρει after φέρον, φέροντι, cp.

infr. 524-7, γνώμη, γνώμαις, γνώμη.

522. The leader of the chorus is allied to the royal house, infr. 1225.

524. βιασθὲν is not to be repeated with γνώμη, which is dative of cause. 'The charge may have been made in the violence of anger, and not advisedly.'

525. τοῦ πρόσ] 'From whom proceeded this?' i. e. On whose authority was it said? The inversion in this passage has suggested the v. r. τοῦπος found in ΓL², which is also supposed to correspond better with the answer of the chorus. But the change is unnecessary. The order of words is singular, but is suited to express the excitement of Creon. Cp. the position of ὅτι, and Ar. Eq. 32, ποῖον βρέτας πρὸς; There is no real difficulty in reconciling the question to the answer. Creon asks, 'From whom came the intimation?' To which the chorus answers, 'The thing was said, but I cannot tell you on what ground or authority.' γνώμη τίνι referring to τοῦ πρόσ, κ.τ.λ. For γνώμη φρενῶν, cp. Ant. 1090, τὸν νοῦν . . τῶν φρενῶν.

528. 'Were his eyes and his mind clear, when this accusation was uttered against

κατηγορεῖτο τοὔπικλημα τοὔτό μου;

ΧΟ. οὐκ οἶδ'. ἃ γὰρ δρῶσ' οἱ κρατοῦντες οὐχ ὀρῶ. 530
αὐτὸς δ' ὅδ' ἤδη δωμάτων ἕξω περᾶ.

ΟΙ. οὔτος, σὺ πῶς δεῦρ' ἦλθες; ἥ τοσόνδ' ἔχεις
τόλμης πρόσωπον ὥστε τὰς ἐμὰς στέγας
ἵκου, φονεὺς ὧν τοῦδε τάνδρὸς ἐμφανῶς
ληστῆς τ' ἐναργῆς τῆς ἐμῆς τυραννίδος; 535
φέρ' εἰπὲ πρὸς θεῶν, δειλίαν ἢ μωρίαν
ιδῶν τιν' ἐν ἐμοὶ ταῦτ' ἐβουλεύσω ποιεῖν;
ἢ τοῦργον ὥς οὐ γνωρίσοιμί σου τόδε
δόλφ προσέρπον *ἢ οὐκ ἀλεξοίμην μαθόν;
ἂρ' οὐχὶ μῶρόν ἐστι τοὔγχειρμά σου, 540
ἄνευ τε πλήθους καὶ φίλων τυραννίδα
θηρᾶν, ὃ πλήθει χρήμασιν θ' ἀλίσκεται;

530. γὰρ om. Γ. 531. οὔτος σὺ L Vat. b. VV⁴ R. K Trin. pr.: οὔτος σὺ
C² Vat. ac. V³. 532. ἦ om. L. ἢ add. C² A. (cp. 622.) 537. ποιεῖν] ποεῖν
(as usual) L. ποιεῖν A. ιδῶν τιν' ἐμοὶ Γ. Cp. 543, 918. 538. σοι V.
539. κοῦκ MSS. ἢ οὐκ A. Spengel corr. 540. τοὔγχειρμα] τὸνχείρημα L A.
(in erasure): τοὔγχειρμα C'. τοὔγχείραμά Γ. 542. δ] ἢ VMΓ.

me by him?' Most MSS. omitting δ' in the first place, waver between ὀρθῶν τε and ὀρθῶν δέ. But δ' before ὀρθῶν is not devoid of authority.

529. Observe the continued use of the passive voice. E. on L. §. 31. pp. 53, 54. Creon still avoids the direct mention of Oedipus as his accuser; and the chorus use the same reserve.

530. ἃ γὰρ.. οὐχ ὀρῶ] 'I have no eye to see what rulers do.'

532 foll. 'Insolent, what mean you by coming hither, you that have aimed at my life and sought to subvert my sovereignty? Unsupported by friends, how could you expect to succeed or to elude my vigilance? Did you take me for a coward or a fool?'

οὔτος, σὺ] This punctuation is more forcible than οὔτος σὺ, and has also better authority. The inversion of πῶς σὺ accords with the feeling of the speech. Essay on L. § 41. p. 78. See below, l. 1121.

532. τοσόνδ' ἔχεις τόλμης πρόσωπον] 'Have you such a face of brass?' i. e. τοσαύτης τόλμης πρόσωπον. A case of hypallage.

534. The ind. ἵκου is more forcible than the infinitive, as dwelling on the

fact, and not merely marking its connexion with the preceding statement. The words ἐμφανῶς, ἐναργῆς, in what follows, are very characteristic of the passionate self-confidence of Oedipus.

537. ἐν ἐμοί, like ἃ δ' ἂν ἔρη, infr. 749, is an apparent violation of the rule that the 2nd and 3rd syllables of a trisyllabic foot must be in the same word. But ἐν is a preposition which adheres to its case.

538. ὥς, κ.τ.λ. depends, κατὰ τὸ σημαινόμενον, on καταφρονήσας, or the like, implied in ιδῶν.. ἐν ἐμοί. 'Either supposing that I would not detect the stealthy approaches of this plot of yours, or that I would not resist it when observed.' The MS. reading ἢ—κοῦκ may be compared with Il. 2. 289, ἢ παῖδες νεαρὸι χῆραί τε γυναῖκες, or ἢ in this case may be explained as = 'or;' but the correction ἢ—ἢ οὐκ seems far more probable. The former alternative implies μωρίαν, the latter δειλίαν. For the synizesis, cp. infr. 555, ἢ οὐκ ἐπειθες. γνωρίσοιμι follows the MSS. against the Atticists.

541. πλήθους καὶ φίλων] Cp. supr. 470, πυρὶ καὶ στεροπαῖς.

- ΚΡ. οἶσθ' ὥς ποίησον; ἀντὶ τῶν εἰρημένων
ἴσ' ἀντάκουσον, κᾶτα κρῖν' αὐτὸς μαθών.
- ΟΙ. λέγειν σὺ δεινός, μαθάνειν δ' ἐγὼ κακὸς 545
σοῦ· δυσμενῇ γὰρ καὶ βαρύν σ' εὐρηκ' ἐμοί.
- ΚΡ. τοῦτ' αὐτὸ νῦν μου πρῶτ' ἄκουσον ὥς ἐρῶ.
- ΟΙ. τοῦτ' αὐτὸ μή μοι φράζ', ὅπως οὐκ εἶ κακός.
- ΚΡ. εἴ τοι νομίζεις κτῆμα τὴν αὐθαδίαν
εἶναι τι τοῦ νοῦ χωρίς, οὐκ ὀρθῶς φρονεῖς. 550
- ΟΙ. εἴ τοι νομίζεις ἄνδρα συγγενῇ κακῶς
δρῶν οὐχ ὑφέξειν τὴν δίκην, οὐκ εὖ φρονεῖς.
- ΚΡ. ξύμφημί σοι ταῦτ' ἔνδικ' εἰρησθαι· τὸ δὲ
πάθῃμ' ὅποῖον φῆς παθεῖν δίδασκέ με.
- ΟΙ. ἔπειθες, ἦ οὐκ ἔπειθες, ὥς χρεῖή μ' ἐπὶ 555
τὸν σεμνόμαντιν ἄνδρα πέμψασθαί τινα;
- ΚΡ. καὶ νῦν ἔθ' αὐτός εἰμι τῷ βουλευμάτι.
- ΟΙ. πόσον τιν' ἤδη δῆθ' ὁ Λαῖος χρόνον
- ΚΡ. δέδρακε ποῖον ἔργον; οὐ γὰρ ἐννοῶ.

543. ποίησον] πόησον L. ποίησων AV Vat. b. KM. ποήσων C⁷. κἀντὶ τῶν Γ.
544. κᾶτα] κᾶτα L. κᾶτα C³. κ'ᾶτα C⁶. 546. βαρύν] βαρύν A. ἐμοί] γρ.
ἐγὼ M^c. 548. αὐτὸν μὴ Γ. 549. εἴτοι] ἦτοι L. εἰ mg. εἴτοι C⁶M. εἴ τι AM^c.
τὴν αὐθαδίαν] τήνδ' αὐθαδεῖαν LL². τήνδ' αὐθαδίαν CAGΔ. 551. εἴ τοι] εἴ τι AM.
555. χρεῖη] χρεῖ' ἡ L. χρεῖ' ἡ C³. χρεῖ' ἡ C⁶. χρεῖ ἡ A. χρεῖ' ἦν Γ. 557. ἔθ'
αὐτός] ἐτ' αὐτὸς LA. ἔθ' αὐτός mg. C²*.

543. οἶσθ' ὥς ποίησον] 'Do you know what I bid you do?' An idiomatic confusion of οἶσθ' ὥς ποιήσεις with ποίησον. See Essay on L. § 36. p. 66.

545. 'You are a clever talker; but I am slow to learn of you (alluding to μαθών in the preceding line), for I have found you dangerous and hostile to me.' Cp. Plat. Rep. 2. 358 A, ἀλλ' ἐγὼ τις, ὥς ἔοικε, δυσμαθής.

547. τοῦτ' αὐτό] 'This very point,' viz. whether I am hostile to you.

549. Cp. Aesch. Prom. 1012, αὐθαδία γὰρ τῷ φρονούντι μὴ καλῶς | αὐτῇ καθ' αὐτὴν οὐδενὸς μείον σθένει.

552. ὑφέξειν τὴν δίκην] 'To be made to answer for it.' Oedipus has an uneasy feeling that Creon may think himself above the law. This Creon deprecates.

553, 4. τὸ . . πάθημα is both governed by δίδασκε and to be resumed with παθεῖν. 'Tell me your injury, what in-

jury you say you have received.' Cp. infr. 604.

555. ἔπειθες] Referring to Κρέοντος εἰπόντος in 288, a slight touch, which has prepared the way for the present scene.

556. τὸν σεμνόμαντιν ἄνδρα] 'The solemn prophet.' σεμνός has frequently the ironical sense of 'pretentious.' Cp. 953, τὰ σέμν' ἵν' ἡκεῖ τοῦ θεοῦ μαντεύματα: Aj. 1107, τὰ σέμν' ἔπη: Aesch. Prom. 953, σεμνόστομος γε καὶ φρονήματος πλέως.

557. αὐτὸς . . τῷ βουλευμάτι] 'And I still hold to the advice I gave.' Cp. Thuc. 2. 61, καὶ ἐγὼ μὲν ὁ αὐτός εἰμι καὶ οὐκ ἐξίσταμαι: Phil. 521, τότ' οὐκέθ' αὐτὸς τοῖς λόγοις τούτοις φανῆς. τῷ βουλευμάτι is (1) dative of identity with αὐτός rather than (2) of manner. Cp. Hdt. 3. 119, εἰ συνέπαινοί εἰσι τῷ ποιημένῳ. For the other view (2), cp. Thuc. 3. 38, ἐγὼ μὲν οὖν ὁ αὐτός εἰμι τῇ γνώμῃ.

- ΟΙ. ἄφάντος ἔρρει θανάσιμῳ χειρώματι; 560
 ΚΡ. μακροὶ παλαιοὶ τ' ἂν μετρηθεῖεν χρόνοι.
 ΟΙ. τότ' οὖν ὁ μάντις οὗτος ἦν ἐν τῇ τέχνῃ;
 ΚΡ. σοφός γ' ὁμοίως κἀξ ἴσου τιμώμενος.
 ΟΙ. ἐμνήσατ' οὖν ἐμοῦ τι τῷ τότ' ἐν χρόνῳ;
 ΚΡ. οὐκ οὖν ἐμοῦ γ' ἐστῶτος οὐδαμοῦ πέλας. 565
 ΟΙ. ἀλλ' οὐκ ἔρευναν τοῦ θανόντος ἔσχετε;
 ΚΡ. παρέσχομεν, πῶς δ' οὐχί; κοῦκ ἠκούσαμεν.
 ΟΙ. πῶς οὖν τόθ' οὗτος ὁ σοφὸς οὐκ ἠῦδα τάδε;
 ΚΡ. οὐκ οἶδ'. ἐφ' οἷς γὰρ μὴ φρονῶ σιγᾶν φιλῶ.
 ΟΙ. τοσόνδε γ' οἶσθα καὶ λέγοις ἂν εὖ φρονῶν. [39 b.
 ΚΡ. ποῖον τόδ'; εἰ γὰρ οἶδά γ', οὐκ ἀρνήσομαι. 571
 ΟΙ. ὁθούνεκ', εἰ μὴ σοὶ ξυνῆλθε, τὰς ἐμάς

561. ἂν μετρηθεῖεν] ἀναμετρηθεῖεν A.
 562. οὗτος] om. A.
 563. κοῦκ] οὐκ L. κοῦκ C^a A.
 564. τὸν] οὗτος L. τὸν οὗτος C^a A.
 565. τοσόνδε] τοσόνδε L. τοσόνδε C^a.
 566. οἶδ' οἷς] οἶδ' οἷς A.

565. ἐστῶ-
 566. τῶν
 567. φρονῶ] φρονῶ L. Cp. 575, δικαίῳ.
 568. τὸν] οὗτος L. Cp. 575, δικαίῳ.
 569. τὸν] οὗτος L. Cp. 575, δικαίῳ.
 570. τὸν] οὗτος L. Cp. 575, δικαίῳ.

561. 'It would be a long reckoning
 of distant times.'

562. ἐν τῇ τέχνῃ] Practising his art.
 Cp. Plat. Prot. 317 C, πολλά γε ἔτη ἤδη
 εἰμὶ ἐν τῇ τέχνῃ.

565. Either 'on no occasion when
 I was standing near,' οὐδαμοῦ simply
 repeating the negative in οὐκ οὖν, or, re-
 solving οὐδαμοῦ into two words, ('not,'
 'anywhere'), 'certainly not, when I was
 standing anywhere near.' The former
 is preferable. See Essay on L. § 41.
 p. 77; and for the transference of the
 adverb of place to time, *ibid.* § 24.
 p. 41, *supr.* l. 390.

566. τοῦ θανόντος] Gen. of respect.

567. παρέσχομεν] The compound
 verb is used in the reply, partly for the
 sake of variety, but also with a slight
 alteration of sense. 'But did you have
 no enquiry about the deed?' 'Of course
 we held an enquiry.' παρέσχομεν has
 a more active meaning, and implies
 more effort (= 'dare operam') than
 ἔσχετε. The word is used here as in
 El. 1144, 5, (τροφῆς) . . . τὴν ἐγὼ θάμ'
 ἀμφὶ σοὶ πόνῳ γλυκεῖ παρέσχον.

568. ὁ σοφός] Cp. 563.

569. ἐφ' οἷς] = ἐπὶ τούτοις ᾧ. The
 spectator would not feel, as the reader
 is apt to do, that the question of Oe-

dipus calls attention to a real incon-
 sistency in the fable. Cp. *supr.* 103 ff.

570. τοσόνδε γ'] The MS. reading
 τοσόν δέ γ' (i.e. τὸ σὺν δέ γ') looks
 like an early correction. On the other
 hand, the simple τόσον hardly occurs
 elsewhere in Sophocles (unless in Tr.
 53, καμὲ χρὴ φράσαι τόσον, where τὸ
 σὺν is preferable). But cp. Hdt. 4. 197,
 τόσον δέ ἐτι ἔχω εἰπεῖν. The abrupt-
 ness caused by omitting δέ is rather
 expressive. τοσόνδε refers to what is
 coming. 'There is one thing which
 you know and can tell clearly.'

οἶσθα . . λέγοις . . φρονῶν] He echoes
 Creon's words, οὐκ οἶδα . . μὴ φρονῶ
 σιγᾶν.

571. οἶδά γ'] 'If I do know it.' γε
 points the reference to the preceding line.

572. τὰς ἐμάς] The article refers to
 Teiresias' words, 362, φονέα σε φημί,
 κ.τ.λ. 'He would not have spoken,
 as he did, of my being Laius' mur-
 derer.' Cp. Eur. (?) Rhes. 438, σὺ κομ-
 πείς τὰς ἐμάς ἀμυστιδας. The poet may
 also have intended the expression to be
 ambiguous, and to mean in the ear of
 the spectator, 'he would not have told
 of my murder of Laius.' For the plural,
 cp. O. C. 962, ὅστις φόνους μοι καὶ
 γάμους καὶ συμφοράς, κ.τ.λ.

οὐκ ἂν ποτ' εἶπε Λαῖον διαφθοράς.

KP. εἰ μὲν λέγει τάδ', αὐτὸς οἶσθ'. ἐγὼ δέ σου
μαθεῖν δικαίῳ ταῦθ' ἅπερ κάμου σὺ νῦν. 575

OI. ἐκμάνθαν'. οὐ γὰρ δὴ φονεὺς ἀλώσομαι.

KP. τί δῆτ'; ἀδελφὴν τὴν ἐμὴν γήμας ἔχεις;

OI. ἄρνησις οὐκ ἔνεστιν ὧν ἀνιστορεῖς.

KP. ἄρχεις δ' ἐκείνη ταῦτα γῆς ἴσον νέμων;

OI. ἂν ἥ θέλουσα πάντ' ἐμοῦ κομίζεται. 580

KP. οὐκ οὐν ἰσοῦμαι σφῶν ἐγὼ δυοῖν τρίτος;

OI. ἐνταῦθα γὰρ δὴ καὶ κακὸς φαίνει φίλος.

KP. οὐκ, εἰ διδοίης γ' ὡς ἐγὼ σαυτῷ λόγον.

σκέψαι δὲ τοῦτο πρῶτον, εἴ τιν' ἂν δοκεῖς
ἄρχειν ἐλέσθαι ξὺν φόβοισι μᾶλλον ἢ 585

ἄτρεστον εὐδοντ', εἰ τὰ γ' αὖθ' ἔξει κράτη.

ἐγὼ μὲν οὖν οὐτ' αὐτὸς ἰμεῖρων ἔφυν

τύραννος εἶναι μᾶλλον ἢ τύραννα δρᾶν,

οὐτ' ἄλλος ὅστις σωφρονεῖν ἐπίσταται.

νῦν μὲν γὰρ ἐκ σοῦ πάντ' ἄνευ φόβου φέρω, 590

573. εἶπε] εἶπεν L. εἶπε A. 574. δέ σου] δε σου L. δέ σου C^aA. 575.
ταῦθ'] ταῦθ' MSS. Brunck corr. 578. ἐτέστιν Trin. 579. ἀρχεις . . νέμων]
In mg. L. or C². 581. ἰσοῦμαι' L. 582. φαίνει] φαίνει L.A. φαίνει Γ. 584.
ἢ τιν' ἂν δοκῆς Γ. 585. ξὺν φόβοισι] ξὺν φ. L.A. ξὺν φ. C²A.

575. ταῦθ'] Adv. accus. 'Just as.'
Cp. 579, ἄρχεις . . ταῦτά.

576. The compound verb answers the simple as in 567. 'Do your best to learn.' Cp. 129, ἐξειδέναι: Hdt. 7. 28, ἐξέμαθον καὶ εὖρον, κ.τ.λ. The present tense has the inchoative meaning.

577. γήμας ἔχεις] 'You have in marriage.'

578. ἄρνησις οὐκ ἔνεστιν] 'There is no possibility of denying.'

579. ἀρχεις δ' ἐκείνη ταῦτά] 'You share your power with her.' Creon implies that Jocasta is queen in her own right. Cp. 630, note.

γῆς ἴσον νέμων] 'Holding with her an equal portion in the land.' The dative is resumed in thought. Cp. Thuc. 6. 16, 4, ἢ τὰ ἴσα νέμων τὰ ὁμοῖα ἀνταξιότω.

582. 'True, and that is just what marks you as a bad friend.' Oedipus assents to Creon's statement of his own position, and retorts that his nearness to the throne only aggravates the case

against him.

583, foll. The argument of Creon resembles that with which Histiaeus soothes the suspicion of Darius, Hdt. 5. 106, τί δ' ἂν ἐπιδιζήμενος ποίεοιμι ταῦτα; τεῦ δὲ ἐνδεῆς ἥν; τῷ τὰρα μὲν πάντα ὅσα περ σοί, πάντων δὲ πρὸς σέο βουλευμάτων ἐπακούειν ἀξιεῖσθαι

583. 'Not so; if you would but reason with yourself, as I reason with you.' σοί is absorbed in σαυτῷ: i. e. σαυτῷ ὡς ἐγὼ σοί. For the expression, cp. Hdt. 1. 209; 2. 162; 3. 25; 4. 102; 6. 138.

586. ἄτρεστον εὐδοντ'] Hom. Od. 13. 92, δὴ τότε γ' ἀτρέμας εὐδε.

587-9. For the position of the words οὐτ' αὐτὸς . . οὐτ' ἄλλος, cp. Plu. 88, 9, ἔφυν γὰρ οὐδὲν ἐκ τέχνης πράσσειν κακῆς | οὐτ' αὐτός, οὐθ', ὡς φασιν, οὐκάρυσας ἐμέ.

588. τύραννα] For τύραννος adj. cp. Ant. 1169, τύραννον σχῆμα.

590. φέρω] 'I obtain.' Cp. O. C. 5. 6, τοῦ μικροῦ δ' ἐτι μείον φέροντα.

εἰ δ' αὐτὸς ἦρχον, πολλὰ καὶ ἄκων ἔδρων.
 πῶς δῆτ' ἐμοὶ τυραννὶς ἡδίων ἔχειν
 ἀρχῆς ἀλύπου καὶ δυναστείας ἔφν;
 οὐπω τοσοῦτον ἡπατημένος κυρῶ
 ὥστ' ἄλλα χρῆζειν ἢ τὰ σὺν κέρδει καλά. 595
 νῦν πᾶσι χαίρω, νῦν με πᾶς ἀσπάζεται,
 νῦν οἱ σέθεν χρῆζοντες ἐκκαλοῦσί με·
 τὸ γὰρ τυχεῖν αὐτοῖσι πᾶν ἐνταῦθ' ἐνι.
 πῶς δῆτ' ἐγὼ κεῖν' ἂν λάβοιμ' ἀφείς τάδε;
 οὐκ ἂν γένοιτο νοῦς κακὸς καλῶς φρονῶν. 600

591. ἦρχον] ἦρχον L. ἦρχον C⁵. ἦρχ A. ἦρχων A^cK Vat. a. 596. χαίρω] χαίρω(ν) L. χαίρω A. 597. ἐκκαλοῦσι] with gloss παρκαλοῦσι A. (καλοῦσι with gloss εἰσβοῇθειαν μεσοῦνται E.) 598. αὐτοῖσι] αὐτοῖς LK. αὐτοῖς C⁵AVMM⁴V³E. αὐτοῖσι Γ. πᾶν] ἅπαν L Vat. abc. Pal. Trin. ἀπαντ' C⁵AVMM²V⁴ Vat. abc. E. πᾶν ΓL².

592. 'How then can the possession of sovereignty be pleasanter to me than to have a power and authority that is free from annoyance?'

594. οὐπω] 'Surely I am not so far gone in self-deceit.' πω adds emphasis to the negative. See note on 105, οὐ γὰρ εἰσεῖδόν γέ πα.

595. τὰ σὺν κέρδει καλά] 'Glory with advantage.' Creon's present *δυναστεία* had the reality of both. Sovereignty might bring him outward brilliancy, but not solid gain.

596. πᾶσι χαίρω] (1) 'I am happy in the sight of all.' Cp. Eur. Med. 509, *πολλαῖς μακαρίαν*. The recognition of happiness is an element of happiness to the sensitive Greek (as to Croesus in the story of Herodotus); and the happy man is saluted by all (*πᾶς ἀσπάζεται*), just as the unfortunate is passed by without regard. Cp. Thuc. 6. 16, *ὥσπερ δυστυχούσης οὐδὲ προσαγορευόμεθα*. Or (2) 'I take pleasure in all men' (as having no enemy). Cp. Od. 19. 462, 3, *τῷ μὲν . . . χαίρων νοστήσαντι*. Other renderings are, 'I am happy in my relations with all'; 'I am happy in all ways' (*πᾶσι* neuter); and, 'All bid me rejoice.' (Cp. *χαῖρέ μοι*.)

597. ἐκκαλοῦσί με] 'Invite me forth,' or, 'Take me aside,' e.g. from the palace or the council for private conference, as an important person. Cp. 951, *τί μ' ἐπεπέμφω δεῦρο τῶνδε δαιμάτων*; Ant. 18; Eur. Bacch. 170, *τίς ἐν πύλαισι*; Κάδμον ἐκκαλεῖ δόμων; Aj. 749, 50, *ἐκ γὰρ ξυνέδρου καὶ τυραννικοῦ κύκλου* |

Κάλχας μεταστάς οἶος Ἀτρείδων δίχα, κ.τ.λ. Aristoph. Ach. 400-2: Hdt. 8. 79, *ἐξεκαλέετο*. The conjecture of L. Dindorf, *αἰκάλλουσι*, suggests a disagreeable association of mean flattery. The word *αἰκάλλω* occurs only once in tragedy, and then in reproach. Eur. Andr. 630, *πρόδοτον αἰκάλλων κύνα*.

598. τὸ γὰρ . . . ἐνι] 'For their success all depends on this;' viz. on paying court to me. The text is uncertain, but here, as in a few other passages (cp. supr. 221), Flor. Γ. may have preserved an older reading. The absence of caesura is not a fatal objection to the reading *αὐτοῖς ἀπαντ'*. Cp. infr. 856. And for the accus. cp. Eur. Or. 761, *τύχοις ἂν . . ὅσον θέλεις*. But Flor. Γ. certainly gives a better line, and the correction *ἀπαντ'* may be conjectural.

599. κείν' κείνο, τὸ ἄρχειν ξὺν φόβοις, τὴν τυραννίδα.

ἀφείς τάδε] Cp. Macb. 1. 7, 'I have won | Golden opinions from all sorts of people | That would be worn now in their newest gloss, | Not cast aside so soon.' Ib. 2. 1, 'M. It shall make honour for you. B. So I lose none | In seeking to augment it, . . . | I shall be counselled.' But Creon's notion of 'honour' is more external than Banquo's.

600. 'No mind that has a right sense of things can turn to evil.' For the order of words, see Essay on L. § 41, p. 77. Creon thus sums up his previous argument. 'None can have wicked schemes whose judgment is not blind.'

ἀλλ' οὐτ' ἐραστῆς τῆσδε τῆς γνώμης ἔφυν
 οὐτ' ἂν μετ' ἄλλου δρωντος ἂν τλαίην ποτέ.
 καὶ τῶνδ' ἔλεγχον τοῦτο μὲν Πυθῶδ' ἰὼν
 πεύθου τὰ χρησθέντ' εἰ σαφῶς ἤγγειλά σοι·
 τοῦτ' ἄλλ', ἐάν με τῷ τερασκόπῳ λάβῃς 605
 κοινῇ τι βουλεύσαντα, μή μ' ἀπλῇ κτάνῃς
 ψήφῳ, διπλῇ δέ, τῇ τ' ἐμῇ καὶ σῇ, λαβών.
 γνώμῃ δ' ἀδήλῳ μή με χωρὶς αἰτιῶ.
 οὐ γὰρ δίκαιον οὔτε τοὺς κακοὺς μάτην
 χρηστοὺς νομίζειν οὔτε τοὺς χρηστοὺς κακοὺς. 610
 φίλον γὰρ ἐσθλὸν ἐκβαλεῖν ἴσον λέγω
 καὶ τὸν παρ' αὐτῷ βίοτον, ὃν πλείστον φιλεῖ.
 ἀλλ' ἐν χρόνῳ γνώσει τάδ' ἀσφαλῶς, ἐπεὶ
 χρόνος δίκαιον ἄνδρα δείκνυσιν μόνος,
 κακὸν δὲ κἂν ἐν ἡμέρᾳ γνοίης μιᾷ. 615

ΧΟ. καλῶς ἔλεξεν εὐλαβουμένῳ πεσεῖν,

602. μετ' ἄλλου] μεγάλου L. μετ' ἄλλου C⁴A. 603. τῶνδ' τόνδ' L. τοῦτο] om. A. 604. πεύθου] πείθου L. πείθου C⁹A. πύθου Γ. χρησθέντ' η
 from ι. εἰ ἤγγειλά σοι σαφῇ M. 605. τοῦτ' ἄλλ' τοῦτ' ἄλλ' L. with
 gloss τοῦτο δὲ by C⁷. ταῦτ' ἄλλ' E. 612. παρ' αὐτῷ] παρ' αὐτῷ L. παρ'
 αὐτῷ C⁶A. 616. πεσεῖν] σοὶ πεσεῖν Trin^c.

601. τῆσδε τῆς γνώμης] Sc. τῆς τῶν ἐρώντων τυραννίδος.

602. τλαίην] Sc. τοῦτο, implied in τῆσδε τῆς γνώμης. It is unnecessary to supply an infinitive.

603. ἔλεγχον] 'For proof.' Accusative in apposition to the sentence. τοῦτο μὲν .. τοῦτ' ἄλλο are also in the same construction.

Πυθῶδ' ἰὼν πεύθου] Cp. supr. 70, 71, and note.

605. τοῦτ' ἄλλο] 'This more,' with passionate emphasis instead of τοῦτο δέ. Cp. the Homeric ἄλλο δέ τοι ἔρῳ. A different variation occurs in Ant. 165-8, τοῦτο μὲν .. τοῦτ' αὖθις.

τῷ τερασκόπῳ] 'The diviner.' Creon, to soothe Oedipus, joins with him in speaking lightly of the seer.

606. 'Then take and slay me,—not by thy single voice, for thou shalt have mine as well.'

608. The meaning of χωρὶς, which is used absolutely, must be determined from the antithesis of the preceding

lines. 'Without inquiry.' The latter word is implied in ἐάν με τῷ τερασκόπῳ λάβῃς, κ.τ.λ.

γνώμῃ] The dative is causal, 'By reason of an unproved suspicion.' 'Be not led by a vague notion to accuse me of your own mere will.'

609. μάτην] 'Without cause.'

612. τὸν παρ' αὐτῷ βίοτον] 'The life which is very near to him.' Cp. Plat. Rep. 3. 413 C, τοῦ παρ' αὐτοῖς δόγματος. The preposition assists the figure by which the life (compared to a friend) is represented as an object of affection distinct from the man himself. For the ellipse of τῆς, see Essay on L. § 39, p. 72, 3, and cp. supr. 516.

614, 5. Cp. Solon. Fr. 9, Δεῖξει δὲ μανίην μὲν ἐμὴν βαιὶς χρόνος ἀστοῖς: Chaeremon Fr. 21, χρόνος δίκαιον ἄνδρα μὴνύει ποτέ: Pind. Ol. 10. 54.

616. 'His words are good for one who would avoid falling.' Cp. Plat. Rep. 331 B, εἰς τοῦτο ἀνδρὶ νοῦν ἔχοντι πλοῦτον χρησιμώτατον εἶναι.

ἄναξ· φρονεῖν γὰρ οἱ ταχεῖς οὐκ ἀσφαλεῖς.

ΟΙ. ὅταν ταχύς τις οὐπιβουλεύων λάθρα

χωρῇ, ταχὺν δεῖ κάμει βουλεύειν πάλιν.

[40 a.

εἰ δ' ἡσυχάζων προσμενῶ, τὰ τοῦδε μὲν

620

πεπραγμέν' ἔσται, τὰμὰ δ' ἡμαρτημένα.

ΚΡ. τί δῆτα χρήσεις; ἦ με γῆς ἔξω βαλεῖν;

ΟΙ. ἥκιστα· θνήσκειν οὐ φυγεῖν σε βούλομαι

ὅταν προδείξῃς οἶόν ἐστι τὸ φθονεῖν.

[*ΚΡ.] ὥς οὐχ ὑπέξων οὐδὲ πιστεύσων λέγεις; .. 625

ΚΡ. οὐ γὰρ φρονούντά σ' εὖ βλέπω. ΟΙ. τὸ γοῦν ἐμόν.

ΚΡ. ἀλλ' ἐξ ἴσου δεῖ κάμειν. ΟΙ. ἀλλ' ἔφους κακός.

618. λάθρα] λάθραι L. λάθρα A. 619. δ'εἰ L. δεῖ C. 622. ἦ L. ἦ C⁴A.
623. θνήσκειν] θνήσκειν L. 625. ΟΙ. MSS. (but ΚΡ. Farn. p.m.) οὐχ ὥς V.
υπέξων] ὑπ . . ἔξων M. pr. ὑποδείξων Γ. 626. τὸ γοῦν] τὸ γοῦν L. τὸ γοῦν A.

617. φρονεῖν is to be repeated with both adjectives. 'Swift is not sure in thought.' For the inf. cp. Pind. Ol. 13. 48.

618. 'When my secret enemy is one who advances swiftly,' ταχύς τις is supplementary predicate after χωρῇ. Cp. Aj. 1266, φεύ, τοῦ θανόντος ὡς ταχεῖά τις βροτοῖς | χάρις διαρρεῖ καὶ προδοῦσ' ἀλίσκεται: Phil. 519, μὴ νῦν μὲν τις εὐχερὲς παρῆς. And for the article with the subject in such a connection, cp. Ant. 951, ἃ μοιρῖδια τις δύναισις δεινά.

624. 5. The text of these lines is probably defective. Two things seem clear; (1) that line 625 is more appropriate to Creon than to Oedipus, 'You speak as if you would not relent nor believe me.' (MS. Farn. had κρε. before this line by p. m.) Cp. infr. 646, πιστεύσον, Οἰδίπους, τάδε: 650, τί σοὶ θέλεις δῆτ' εἰκάθω; Aj. 371, ᾧ πρὸς θεῶν ὑπέικε καὶ φρόνησον εἰ: and (2) that line 624 is addressed by Oedipus to Creon, and conveys a threat: 'When you have given an example of the crime of envy.' Cp. Ant. 308, πρὶν ἂν | ζῶντες κρεμαστοὶ τῆνδε δηλώσῃθ' ὕβριν: ib. 325, 6, ἐξερεῖθ' ὅτι | τὰ δειλὰ κέρδη πημονὰς ἐργάζεσθαι: Tr. 1110, 11, ἐν' ἐκδιδαχθῇ πᾶσιν ἀγγέλλειν ὅτι | καὶ ζῶν κακοῦς γε καὶ θανάων ἐτίσάμην: Ant. 1242, 3, δέξας ἐν ἀνθρώποισι τὴν ἀβουλῖαν, | ὅσων μέγιστον ἀνδρὶ πρόσκειται κακόν (i.e. προδείξας οἶόν ἐστι τὸ κακῶς βουλεύειν): Pind. P. 2. 42.

By transposing 624, 5, as Haase sug-

gested, a kind of meaning may be brought out. 'My desire for you is death, not banishment.' 'You speak as if you would not relent.' 'I will relent when you are made an example of the sin of envy' (and not before). '(My envy is) that I see you to be unwise.' But the transitions are too violent. Again, 623, 4, may be read continuously, and the loss of a single line supposed after 625. 'I would have you be (not banished but) slain, when you have first been made an example of the crime of envy (in the manner of your death).' 'You speak as if you would not relent nor believe me.' ['And you speak like a rebel.'] 'Because I see you blind.' But the insertion (διὰ μέσου) of οὐ φυγεῖν, and the abruptness of ὅταν προδείξῃς, may be thought to prevent the two lines from coalescing into a harmonious sentence. In this case the most probable inference would be that one or more lines have been lost before 624 and after 625. The old explanations of the Scholiast, 'When you have shown the nature of the grudge I bear you,' sc. οἷός ἐστιν ὁ ἐμὸς πρὸς σέ φθόνος (cp. supr. 605 ff.), or of Hermann, 'When you have shown the nature of your grudge against me,' or of the ancient gloss, 'When you have first explained:—oh! what a thing envy is!' are untenable, especially because they afford no natural explanation of 1. 625. The broken lines (626 foll.)

ΚΡ. εἰ δὲ ξυνίης μηδέν; ΟΙ. ἀρκτέον γ' ὅμως.

ΚΡ. οὔτοι κακῶς γ' ἄρχοντος. ΟΙ. ὦ πόλις πόλις.

ΚΡ. κάμοι πόλεως μέτεστιν, οὐχὶ σοὶ μόνῳ. 630

ΧΟ. παύσασθ', ἀνακτες· καίριαν δ' ὑμῖν ὀρῶ
τὴνδ' ἐκ δόμων στείχουσιν ἰοκάστην, μεθ' ἧς
τὸ νῦν παρεστὸς νείκος εἶ θέσθαι χρεών.

ΙΟΚΑΣΤΗ.

τί τὴν ἄβουλον, ὦ ταλαίπωροι, στάσιν
γλώσσης ἐπήρασθ', οὐδ' ἐπαισχύνεσθε, γῆς 635
οὐτῶ νοσοῦσης, ἴδια κινοῦντες κακά;

628. ξυνίης] ξυνίεις LAG. μηδέν] μηδὲ ἐν L. μηδὲν C²A. 629. ἄρχοντος]
ἄρχοντες L. ἄρχοντος C⁵A. 630. μέτεστιν] μέτεστι τῇσδ' LAG L²Δ Pal.

τῆς δ' M². 631. καίριαν] κ(ε?)ρίαν L. κυρίαν C⁵TVK. γυρίαν, γρ. καίριαν
mg. C⁶. καίριαν AE Vat. ac. M²V³V⁴c R. Trin. ὑμῖν] ἡμῖν MVKE Trin.^c
633. παρεστὸς] παρεστὸς L. παρεστὸς C⁵A. 635. ἐπήρασθ'] ἐπήρασθ' LMG L²
Pal. ἐπήρατ' C⁶AEM². ἐπειρατ' Trin. 636. ἴδια κινοῦντες] ἴδιαν κινουντες L.
ἴδια κινοῦντες C⁶A.

mark the climax of the altercation. Cp. O. C. 832, 885.

628. εἰ δὲ ξυνίης μηδέν] 'But how if you are wholly in the dark?' The strong expression, while suiting the passion of Creon, also suggests a truth of which he is ignorant. For εἰ cp. Aesch. Suppl. 511, ἀλλ' εἰ δρακόντων δυσφρόνων ἐχθίστιν.

ἀρκτέον γ' ὅμως] 'Yes, authority must be maintained even then.' The verbal here belongs to the impersonal passive verb. For the verbal of the passive, cp. Fr. 27 N.: Dem. c. Dinarch. 176, οὐ καταπληκτέον ἐστίν, ὦ ἄνδρες Ἀθηναῖοι.

629. οὔτοι... ἄρχοντος] No, I am not bound to obey (οὐκ ἀρκτέον ἐμοὶ) one who rules badly. ἄρχοντος is (1) gen. abs., or (2) = ἐξ ἄρχοντος: cp. Ant. 63, ἀρχόμεσθ' ἐκ κρείσσονων. But see E. on L. § 39. pp. 72, 3.

ὦ πόλις πόλις] Oedipus appeals to the citizens to rebuke the disloyal utterance of Creon: cp. O. C. 833; or, perhaps, apostrophizes the state, whose safety is menaced by the indulgence of such a spirit.

630. κάμοι πόλεως μέτεστιν] 'I too have a claim upon the state.' Not only as a citizen (cp. Ant. 737, πόλις γὰρ οὐκ ἐσθ' ἥτις ἀνδρὸς ἐσθ' ἐνός), but as the

brother of the queen, whose right was prior to that of Oedipus himself. Cp. 577, 581. Oedipus appeals to his loyal citizens against the insubordination of Creon, who replies that he also has a right in the state. As his temper rises, he no longer acknowledges that he owes his influence to Oedipus. The disadvantage under which Oedipus labours, as the 'stranger prince,' is subtly maintained throughout. The chorus interpose in their character of mediator, not to take part with either disputant, but to appease the strife.

631. ὑμῖν] Cp. O. C. 81, ἧ βέβηκεν ἡμῖν ὁ ξένος;

634. 5. 'What mean you, miserable men, by raising this senseless altercation?' For the article, cp. Phil. 327, 8, τίνας γὰρ ὦδε τὸν μέγαν χόλον κατ' αὐτῶν ἐγκαλῶν ἐλήλυθας; The conjecture τί τὴνδ' ἄβουλον, though plausible at first sight, has the effect of weakening the natural emphasis on ἄβουλον.

στάσιν γλώσσης] 'War of words.' οὐδ' ἐπαισχύνεσθε] 'And are not ashamed.' The force of τί is continued. For this punctuation, which on the whole seems preferable to ἐπήρασθ'; οὐδ'—cp. Aj. 1307, ὠθεῖς—, οὐδ' ἐπαισχύνει λέγων; For the other way of

οὐκ εἴ σύ τ' οἴκους σύ τε, Κρέον, κατὰ στέγας,
καὶ μὴ τὸ μηδὲν ἄλγος εἰς μέγ' οἴσετε;

ΚΡ. ὄμαιμε, δεινά μ' Οἰδίπους ὁ σὸς πόσις
δρᾶσαι δικαιοῖ, δυοῖν ἀποκρίνας κακοῖν, 640
ἢ γῆς ἀπῶσαι πατρίδος, ἢ κτείνειν λαβών.

ΟΙ. ξύμφημι· δρῶντα γάρ νιν, ὧ γύναι, κακῶς
εἴληφα τοῦμόν σῶμα σὺν τέχνῃ κακῇ.

ΚΡ. μή νυν ὀναίμην, ἀλλ' ἀραῖος, εἴ σέ τι
δέδρακ', ὀλοίμην, ὧν ἐπαιτιᾶ με δρᾶν. 645

ΙΟ. ὧ πρὸς θεῶν πίστευσον, Οἰδίπους, τάδε,
μάλιστα μὲν τόνδ' ὄρκον αἰδεσθεῖς θεῶν,
ἔπειτα καμὲ τοῦσδε θ' οἱ πάρεσί σοι.

637. σύ τ' οἴκους] σύ τ' ἐσοῖκους L. σύ τ' οἴκουσ C⁶A. Κρέον] κρέων L.A.
κρέον E. 638. οἴσετε] οἴσεται L. οἴσετε C⁶A. 641. ἢ γῆς . . λαβών]
In mg. L. or C². 642. δρῶντα] τα om. L. add. C³A. 644. μή νυν] μὴ
νυν MSS. εἴ σέ τι] εἰς ἐτι L. εἰ σέ τι CA. 648. πάρεσί σοι] πάρεισ' ἴσοι L.
πάρεσί σοι CA.

dividing the sentence, 'And are ye not ashamed,' cp. Phil. 929, οἱ ἡπάτης· οὐδ' ἐπαισχύνει μ' ὀρῶν; The former is more suitable to the reproachful tone of Jocasta here.

637. σύ τ'] The omission of the noun vocative in addressing Oedipus gives a peremptory tone to Jocasta's speech. For the prep. with the 2nd word, cp. supr. 93, 4.

638. τὸ μηδὲν ἄλγος] 'And do not raise into importance a trouble which is not worth speaking of;'—because all private griefs are as nothing in the calamity of the state. The full expression would be τὸ μηδὲν ἐν ἄλγος. E. on L. § 39, p. 72, c. ib. p. 48.

640. δικαιοῖ, 'Thinks fit,' or 'intends.' Cp. Hdt. 3. 36, τὰτα δέ μιν ποιεῖντα ἐδικαίωσε Κροῖσος . . νουθετήσαι.

δυοῖν ἀποκρίνας κακοῖν] 'Having made selection between two evils.' There are two objections to this line on the ground of metre; the ο lengthened before κρ (cp. Aesch. Prom. 24, ἀποκρίψει φάος), and the scansion of δυοῖν as a monosyllable, the only parallel to which in Greek tragic verse is Ἐριννυων, in Iph. Taur. 970, 1456. (See, however, Hes. Scut. 3, Ἡλεκτρῶνος: cp. ib. 16.) The two metrical exceptions are singular. But it is not likely that the verse is corrupt. No interpolator would have introduced a word so rare in

later Greek as ἀποκρίνας in this sense. (Cp. Hdt. 6. 130.) None of the attempted emendations are satisfactory. Critics have noticed what was hardly worth noticing, the discrepancy between l. 641. and 623, and it has been proposed to interpret δεινά as implying that after making selection Oedipus had chosen death as the punishment. But such slight inconsistencies are neither undramatic nor unnatural.

641. These words, though epexegetic of the participle, are in apposition with δρᾶσαι.

643. τοῦμόν σῶμα] 'My person.' Cp. O. C. 355, ἃ τοῦδ' ἐχρήσθη σώματος. The language has some of the formality of an indictment.

644, 5. For the alternation of clauses, see Essay on L. § 41, p. 77.

646. πίστευσον . . τάδε] Cp. Eur. Hel. 710, λόγοις δ' ἐμοῖσι πίστευσον τάδε.

647. τόνδ' . . θεῶν] The word ἀραῖος implied an appeal to the Gods.

θεῶν] Not objective gen. = 'The oath sworn by the Gods;' but rather, 'This divine or sacred oath.' The oath is regarded as a sacred presence and almost personified. Cp. O. C. 1767, χῶ πάντ' αἰὼν Διὸς ὄρκος: Xen. Anab. 3. 1, 22. Ant. 607. Thuc. 5. 30, θεῶν . . κώλυμα = θεῶν κώλυμα.

648. foll. Sophocles has here employed the chorus with great skill. Without any

στρ. α. ΧΟ. πιθοῦ θελήσας φρονήσας τ', ἀναξ, λίσσομαι. 649
 ΟΙ. τί σοι θέλεις δῆτ' εἰκάθω;
 ΧΟ. τὸν οὔτε πρὶν νήπιον νῦν τ' ἐν ὄρκῳ μέγαν καταίδεσαι.
 ΟΙ. οἶσθ' οὖν ἃ χρήξεις; ΧΟ. οἶδα. ΟΙ. φράζε δῆ, τί φῆς.
 ΧΟ. τὸν ἐναγῇ φίλον μήποτ' ἐν αἰτία 656

649-54. Division of lines in L.A. πιθοῦ-| ἀναξ-| τί-| τὸν-| νῦν-| καταίδεσαι. 678-83. 650. φρονήσας θελήσας Γ. 652. οὔτε] οὔτε LL². οὔποτε AEC⁷C⁸. 656. ἐναγῇ] ἐναγῇ L. γρ. φίλον ἐναγῇ C²*.

pause in the action, which must be continued until the colloquy between Jocasta and Oedipus has taken place, the short musical strains which allay the exasperation of Oedipus and assure him of his people's loyalty, also relieve the mind of the spectator from the tension caused by the preceding dialogue, and prepare him to give undivided attention to the central scene—in which the first doubt is suggested to the mind of Oedipus, while the impious confidence of

Jocasta is revealed.

Lines from 649 to 659 correspond to 678-688, and lines 660-668 correspond to 689-697. In this commation cretic and dochmiac measures are varied with iambic and trochaic rhythms. The 2nd strophe begins with a molossus. The frequent 'antispastic' or 'syncopated' movement has the effect of expressing the disturbed feelings of the chorus.

The scansion is as follows:—

στρ. α. ∪ $\frac{1}{2}$ ∪ — — ∪ — $\frac{1}{2}$ ∪ — — ∪ —
 ∪ $\frac{1}{2}$ ∪ — ∪ — ∪ —
 ∪ $\frac{1}{2}$ ∪ — — ∪ — — ∪ — $\frac{1}{2}$ ∪ — ∪ — ∪ —
 ∪ $\frac{1}{2}$ ∪ — ∪ — ∪ — ∪ — ∪ —
 ∪ $\frac{1}{2}$ ∪ — ∪ — — $\frac{1}{2}$ ∪ — ∪ —
 ∪ $\frac{1}{2}$ ∪ — ∪ — ∪ $\frac{1}{2}$ — ∪ —
 ∪ $\frac{1}{2}$ ∪ — ∪ — ∪ — ∪ — ∪ —
 ∪ $\frac{1}{2}$ ∪ — ∪ — ∪ — ∪ —

στρ. β. — $\frac{1}{2}$ — — $\frac{1}{2}$ ∪ — ∪ — ∪ —
 — $\frac{1}{2}$ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪
 ∪ $\frac{1}{2}$ — ∪ — ∪ $\frac{1}{2}$ — ∪ —
 — $\frac{1}{2}$ ∪ — — ∪ — $\frac{1}{2}$ ∪ — ∪
 — $\frac{1}{2}$ — — ∪ — ∪ — ∪ ∪
 ∪ $\frac{1}{2}$ — $\frac{1}{2}$ ∪ — ∪ — ∪

649. πιθοῦ θελήσας, κ.τ.λ.] 'We pray thee bend thy will to our request, and calm thy mind, O king.' The chorus are encouraged by Jocasta's reference to them in l. 648.

φρονήσας] = returning to a proper sense of things. Cp. Aj. 371, ὑπείκε καὶ φρόνησον εἶ. See above l. 626.

654. ἐν ὄρκῳ μέγαν] 'Great in the power of his oath.' Cp. Phil. 185, 6, ἐν τ' ὀδύνας ὁμοῦ λιμῶ τ' οἰκτρὸς.

655. Otherwise φράζε δῆ τί φῆς; But

cp. Phil. 559, φράσον δ' ἄπερ γ' ἔλεξας.

656. Cp. Stephanus. Thes. v. ἐναγῇ. ἐναγῆς, like ἀραιός (276) or ὄρκιος (Ant. 305) = ἐν ὄρκῳ μέγας, i.e. the curse which he has invoked should protect him from rash accusation. Some editors have preferred ἀναγῇ, which is a conjecture supported by the mention of the word in Hesychius as = καθαρὸς, but the word is pointless and unmeaning here.

σὺν ἀφανεῖ λόγῳ † ἄτιμον βαλεῖν.

ΟΙ. εὖ νυν ἐπίστω, ταῦθ' ὅταν ζητῆς, ἐμοὶ
ζητῶν ὄλεθρον ἢ φυγὴν ἐκ τῆσδε γῆς.

στρ.β.ΧΟ. οὐ τὸν πάντων θεῶν θεὸν πρόμον 660

Ἄλιον· ἐπεὶ ἄθεος ἀφίλος ὃ τι πύματον [40 b

δολοῖμαν, φρόνησιν εἰ τάνδ' ἔχω.

ἀλλὰ μοι δυσμόρφ γὰ φθίνουσα 665

5 τρύχει ψυχάν, *τάδ' εἰ κακοῖς κακὰ

προσάψει τοῖς πάλαι τὰ πρὸς σφῶν.

ΟΙ. ὁ δ' οὖν ἴτω, κεῖ χρή με παντελῶς θανεῖν, 669

657. λόγῳ] λόγον L. λόγον C⁴. λόγ V³. λόγω E.Trin.^o. λόγων L²T.Trin. pr. βαλεῖν] ἐκβαλεῖν most MSS. βαλεῖν Suid. 658. νυν] νῦν L.A. (ζητῆς] χρήσεισ Γ. χρήσις Trin. 659. φυγὴν] φυγεῖν LMGΔ. φυγὴν C⁶A. 660-68. Division of lines in L. οὐ-| θεὸν πρόμον-| ἐπεὶ-| ὃ τι-| φρόνησιν-| ἀλλά-| γὰ-| καὶ τὰδ'-| προσάψει-|σφῶν. In A. οὐ-| ἐπεὶ-| ὃ τι-| ἀλλά. The rest as in L. 660. θεὸν] (θεὸν) L.Vat a.ME.; a blank space with red dot in A. θεῶν om, L²K (with

blank space) Vat. a^obc. V³V⁴ pr. Trin. π. θεὸν π. M². 663. Between ἀφίλος and ὃ τι a blank space with red dot in A. (πημάτων corrected to πύματον E.)

664. φρόνησιν] φρόνησιν L. 665. μοι L. μοι C³. 666. *τάδ'] καὶ τάδ' MSS. Herm. corr. 669. ὁ δ'] ὁ δ' L. ὁ δ' A.

657. Antiphon. p. 136, ἐγὼ μὲν γάρ σοι φανεράν τὴν πρόνοιαν εἰς ἐμὲ ἀποδείκνυσθαι, σὺ δέ με ἐν ἀφανεῖ λόγῳ ζητεῖς ἀπολέσαι. This parallel supports the reading λόγῳ, and the hiatus may be obviated by reading λόγῳ σ' ἄτιμον βαλεῖν (Herm.). Others read μηδέποτ' αἰτία σὺν ἀφανεῖ λόγων. But the hiatus at the end of a dochmiac metre is not impossible. Join βαλεῖν ἄτιμον ἐν αἰτία. The reading ἐκβαλεῖν may have arisen from an attempt to explain βαλεῖν. 'That you should never accuse and dishonour with an obscure suspicion your friend, who has invoked a curse upon his head.' Cp. 648, γνώμη .. ἀδῆλῳ.

658, 9. Because Oedipus believes that Creon has conspired with Teiresias to charge him with the murder of Laius.

660. οὐ τόν] Cp. 1088, Ant. 758, El. 1063, 1239, Eur. Ion 870.

πρόμον] 'Foremost of the hosts of heaven.' It is not easy to say in what sense the sun is spoken of as first or foremost. He is invoked as the god who brings all things to light (Hymn. Hom. Dem. 62, θεὸν σκοπὸν ἡδὲ καὶ ἀνδρῶν: Il. 3. 277, Ἡέλιός θ', ὅς πάντ' ἐφορᾷς καὶ πάντ' ἐπακούεις), and with reference to

the intention of the person speaking, may be regarded as first of Gods; i.e. the author of light and illumination in all things. Cp. O. C. 868-70, ὁ πάντα λύσων Ἥλιος δαίη βίον, κ.τ.λ. Or he is imagined as the vanguard of Heaven, standing before the rest as the champion. Welcker compares Fr. 875, Ἡέλιος οἰκτεῖρεί με, | ὃν οἱ σοφοὶ λέγουσι γεννητὴν θεὸν | καὶ πατέρα πάντων. But this is a philosophical conceit, which could not properly find place here.

661. ὃ τι πύματον] i.e. as the Scholiast explains, ἀπώλειαν ἦτις ἐσχάτη. Cp. supr. 344. For πύματον, cp. O. C. 1235, ἐπιλέλογχε πύματον.

665. φθίνουσα here does not correspond with the line 694 in the antistrophe. Dindorf has therefore proposed to read φθινάς for φθίνουσα. But as a still slighter alteration in the antistrophe, πόνουσι for πόνους, reconciles the two lines, it has been adopted. For the combination of cretic and trochaic metre, cp. 1. 651. καὶ in 666 is against metre.

667. προσάψει] Sc. γὰ. 'If she is to add to her former evils these which come from you.' Cp. Eur. Med. 78, εἰ κακὸν προσοίσομεν νέον παλαιῷ. E. on L. p. 52.

ἢ γῆς ἄτιμον τῆσδ' ἀπωσθῆναι βία. 670

τὸ γὰρ σὸν, οὐ τὸ τοῦδ', ἐποικτείρω στόμα
ἐλεινόν· οὗτος δ', ἐνθ' ἂν ᾗ, στυγῆσεται.

ΚΡ. στυγνὸς μὲν εἶκων δῆλος εἶ, βαρὺς δ', ὅταν
θυμοῦ περάσῃς. αἱ δὲ τοιαῦται φύσεις
αὐταῖς δικαίως εἰσὶν ἄλλισται φέρειν. 675

ΟΙ. οὐκ οὖν μ' ἑάσεις ἀκτὸς εἶ; ΚΡ. πορεύσομαι,
σοῦ μὲν τυχὼν ἀγνώτως, ἐν δὲ τοῖσδ' ἴσος.

ἀντ. α. ΧΟ. γύναι, τί μέλλεις κομίζεῖν δόμων τόνδ' ἔσω; 678

ΙΟ. μαθοῦσά γ' ἦτις ἡ τύχη. 680

ΧΟ. δόκησις ἀγνῶς λόγων ἦλθε, δάπτει δὲ καὶ τὸ μὴ 'νδικον.

ΙΟ. ἀμφοῖν ἀπ' αὐτοῖν; ΧΟ. ναίχι. ΙΟ. καὶ τίς ἦν λόγος;

670. ἀπωσθῆναι L.A. ἀποσθῆναι E.

676. οὐκ οὖν μ' ἑάσεις] οὐκ ὁ μὲν ἑάσει L.
ἴσως A.E. 679. δόμων] δόμον L.M.
ἀγνῶς C². καὶ ἀγνῶς A.

672. ἐλεινόν] ἐλεινόν MSS. Porson corr.

οὐκ οὖν μ' ἑάσεις C²A. 677. ἴσος L.
δόμων AM^c. 681. ἀγνῶς] ἀγνῶ L.

672. ἐλεινόν] 'Which does move me.'
The adjective is so placed, with pathos,
in order to increase the antithesis to
what follows. Essay on L. § 23. p. 37.

673. 'You show yourself to be sullen
in yielding.' ὦν is dropped or absorbed
in the participle. στυγνός echoes στυ-
γῆσεται and has a neuter meaning=
tristis, 'morose.'

βαρὺς δ', ὅταν θυμοῦ περάσῃς] 'And
intolerable when you exceed in wrath.'
θυμοῦ is genitive of place, like σοφίας
in πόρῳ σοφίας ἐλαίνειν (Plat. Crat.
410 E). E. on L. p. 16, 3, d. βαρὺς ex-
presses the 'something dangerous' in a
passionate man. Cp. 546, Ant. 767,
νοῦς δ' ἐστὶ τηλικούτος ἀλγήσας βαρὺς.
The other explanation: 'You are danger-
ous even when you come to an end of
your wrath' (ὅταν ἐπὶ πέρας ἔλθῃς τῆς
ὀργῆς Schol.)—is objectionable on two
grounds—(1) because presenting a mere
repetition under the form of antithesis;
(2) because θυμοῦ περᾶν, in the sense of
'to pass out of anger,' is too harsh for
Sophocles. Also (3) because some Greek
word is needed to give the sense of
'even.' The use of περᾶν in either case
is metaphorical. For περᾶν, 'to go far,'
cp. O. C. 155, περᾶς γὰρ, περᾶς.

674, 5. 'Nature justly ordains that
such dispositions shall be most grievous
to themselves,' i.e. ἐαυταῖς μάλιστα

ἀλγειναί.

676. οὐκ οὖν] 'Will you not, then,'—
i. e. Since I am so disagreeable.

677. ἀγνώτως] 'Without discernment.'
ἐν τοῖσδε] 'In their minds.' Cp. Ant.
459, ἐν θεοῖσι τὴν δίκην δώσειν: ib. 925,
εἰ τὰδ' ἐστὶν ἐν θεοῖς καλά.

ἴσος] Either (1) 'just' (cp. Phil. 685,
ἴσος ἐν γ' ἴσοις ἀνὴρ), or (2) 'as I was
before,' = ἴσος καὶ πρὸ τοῦ, cp. supr. 53,
ἴσος γενοῦ. (2) is best.

680. μαθοῦσά γ' . . . τύχη] Sc. ἐσκομῶ
αὐτόν. 'I will do so when I hear what
has happened.' Cp. Plat. Phaedr. 228
D, δείξας γε πρῶτον, ὃ φιλότης, κ.τ.λ.

681. δόκησις . . . λόγων] 'A vague
suspicion arose in talk.' λόγων, a de-
scriptive genitive, 'arising out of,' 'con-
nected with.'

ἀγνῶς] = ἀνευ γνώσεως, 'Without
knowledge.'

δάπτει δέ] καὶ implies 'There was
a vague suspicion, which, although un-
just, nevertheless stings.' Schol. κὰν τὸ
συνειδὸς ἔρρωμένον ἦ. For δάπτει, cp.
Od. 16. 92, καταδάπτει' ἀκούοντος φίλον
ἦτορ: Pind. Nem. 8. 23.

682. ἀμφοῖν ἀπ' αὐτοῖν] Sc. ἦλθε;
καὶ τίς ἦν λόγος] 'And what was in
dispute?'

684. This line is divided like 655, to
which it is antistrophic.

ΧΟ. ἄλῖς ἔμοιγ', ἄλῖς, γὰς προπονουμένας, 685
φαίνεται ἐνθ' ἔληξεν, αὐτοῦ μένειν.

ΟΙ. ὀρᾶς ἴν' ἤκεις, ἀγαθὸς ὢν γνώμην ἀνήρ,
τοῦμὸν παριεῖς καὶ καταμβλύνων κέαρ.

ἀντ.β. ΧΟ. ὦναξ, εἶπον μὲν οὐχ ἄπαξ μόνον, 689
ἴσθι δὲ παραφρόνιμον, ἄπορον ἐπὶ φρόνιμα
πεφάνθαι μ' ἄν, εἴ σε νοσφίζομαι,
ὅς τ' ἐμὰν γὰν φίλαν ἐν *πόνοισιν

ἢ ἀλύουσαν κατ' ὀρθὸν οὖρις, 695
τανῦν δ' εὖπομπος, εἰ δύναιο.*

ΙΟ. πρὸς θεῶν δίδαξον καὶ μ', ἀναξ, ὅτου ποτὲ
μῆνιν τοσὴνδε πράγματος στήσας ἔχεις.

ΟΙ. ἐρῶ· σὲ γὰρ τῶνδ' ἐς πλέον, γύναι, σέβω· 700

685. προπονουμένας] προνοουμένης γρ. προνοουμένης Μ. προπονουμένας Γ. προ-
νουμένης Δ. 689-696. Division of lines in L. and A. ἀναξ—ἄ— παξ— παραφρόνι-
μον— ἐπὶ— ἀν— ὅς τ'— ἐν πόνοισιν— κατ' ὀρθὸν— εὖπομπος (Α. κατ' ὀρθὸν—δύναιο γενοῦ).
689. ἀναξ] ἀναξ LA. corr. Tricl. 690. ἐπὶ] ἐπὶ LA. ἐπὶ C⁶Ac. φρόνιμα] φρόνημα
L Vat. a⁶bc. V². φρόνιμα C⁶A. 694. ὅστ' γρ. ὅστε Vat. a. πόνοισ MSS.
695. οὖρις] οὖρησας LA Vat. a. VV³. οὖρασας Trin. 696. δ' LVL²TA. τ' C⁶A.

εἰ δύναιο] εἰ δύναι γενοῦ L. εἰ δύναιο γενοῦ C⁶AG etc. 700. σέβω γυναι E.
σεγὰρ τοῦδε πλέον Γ. 699. ἔχεις στήσας Trin.

686. αὐτοῦ μένειν] 'That the dispute should remain where it is,' an evasive answer. The v. rr. here are curious.

687, 8. 'Do you see what you have come to, honest man as you are, in trying to assuage and blunt my wrath?' I.e. Do you see in what a dilemma your well meant intercession has placed you? You are pressed to rehearse the charge against me, which you durst not support, but which you would not allow me to repel.

παριεῖς] 'Endeavouring to slacken or divert.' Cp. Eur. Cycl. 310, πάρες τὸ μάργον σῆς γνώθου. Cp. also the use of the passive voice in El. 545, παίδων πτόος παρείτο. The chorus again earnestly disclaim the imputation of disloyalty. 'My king, I have said it not once alone, but let me assure thee, that I were clearly insensate, void of wisdom, to cast off thee, who gavest good speed to my dear land, when distraught with miseries, and now, too, if thou canst, be our good guide.'

691. εἰ . . νοσφίζομαι] 'To desert thee,' lit. 'to put thee from me.' The present indicative with εἰ, by representing the supposed case as actual, adds emphasis. Cp. the use of the

present for the future. And see Essay on L. § 28. p. 46. Herm. conjectured σ' ἐνοσφίζομαι.

695. ἀλύουσαν = 'At her wit's end,' has been plausibly but unnecessarily changed to σαλεύουσαν.

κατ' ὀρθὸν οὖρις] 'Didst speed on her right course.' The image is rather that of a breeze, or of a favouring deity, than of a good pilot. For τε followed by δέ, see Essay on L. p. 65. Others read ὅστ' in 694.

696. εἰ δύναιο] The reading is not certain; but, for the ellipse of the imperative of εἰμι or γίγνομαι in supplication, see E. on L. § 39. p. 72. Cp. O. C. 1480, ἵλαος, ὦ δαίμων, ἵλαος: El. 1434, τὰδ' ὡς πάλιν.

698. καίμ'] i. e. 'Let not me be ignorant of what the elders know.'

ὅτου . . πράγματος] 'For what reason.' For the separation of the words, giving emphasis to the interrogative, cp. Phil. 598, 9, τίνας δ' Ἀτρείδαι τοῦδ' ἄγαν οὕτω χρόνῳ | τοσῶδ' ἐπεστρέφοντο πράγματος χάριν;

699. μῆνιν . . στήσας] Cp. Phil. 1263, τίς αὖ παρ' ἀντροῖς θόρυβος ἵσταται βοῆς; 700. ἐς πλέον] Lit. 'To a greater amount,' i. e. more. As he turned from

Κρέοντος, οἶά μοι βεβουλευκὼς ἔχει.

10. λέγ', εἰ σαφῶς τὸ νείκος ἐγκαλῶν ἐρεῖς.

ΟΙ. φονέα με φησὶ Λαῖου καθεστάναι.

10. αὐτὸς ξυνειδώς, ἣ μαθὼν ἄλλου πάρα;

ΟΙ. μάντιν μὲν οὖν κακοῦργον εἰσπέμψας, ἐπεὶ 705
τό γ' εἰς ἑαυτὸν πᾶν ἐλευθεροὶ στόμα.

10. σύ νυν ἀφείς σεαυτὸν ὧν λέγεις πέρι
ἐμοῦ 'πάκουσον καὶ μάθ' οὐνεκ' ἐστὶ σοι

βρότειον οὐδὲν μαντικῆς ἔχον τέχνης. [41 a.

φανῶ δέ σοι σημεῖα τῶνδε σύντομα. 710

χρησμός γὰρ ἦλθε Λαῖφ ποτ', οὐκ ἐρῶ

Φοίβου γ' ἀπ' αὐτοῦ, τῶν δ' ὑπηρετῶν ἄπο,

704. πάρα] πάρα. L. (? παραι). αὐτὸς ἐξειδὼς Γ. 707. σύ νυν] σὺ νῦν L.A.
σεαυτὸν] ἑαυτὸν L Pal. σεαυτὸν C^A. 708. ἐμοῦ] ἐμ' οὐ π. L. ἐμοῦ ἐπ A.
ἐμοῦ τ' M.

Creon to the chorus l. 671, so now being angry with them he turns gladly to Jocasta. With equal impetuosity he breaks away from her, *infr.* 1078.

701. Κρέοντος] Answering ὅτου . . πράγματος, and therefore in the same case, but with a slightly different force. 'It is about Creon.' For a similar 'pendent' genitive, cp. Aj. 771, δίας 'Αθάνας ἡνίκ' ὀτρύνουσά νιν, κ.τ.λ. : *ib.* 792.

702. 'Speak, if in making the charge, you will tell plainly the cause of quarrel.' τὸ νείκος is governed κατὰ σύνεσιν by ἐγκαλῶν, which implies φράζων. Jocasta expresses her impatience at being kept in uncertainty.

704. αὐτὸς ξυνειδώς] 'Was he himself in the secret?' Cp. *supr.* 330.

705. 'Neither' (μὲν οὖν) : (he has fastened the charge on me) 'by bringing in a rascally prophet.'

706. (1) 'As to what affects himself he keeps his utterance wholly free ;' i. e. He will not commit himself in a word. ἐλευθεροῖ, according to this interpretation, not = 'acquits,' 'excuses,' but = 'keeps out of reach of blame,' ξὺν βαρείας αἰτίας ἐλεύθερον, Ant. 445 ; Aesch. Eum. 175, οὐποτ' ἐλευθεροῦται. πᾶν is adverbial as in Aj. 275, λύπη πᾶς ἐλήλαται. Or (2) τὸ γ' εἰς ἑαυτὸν may be the direct accusative and πᾶν στόμα adverbial. 'He uses all his power of speech to free his own actions from blame.' Cp. El. 596, 7, ἣ πᾶσαν ἴης γλῶσσαν, ὡς τὴν μητέρα | κακοστομοῦμεν.

The former explanation is more in accordance with usage.

707. ὧν λέγεις πέρι] = *περὶ τούτων ὧν λέγεις*, 'Relieving your mind on the subject of which you speak.' The simple genitive would have been enough : cp. Hdt. 4. 157, οὐ γὰρ δὴ σφεας ἀπείε ὁ θεὸς τῆς ἀποικίης. But *περί* is added pleonastically.

708. The reading of M., ἐμοῦ τ' ἄκουσον, deserves notice. For σοι, see E. on L. p. 19.

ἐστὶ . . ἔχον] 'Nothing in the life of mortals has anything to do with prophetic art.' For this rare use of the active voice of ἔχω, cp. esp. Hdt. 3. 128, γραφάμενος πολλά, καὶ περὶ πολλῶν ἔχοντα προφημάτων : Aesch. Eum. 445. 6, οὐδ' ἔχει μύσος πρὸς χεῖρὶ τῇμῃ (?). The middle voice has this meaning, e. g. in Il. 9. 102, σέο δ' ἔξεται ὅττι κεν ἄρχῃ. For the active in place of middle, see E. on L. pp. 51, 98. This interpretation alone suits the context ; the other possible explanation, 'No mortal creature has any share in the prophetic art' (which has led to the conjecture *λαχόν*), might agree with the temper of the chorus (499, foll.), but not with that of Jocasta, who is rejecting all prophecies alike, though she makes the slight admission in 711, 2, οὐκ ἐρῶ Φοίβου γ' ἀπ' αὐτοῦ. Cp., however, Hdt. 2. 83, Μαντικὴ δὲ αὐτοῖσι ὧδε διακέεται : ἀνθρώπων μὲν οὐδενὶ προσκείται ἡ τέχνη, τῶν δὲ θεῶν μετεξέτεροιαι.

ὥς αὐτὸν ἤξοι μοῖρα πρὸς παιδὸς θανεῖν,
 ὅστις γένοιτ' ἐμοῦ τε κάκεινου πάρα.
 καὶ τὸν μὲν, ὥσπερ γ' ἡ φάτις, ξένοι ποτὲ 715
 λησταὶ φονεύουσ' ἐν τριπλαῖς ἀμαξίτοις·
 παιδὸς δὲ βλάστας οὐ διέσχον ἡμέραι
 τρεῖς, καὶ νιν ἄρθρα κείνος ἐνζεύξας ποδοῖν
 ἔρριψεν ἄλλων χερσὶν εἰς ἄβατον ὄρος.
 κἀνταῦθ' Ἀπόλλων οὐτ' ἐκείνον ἤνυσεν 720
 φονέα γενέσθαι πατρὸς οὔτε Λαῖον,
 τὸ δεινὸν οὐφοβεῖτο, πρὸς παιδὸς θανεῖν.
 τοιαῦτα φῆμαι μαντικαὶ διώρισαν,
 ὦν ἐντρέπου σὺ μηδέν· ὦν γὰρ ἂν θεὸς

713. ἤξοι] ἤξοι LL². ἤξει C⁵ Vat. ac. AME. 714. γένοιτ'] γένοιτ' A^c. 716.
 διπλαῖς Vat. c. V^{3c}. Trin. 717. δὲ om. Γ. 718. ἐνζεύξας. L. ? ἐνζευξισ pr. ?
 719. χερσίν] χερσὶν ? L. χερσὶν AC¹. 720. κἀνταῦθ' Γ. 722. θανεῖν] γρ.
 παθεῖν A^c. mg. C⁷. mg. 724. ἐντρέπου] τ from π L.

713. ἤξοι] Cp. O. C. 1472, 3, ἡκει
 τῷδ' ἐπ' ἀνδρὶ θέσφατος βίου τελευτή:
 Aj. 186, ἡκοι γὰρ ἂν θείανόσος: ib. 278,
 9, μὴ 'κ θεοῦ πληγὴ τις ἦεν. The ac-
 cusative is justified by the general mean-
 ing of the sentence and by the infinitive,
 of which it is partly the subject. The
 conjecture ἤξοι is suggested by Phil.
 331, ἐπεὶ γὰρ ἔσχε μοῖρ' Ἀχιλλεῖα θανεῖν,
 but is less pointed here.

715. ξένοι] i. e. Not only not his off-
 spring, but of a different race, as coming
 not from Thebes but from the opposite
 direction (734). Cp. supr. 122 foll.

716. ἐν τριπλαῖς ἀμαξίτοις] These
 words, which give Oedipus the first
 suspicion of the truth (see 750), are in-
 tended by Jocasta to show the fortuitous
 nature of the occurrence.

717, 18. 'But as to the child that was
 born, three days had not intervened,
 when he tied its feet together and cast
 it by the hands of others upon a track-
 less mountain.' It is uncertain whether
 διέσχον is intransitive or active. In
 the latter case the word may be taken
 (1) in the sense of 'divided the day of
 the child's birth' from his death, i. e.
 τὸν παῖδα γιγνώμενον καὶ ἀποθνήσκοντα,
 (Ildt. 9. 51, διέχων ἀπ' ἀλλήλων τὰ
 ῥέεθρα). Three days did not divide
 the birth of the child from—what fol-
 lowed. Cp. the Latin, 'Nec longum

tempus et . . . ' or, (2) 'not three days
 continued the growth of the child.' Cp.
 διεγένετο in Thuc. 5. 16. Otherwise
 (3) taking βλάστας as a pendent accu-
 sative. 'But as for the growth of the
 child, three days had not fully passed.'
 (2) is best.

718. καί] Temporal = 'when.'

719. εἰς ἄβατον ὄρος] An undivided
 tribrach occurs again in 826, πατέρα
 κατακτανεῖν: 1490, τὸν πατέρα πατὴρ:
 Aj. 459, καὶ πεδία τάδε. Hence the
 metrical rhythm is defensible, while the
 natural rhythm of the words is rather
 injured by transposing to ἄβατον εἰς ὄρος.

720. ἤνυσεν] 'Made good his pro-
 phesy.'

722. τὸ δεινόν] Accus. in apposition
 with θανεῖν, governed by ἤνυσεν. There
 is no reason for preferring παθεῖν. The
 words of the prophecy are repeated.
 Cp. O. C. 970, πρὸς παῖδων θανεῖν.

723. τοιαῦτα] 'So futile have been
 the determinations of prophecy.'

724. ὦν . . . χρεῖαν ἐρευνᾷ] 'Of what-
 soever things God searcheth out the use,'
 i. e. ὦν χρεῖαν ἔχων (χρηζων), ἐρευνᾷ αὐτά.
 'For what God needs to search out,
 he will easily bring to light without our
 help.' (Cp. Shak. Macb. 1. 3, 'If chance
 will have me king, why, chance may
 crown me, Without my stir.') Jocasta
 in renouncing prophecy unconsciously

- χρείαν ἐρευνᾷ ῥαδίως αὐτὸς φανέῃ. 725
- ΟΙ. οἶόν μ' ἀκούσαντ' ἀρτίως ἔχει, γύναι,
ψυχῆς πλάνημα κἀνακίνησις φρενῶν.
- ΙΟ. ποίας μερίμνης τοῦθ' ὑποστραφεῖς λέγεις;
- ΟΙ. ἔδοξ' ἀκούσαι σοῦ τόδ', ὡς ὁ Λαῖος
κατασφαγεῖη πρὸς τριπλαῖς ἀμαξιτοῖς. 730
- ΙΟ. ἡδᾶτο γὰρ ταῦτ' οὐδέ πω λήξαντ' ἔχει.
- ΟΙ. καὶ ποῦ 'σθ' ὁ χῶρος οὗτος οὐ τόδ' ἦν πάθος;
- ΙΟ. Φωκὶς μὲν ἡ γῆ κλήζεται, σχιστὴ δ' ὁδὸς
ἐς ταῦτ' Δελφῶν κἀπὸ Δαυλίας ἄγει.
- ΟΙ. καὶ τίς χρόνος τοῖσδ' ἐστὶν οὐξ ἐληλυθώς;
- ΙΟ. σχεδόν τι πρόσθεν ἢ σὺ τῆσδ' ἔχων χθονὸς
ἀρχὴν ἐφαίνου τοῦτ' ἐκηρύχθη πόλει.
- ΟΙ. ὦ Ζεῦ, τί μου δρᾶσαι βεβούλευσαι πέρι;
- ΙΟ. τί δ' ἐστὶ σοι τοῦτ', Οἰδίπους, ἐνθύμιον;
- ΟΙ. μῆπω μ' ἐρώτα· τὸν δὲ Λαῖον φύσιν 740
τὶν' εἶχε φράζε, τίνα δ' ἀκμὴν ἥβης ἔχων.

726. ἀκούσαντ'] 2nd a from o L. 729. ἀκούσαι σοῦ] ἀκουσαί σου L. ἀκουσαί σου C⁶. ἀκούσαί σου A Pal. 730. τριπλαῖς] διπλαῖς LVMM²TL² Vat. ac. V¹⁰V¹⁰. τριπλαῖς AEV³pr. V⁴pr. Trin. 734. κἀπὸ] κἀπὶ L²Δ Pal. 739. τοῦτ'] τοῦ .τ' (qu. δ?). 740. τῆνδε λαῖον Δ. φύσιν] φύσις M. 741. εἶχε L. ἔσχε A.

expresses the exact truth. Apollo is already working out his purpose, and vindicating the power of his prophet. Cp. l. 747.

726, 7. 'What distraction and perturbation of soul possesses me, my queen, on hearing the words you have just uttered!'

728. 'Of what nature is the anxiety which alters your tone and makes you say this?' The genitive is causal. Cp. Aj. 1116, τοῦ δὲ σοῦ ψόφου | οὐκ ἂν στραφεῖν. The verb is used metaphorically to express Oedipus' sudden change of mood from 705, 6 sup. Others explain it to mean a change of gesture merely.

731. 'Such was the rumour, which has not yet died away.' O. C. 517, τό τοι πολὺ καὶ μηδαμὰ λῆγον.

732. οὗτος refers to the words ἐν τριπλαῖς ἀμαξιτοῖς, sup. 761, which have brought the image of the place vividly before the mind of Oedipus.

734. I. e. 'The two roads from Delphi and Daulia meet there.'

735. τοῖσδ'] 'Since these things happened.' For the dative, cp. Hdt. 2. 145, 'Ἡρακλεῖ ὅσα φασὶ εἶναι ἔτεα ἐς Ἀμασιν βασιλέα: ib. 13: Thuc. 1. 13, 4, ἔτη δὲ μάλιστα καὶ ταύτῃ ἐξήκοντα καὶ διακόσιά ἐστι μέχρι τοῦ αὐτοῦ χρόνον: ib. 3. 29.

736. I. e. The announcement was publicly made, just before your elevation to the sovereignty of this land.

738. The absence of caesura gives this line the effect of an agonized, convulsive utterance.

739. 'Why do you take this to heart?' i.e. Why are you apprehensive that Zeus has some design against you? Cp. Hdt. 7. 37, ἰδόντι .. τοῦτο τῷ Ξέρξῃ ἐπιμελὲς ἐγένετο: Thuc. 5. 16, ἐς ἐνθύμιον .. προβαλλόμενος.

740, 1. τὸν .. ἔχων] 'But say, what was the appearance of Laius, and what ripe stage of blooming life was his?'

φύσιν] 'Appearance.' Cp. Aesch. Suppl. 496, Ar. Vesp. 1071.

τίνα ἀκμὴν ἥβης ἔχων] For the

10. μέγας, χνοάζων ἄρτι λευκανθὲς κάρα,
μορφῆς δὲ τῆς σῆς οὐκ ἀπεστάτει πολὺ.
01. οἷμοι τάλας· ἔοικ' ἐμαυτὸν εἰς ἀρὰς
δαινὰς προβάλλων ἀρτίως οὐκ εἶδέναι. 745
10. πῶς φῆς; ὁκνῶ τοι πρὸς σ' ἀποσκοποῦς, ἀναξ.
01. δεινῶς ἀθυμῶ μὴ βλέπων ὁ μάντις ἦ.
δείξεις δὲ μᾶλλον, ἦν ἐν ἐξείπῃς ἔτι.
10. καὶ μὴν ὁκνῶ μέν, ἂν δ' ἔρῃ μαθοῦς' ἐρῶ.
01. πότερον ἐχώρει βαιός, ἢ πολλοὺς ἔχων 750
ἄνδρας λοχίτας, οἷ' ἀνὴρ ἀρχηγέτης;
10. πέντ' ἦσαν οἱ ξύμπαντες, ἐν δ' αὐτοῖσιν ἦν
κῆρυξ· ἀπήνη δ' ἦγε Λαῖον μία.

742. μέγας Δ Pal. V^o. χνοάζων L. λευκανθὲς] λευκανθεῖς Γ. λευκανθὲν Δ.
743. ἀπεστάτει] ἀποστάτει L. ἀπεστάτει C^o A. 745. προβάλλων] προ(σ)βάλλων
L. προβάλλων CA. 748. ἐξείπῃς] ἐξείποις LΓ. ἐξείπῃς A. 749. ὁκνῶ μέν]
ὁκνῶμεν L. ὁκνῶ μέν A. ἂν δ'] So Dresd. a. & δ' ἂν cett. 751. λοχίτας]
λοχεύτας L. λοχίτας C^o. λογχίτας Γ. Vat. c. λογχήτας M. 752. δ' αὐτοῖσιν]
αὐτοῖσι δ' LΓ Pal. δ' αὐτοῖσιν A. αὐτοῖς Vat. a. Δ. 753. κῆρυξ L. κήρυξ C^o A.
Λαῖον] λαῖ(ν)ον L. μία] μόνον M.

irregular construction,—ἐχων (sc. ἦν) corresponding to εἶχε,—cp. Hdt. 8. 38. μέζοντας ἢ κατὰ ἀνθρώπων φύσιν ἐχοντας. The participle is added, as if φύσιν τίν' εἶχε were τίς ἦν φύσιν; ἦβη is used not only of early manhood but of youthful vigour in more advanced age. Od. 16. 174. For this idea cp. Aesch. S. c. T. II, 12, καὶ τὸν ἐξηβον χρόνῳ | βλοστημὸν ἀλδαινόντα σώματος πολύν. Shak. Ant. and Cleo. 4. 8.

'Though grey

Do something mingle with our younger brown, yet ha' we

A brain that nourishes our nerves, and can

Get goal for goal of youth.'

ἀκμὴν ἦβης is a courteous expression, softening the abruptness of the inquiry.

742. 'The white locks were just beginning to grow.' χνοάζω is usually applied to the first appearance of the beard in youth; here, to the first sprinkling of grey, as a sign of advancing age. Cp. Hom. Od. 6. 226, where the sprinkling of salt on the hair of Ulysses from the sea spray is called χνοῦς,—ἐκ κεφαλῆς δ' ἔσμηχεν ἄλδς χνόον ἀτρυγέτοιο. And for λευκανθὲς, which is proleptic = ὥστε λευκανθὲς εἶναι, cp. Hdt. 8. 27, where λευκανθίζειν is used of men who have

been whitened with chalk.

744. The natural answer of Jocasta is at the same time an obscure intimation of the likeness of the father to the son.

745. 'That I have just been unwittingly making myself the object of a terrible curse;' i. e. οὐκ εἰδὼς προβάλλειν. Essay on L. § 42. p. 80.

746. Jocasta is seized with a vague horror on hearing the words of Oedipus and seeing his gesture.

747. 'I am terribly afraid that the prophet may be the reverse of blind.' Cp. 371, τυφλὸς τὰ τ' ὦτα τόν τε νοῦν τὰ τ' ὄμματ' εἶ.

749. ἂν δ' is preferred on metrical grounds; but cp. 537, 768, 937. The accus. is governed both by μαθοῦσα and ἐρῶ.

μαθοῦσα] 'When I understand what it is you ask.'

750. βαιός] 'With a scanty following.' Cp. 179, ἀνάρητος, and note. Essay on L. § 23, p. 39.

752. ἐν δ' αὐτοῖσιν ἦν κῆρυξ] This is one of the circumstances which Oedipus identifies, infr. l. 802.

753. 'There was one vehicle, in which Laius rode.' The reading μόνον is plausible, but untrue.

- ΟΙ. αἰαί, τὰδ' ἤδη διαφανῇ. τίς ἦν ποτὲ
ὁ τοῦσδε λέξας τοὺς λόγους ὑμῖν, γύναι; 755
- ΙΟ. οἰκέυς τις, ὅσπερ ἔκετ' ἐκσωθεὶς μόνος.
- ΟΙ. ἣ κὰν δόμοισι τυγχάνει τανῦν παρών; [41 b.
- ΙΟ. οὐ δῆτ' ἀφ' οὗ γὰρ κεῖθεν ἦλθε καὶ κράτη
σέ τ' εἶδ' ἔχοντα Λαῖόν τ' ὀλωλότα,
ἐξικέτευσε τῆς ἐμῆς χειρὸς θιγὼν 760
ἄγρους σφε πέμψαι κατὰ ποιμνίων νομάς,
ὥς πλείστον εἴη τοῦδ' ἀποπτος ἄστεως·
κάπεμψ' ἐγὼ νιν· ἄξιός γάρ *ὥς γ' ἀνὴρ
δοῦλος φέρειν ἦν τῇσδε καὶ μείζω χάριν.
- ΟΙ. πῶς ἂν μόλοι δῆθ' ἡμῖν ἐν τάχει πάλιν; 765
- ΙΟ. πάρεστιν. ἀλλὰ πρὸς τί τοῦτ' ἐφίεσαι;

754. αἰαί] αἰαί L. αἰ αἰ C²A. 756. ὅσπερ] ὥσπερ L. ὅσπερ C²A.
762. ἄστεως] ἄστεος A. 763. ἄξιός γάρ ὥς γ'] ἄξιο γὰρ ὅγ' LL² Pal. ἄξιο^{ος} γὰρ ὅγ'
C⁵. γὰρ ὅγ' A. γὰρ ὅ δε γ' Vat. ac. AV³E. γὰρ ὅδ' VFAM². Trin. γὰρ ὅδ'
Vat. b. K^c. γὰρ ὥς K. pr. ὅ δ' M. 765. ἡμῖν] ἡμιν L. ἡμῖν C²A.

754. τὰδ' ἤδη διαφανῇ] 'It is quite clear now.' Oedipus rushes at once to the extreme of fear, as he presently rises to the extreme of confidence again. In his excitement he is moved to and fro by the lightest breath.

755. ὑμῖν] Plural, because the rumour is the same of which the Theban elders had spoken, *supr.* l. 292.

756. οἰκέυς] Probably = οἰκέτης, 'a household slave;' but according to Eustathius 1423, 4, = ὁ οἰκογενὴς οἰκέτης. The distinction would hold in the present case (1123), but is probably only a fancy of grammarians in order to account for the two forms.

761. ἄγρους] Accusative of the place whither. ἐπὶ is added for variety with the second word, but is not necessary to the construction of ἄγρους. See Essay on L. § 16. p. 22.

762. τοῦδ' ἀποπτος ἄστεως] 'So as he might be furthest removed from sight of this city.' For the genitive = 'from,' assisted by ἀπό in comp., see Essay on L. § 7. p. 11. ἀποπτος = 'away from sight of;' 'away from seeing,' rather than merely 'away from.' E. on L. § 23. p. 38.

The urgency of the request (ἐξικέτευσε, see E. on L. § 55. 1, p. 101), though

seeming to Jocasta to arise simply from affection for Laius, is to be accounted for by the οἰκέυς having recognized Oedipus as the murderer. This also helps to account for his expression of horror in 1146, οὐκ εἰς δλεθρον;

763. ὥς γ' ἀνὴρ δοῦλος] 'For a servant.' The interpretation of the Scholiast (οἶον, τὸ αἶτημα οὐχ ὑπερέβαλεν δοῦλον) is equally consistent with οἶ and ὥς γ'. The latter, however, is nearer to the MSS., and equally if not more suited to express the true meaning. Jocasta implies that his deserts towards her exceeded those of common service; thus unconsciously recalling the peculiar trust she had once reposed in him. Cp. l. 1173, and see Arist. Poet. 1454. The readings ὅ δ' ἀνὴρ, ὅδε γ' ἀνὴρ, also point to this: i.e. (1) ὥσγ', (2) ὅσγ', (3) ὅγ', (4) ὅδ', (5) ὅδε γ'. The way in which ἄξιο γάρ is written in L. (ἄξιο γάρ), shows how easily the σ might be lost.

766. πάρεστιν] 'You can have your wish:' cp. O. C. 726: not 'He is already here,' which would be inconsistent with the preceding lines and with ἔεται following. The interpretation 'He is as good as here,' i.e. he can be brought at once, is forced and unnecessary. The ambiguity is no objection to the reading.

- ΟΙ. δέδοικ' ἔμαυτόν, ὦ γύναι, μὴ πόλλ' ἄγαν
εἰρημέν' ἦ μοι δι' ἃ νιν εἰσιδεῖν θέλω.
- ΙΟ. ἀλλ' ἵζεται μὲν ἀξία δέ που μαθεῖν
κάγὼ τά γ' ἐν σοὶ δυσφόρως ἔχοντ', ἀναξ. 770
- ΟΙ. κοῦ μὴ στερηθῆς γ' ἐς τοσοῦτον ἐλπίδων
ἐμοῦ βεβῶτος· τῷ γὰρ ἂν καὶ μείζονι
λέξαιμ' ἂν ἢ σοὶ διὰ τύχης τοιαῦδ' ἰών;
ἐμοὶ πατὴρ μὲν Πόλυβος ἦν Κορίνθιος,
μήτηρ δὲ Μερόπη Δωρίς. ἡγόμην δ' ἀνὴρ 775
ἄστῶν μέγιστος τῶν ἐκεῖ, πρὶν μοι τύχη
τοιάδ' ἐπέστη, θαυμάσαι μὲν ἀξία,
σπουδῆς γε μέντοι τῆς ἐμῆς οὐκ ἀξία.
ἀνὴρ γὰρ ἐν δείπνοις μ' ὑπερπλησθεὶς μέθη
καλεῖ παρ' οἴνῳ πλαστὸς ὡς εἶην πατρί. 780

768. εἰρημέν' L. 769. ἵζεται ἤζεται L. ἵζεται C²A. 771. κοῦ] οὐ Γ.
772. μείζονι] μείζονα L. μείζονι C⁶A. 773. λέξαιμ' λέξοιμ' LGM² Pal. λέξαιμ'
AM. 775. ἡγόμην] ἡγόμην LA. 779. μ' om. Γ. μέθη L. μέθη Γ.
μέθησ C¹AMM²E. Trin. 780. παρ' οἴνῳ ME.

767, 8. 'I fear that there are recent words of mine, too freely spoken, which make me wish to see him.' This refers to the curse. Cp. infr. ll. 819, 20. Others explain, 'I fear I have already said too plainly why I wish to see him,'—referring to supr. 703. But the form of expression δέδοικ' ἔμαυτόν, κ.τ.λ. agrees better with the former interpretation.

770. κάγῳ] 'I, too,' as well as yourself. The mixture of vehemence and affection in the character of Jocasta appears here and in ll. 697, 861, 2.

τά γ' ἐν σοὶ δυσφόρως ἔχοντ'] 'Thy troubles,' τὰ ἐν σοί, like τὰ ἐν πόλει, 'What is contained within the sphere of thy interests.'

771. 'And you shall not be denied, when I am in such a depth of suspense.' The idea of motion, which is almost lost in βεβῶτος, is revived in the construction with ἐς. For the plural of ἐλπίς expressing uncertain presage, cp. 487, πέτομαι δ' ἐλπίσω. And for ἐς τοσοῦτον with the genitive, cp. O. C. 748, ἐς τοσοῦτον αἰκίας πεσεῖν. Cp. infr. 914, ὑψοῦ γὰρ αἶρει θυμὸν Οἰδῖπους ἄγαν.

772. τῷ γὰρ ἂν καὶ μείζονι] 'For whom have I more worthy to whom I should speak in such a crisis of my fortunes?' καὶ as elsewhere in questions: E. on L.

§ 25. 1, p. 42. For μείζονι = τιμωτέρῳ, cp. Ant. 638, μείζων φέρεσθαι. This word has the chief emphasis. See E. on L. § 41. p. 77.

775. ἡγόμην] 'I was accounted.' Cp. Ant. 34, 5, τὸ πράγμα ἄγειν οὐχ ὡς παρ' οὐδέν. Trag. adesp. Fr. 368. ἐν πρώτοις σ' ἄγω. For the passive, see E. on L. § 31. p. 54.

777. ἐπέστη] 'Encountered me.'

778. σπουδῆς.. τῆς ἐμῆς] 'The earnest heed I gave to it.'

779. ἐν δείπνοις] 'At a banquet.' This seems to be the force of the plural here. Cp. Tr. 268, Eur. Or. 1008, τὰ τ' ἐπώ-
νυμα δείπνα θυνέσπου.

780. καλεῖ] 'Calls out to me,' 'Assails me with the reproach.' A singular but not unnatural use of καλέω. Cp. ἀποκα-
λεῖν, and Tr. 267, φωνεῖ δὲ δοῦλος ἀνδρὸς ὡς ἐλευθέρου | ραίοιτο: O. C. 1385, (τάσδε .. ἀρὰς) ἄς σοι καλοῦμαι.

παρ' οἴνῳ] 'As we were drinking.' The phrase has suggested the conj. παροινῶν, which is ingenious but unnecessary. This circumstance helps to account for the slight importance which Oedipus now attaches to the doubt which at first tormented him.

πλαστὸς ὡς εἶην πατρί] 'That I was only in pretence my father's son.' For

κάγῳ βαρυνθεῖς τὴν μὲν οὔσαν ἡμέραν
 μόλις κατέσχον, θάτέρῃ δ' ἰὼν πέλας
 μητρὸς πατρὸς τ' ἤλεγχον· οἱ δὲ δυσφώρας
 τοῦνιδος ἦγον τῷ μεθέντι τὸν λόγον.
 κάγῳ τὰ μὲν κείνوين ἑτερπόμην, ὅμως δ'
 ἔκνιζέ μ' αἰεὶ τοῦθ'· ὑφείρπε γὰρ πολὺ.
 λάθρα δὲ μητρὸς καὶ πατρὸς πορεύομαι
 Πυθῶδε, καὶ μ' ὁ Φοῖβος ὦν μὲν ἰκόμην
 ἄτιμον ἐξέπεμψεν, ἄλλα δ' ἄθλια
 καὶ δεινὰ καὶ δύστηνα προῦφάνη λέγων,
 ὥς μητρὶ μὲν χρεῖη με μιχθῆναι, γένος δ'
 ἄτλητον ἀνθρώποισι δηλώσοιμ' ὄρᾶν,
 φονεὺς δ' ἑσοίμην τοῦ φυτεύσαντος πατρός.
 κάγῳ πακούσας ταῦτα τὴν Κορινθίαν

785

790

782. θάτέρῃ] θ' ἡτέραι LΓ. γρ. θατέρα C⁶. mg. θατέρῃ A. 784. μεθέντι]
 μεθύοντι E. 789. δ' ἄθλια] θ' ἀθλίῳ L. δ' ἄθλια A. 790. προῦφάνη M².
 791. χρεῖη] χρεῖ ἦ L A. χρεῖ ἦ C. Trin. χρεῖ' ἦ Γ. χρεῖ ἦ Δ. 792. δηλώσοιμ'
 AV³. 793. τοῦ] (τοῦ) τοῦ L. τοῦ CA. φυτεύσαντος] φονεύσαντος M pr. Trin. pr.
 794. πακούσας] πεκούσας L. πακούσας C¹.

the dative πατρί, see E. on L. § 13. p. 19, b.

781. βαρυνθεῖς] 'Deeply offended,' 'Heavy and displeased.' Cp. Aj. 41, χόλῳ βαρυνθεῖς τῶν Ἀχιλλείων ὄπλων.

οὔσαν] Equivalent to παροῦσαν. E. on L. p. 101, 4. Cp. El. 1498, τὰ τ' ὄντα καὶ μέλλοντα Πελοπιδῶν κακὰ: Ant. 1109, οἱ τ' ὄντες οἱ τ' ἀπόντες.

782. κατέσχον] 'Restrained my anger.' The object (θυμὸν) may be gathered from βαρυνθεῖς. E. on L. § 39. 4, p. 73.

783. ἤλεγχον] 'Questioned them.'

οἱ δὲ... λόγον] 'They took the reproach with exasperation against him who had thrown out the charge.' The dative as after χαλεπαίνω. See Essay on L. p. 64, B. 6, a. αἶναι as in ἐντίμως αἶναι, and the like. Plat. Rep. 7. 528 C, πόλις ὅλη .. ἐντίμως ἀγούσα αὐτά: Ib. 538 E, & μάλιστα ἦγεν ἐν τιμῇ: Hdt. 9. 7, περὶ πλείστον δ' ἦγον τὰ τοῦ θεοῦ πορσύνειν.

785. τὰ μὲν κείνوين ἑτερπόμην] 'So far as they were concerned, I was satisfied.' ἑτερπόμην, sc. αὐτοῖν (dat.). Cp. Il. 21. 45, ἐτέρπετο οἷσι φίλοιςιν. Od. 13. 61; 19. 462.

786. ὑφείρπε γὰρ πολὺ] 'For the

rumour spread widely;' πολὺ predicative as in O. C. 305, πολὺν... διέκει πάντας. This interpretation, introducing a new circumstance, is better than 'For it rankled deeply,' which adds little to ἐκνίξε.

788. ὦν... ἰκόμην] ὦν genitive, partly by attraction to the antecedent, governed by ἄτιμον, (cp. O. C. 49, 50 μή μ' ἀτιμάσῃς | τοιόνδ' ἀλήτην, ὦν σε προστρέπω φράσαι), partly with ἰκόμην = ὦν ἔνεκα.

790. προῦφάνη λέγων] 'He came forth with;' προῦφάνη expresses the suddenness of the revelation. The gloss προέδειξε, in Par. E., probably indicates the existence of προῦφηνεν as a various reading.

791. The synaphea marks the increasing interest of what is said. Cp. supr. 29.

792. ὄρᾶν is in a double construction, exegetical of ἄτλητον and of δηλώσοιμ; but is more immediately joined with δηλώσοιμ, = 'That I should manifest before the eyes of men.'

794. 5. The emphasis rests on ἄστροις. See Essay on L. § 41. p. 77. 'Surveying the region of Corinth by the help of the stars,' i. e. resolved never to

ἄστροις τὸ λοιπὸν ἐκμετρούμενος χθόνα 795
 ἔφευγον, ἔνθα μήποτ' ὀφούμην κακῶν
 χρησμῶν ὀνειδίη τῶν ἐμῶν τελούμενα.
 στείχων δ' ἰκνῶμαι τούσδε τοὺς χώρους ἐν οἷς
 σὺ τὸν τύραννον τοῦτον ὀλλυσθαι λέγεις.
 καί σοι, γύναι, τάληθες ἐξερῶ. τριπλῆς 800
 ὅτ' ἢ κελεύθου τῆσδ' ὁδοιπορῶν πέλας,
 ἐνταυθὰ μοι κῆρύξ τε κάπῃ πωλικῆς
 ἀνὴρ ἀπήνης ἐμβεβώς, οἷον σὺ φῆς,

795. τὸ λοιπὸν] τοιοῦτον L.A. 798. τελούμενα] τελουμένων L. τελούμενα
 C²A. 800. καί σοι . . . τριπλῆς] om. L. add. in mg. C¹. καί σοι γύναι τάληθες
 ἐξερῶ, τριπλῆς A. (and all known MSS. except L.) (ἐξ om. M. R. pr.: καί
 σ' ὦ γ. V¹: καί σὺ γ'. Trin. pr.: περισσῇ gl. mg. Bodl.) 802. κῆρυξ] κῆρυξ L.

see it more, though, like an exile, casting looks in the direction where it lay. Cp. Phil. 454, 5, *τηλόθεν τό τ' Ἴλιον καὶ τοὺς Ἀτρεΐδας εἰσορῶν φυλάσσομαι*. Aesch. Suppl. 393-5, *ὑπαστρον δέ τοι | μῆχαρ ὀρίζομαι γάμον δύσφρονος | φνυγῆ. ἐκμετρούμενος* = 'measuring the situation of' (relatively to myself). *ἐκ* meaning 'from a distance.' Cp. *ἐξορᾶν*. This is better than the conjectural reading *τεκμαρούμενος*, in which the future tense is questionable, and *τεκμαίρεσθαι χθόνα* is not a natural expression, while, if the word were used absolutely, the pause before *χθόνα* would be extremely harsh. The conjecture was founded on the words of Suidas, *ἄστροις τεκμαίρεσθαι ἐπὶ τῶν μακρὰν καὶ ἔρημον ὁδὸν πορευομένων καὶ ἄστροις σημαινομένων τὰς θέσεις τῶν πατρίδων*, who however does not use the expression *ἄστροις τεκμαίρεσθαι χθόνα*. Cp. Shak. Rich. II. 1. 3, 'Save back to England, all the world's my way.'

796, 7. 'Where I might never know the dishonour of seeing fulfilled the evil oracles that were predicted against me;' i. e. *τὰ ἐμοὶ κακῶς χρησθέντα τελούμενα, ὕνευδος ἐμοί*.

798-801. *τούσδε . . . τῆσδε*] The cross-road is vividly present to his imagination; hence the pronoun *οὗδε* is used. The place described in general terms, supr. l. 716, was more closely identified in ll. 733, 4. The poetical plural is applicable to a spot which was the meeting point of several districts.

799. *τὸν τύραννον τοῦτον*] This king, of whom so much has been said to-day. Oedipus still speaks of Laius as of a perfect stranger.

800. This line is omitted in the chief MS. and only added there in the margin by a hand of the 14th century (C¹), to which several important corrections are also due. The words add a touch of nature. Cp. Virg. Aen. 4. 20, 'Anna, fatebor enim . . .'. As Oedipus approaches the critical moment in his story, his tone becomes more confidential, and he introduces the part of the narrative that tells against himself with a form of asseveration. Cp. supr. 412, 449. At this point, too, the mention of the exact spot, where the three roads met (*τριπλῆς, κ.τ.λ.*), is extremely natural, after the general description in 798, 9. Oedipus dwells expressly on each of the circumstances which he identifies, and it is not likely that he would omit that which first awakened his suspicion. Lastly, the omission of the line produces an asyndeton, which may be paralleled perhaps from Homer, but hardly from Attic Greek. To say that the verse was invented to fill up a lacuna is an improbable assumption. The hand (C²), which has supplied several lines omitted by the first hand of L., must have overlooked this omission.

801. 'When I was near this triple way as I proceeded on my journey.'

802. *κῆρυξ*] The herald, who is at once recognized by his staff, goes before the rest, to show the peaceful intentions of the party and their sacred mission (*θεωρία*).

πωλικῆς] Drawn by colts, i. e. not a chariot, but some rougher vehicle for travelling in a hill-country.

803. *οἷον σὺ φῆς*] 'Like your de-

ξυνηντίαζον· κάξ ὁδοῦ μ' ὃ θ' ἡγεμῶν
 αὐτός θ' ὁ πρέσβυς πρὸς βίαν ἤλαυνέτην. 805
 κάγῳ τὸν ἐκτρέποντα, τὸν τροχηλάτην, [42 a.
 παίῳ δι' ὀργῆς· καί μ' ὁ πρέσβυς ὡς ὀρᾶ,
 ὄχου παραστείχοντα τηρήσας μέσον
 κára διπλοῖς κέντροισί μου καθίκετο.
 οὐ μὴν ἴσην γ' ἔτισεν, ἀλλὰ συντόμως 810
 σκήπτρῳ τυπεῖς ἐκ τῆσδε χειρὸς ὕπτιος
 μέσης ἀπήνης εὐθὺς ἐκκυλίνδεται.
 κτείνῳ δὲ τοὺς ξύμπαντας. εἰ δὲ τῷ ξένῳ
 τούτῳ προσήκει λαῖψ τι συγγενές,

804. θ']^(τε) θ' L.
 τρεῖσι E.

806. τροχηλάτην] ο from a L.
 812. ἐκκυλίνδεται] ἐκκυλιν(ε)δεταί L.
 then added in a blank space by 1st hand in A.

809. κέντροισι] κέν-
 814. λαῖψ τι omitted and

scription' (cp. 742, 3). Oedipus dwells on this with special emphasis, which is assisted by the pause in the line.

804. ὃ θ' ἡγεμῶν .. 806. τὸν τροχηλάτην] The driver is first called ἡγεμῶν, because he is leading the horses along the hilly road. After striking him, Oedipus passes on by the chariot, and only then comes within the reach of Laius' goad. It is not clear from the description whether the herald and the driver are the same or different. As there were five in all, and amongst these were probably the customary δύο ἀμφίπολοι (one of whom was the οἰκέυς), it seems natural to suppose that they were different. And it is improbable that Oedipus would strike, on a slight provocation, the Διὸς ἄγγελον ἡδὲ καὶ ἀνδρῶν.

806. τὸν ἐκτρέποντα] The repetition of the article shows Oedipus' desire to make every point in the narrative clear. Cp. τοὺς ἴσχοντας, Hd. 3. 77.

807. ὡς ὀρᾶ] Sc. τοῦτο ποιῶντα. 'When he sees my act.' με is partly governed by ὀρᾶ, but chiefly by the general action of the sentence. 'From the vehicle he watched for me, as I walked by, and came down full upon my head with the forked goad.'

808. ὄχου] = ἐξ ὄχου, governed partly by τηρήσας, but chiefly by καθίκετο. See E. on L. § 36. p. 66, and cp. Pind. Pyth. 9. 10, 11, θεοδμάτων ὄχων ἐφαπτομένα χερὶ κούφῃ. For μέσον, used

merely to add emphasis. cp. El. 745, ἄσπονδος μέσας χροῶς. 'Full on the box of the wheel.' And just below, 812, μέσης ἀπήνης εὐθὺς ἐκκυλίνδεται. 'Straightway he was rolled right out of the chariot.' Also Od. 5. 316, μέσον δὲ οἱ ἰστὸν ἔαζεν.

810. οὐ μὴν ἴσην γ' ἔτισεν] ἴσην, sc. τίσιν. 'He paid no equal penalty.' I.e. He got more than he had given.

συντόμως] 'All at once.'

811. ἐκ τῆσδε χειρὸς] The simplicity of the language adds greatly to the effect. The son shows his mother the very hand with which he slew his father. There is an unconsciousness in the expression which calls forth at once horror and pity. For Oedipus, though beginning to be doubtfully aware that he has slain Laius, has hitherto no idea of his relationship to him.

812. ἐκκυλίνδεται] The rare use of the passive is suggested by the Homeric ἐκ δίφροιο .. ἐξεκυλίσθη, Il. 6. 42.

813. κτείνῳ δὲ τοὺς ξύμπαντας] Oedipus in his excitement overlooked the οἰκέτης, as the latter in telling his tale spoke not of one but of many assailants. The least particulars will hereafter become of the greatest importance in the progress of the inquiry.

τῷ ξένῳ τούτῳ] 'The stranger of whom I have spoken.' Cp. supr. 799, τὸν τύραννον τούτον.

814. 'But if this stranger is in any way connected with Laius by blood.' συγγενές is added to supplement προσ-

τίς τοῦδε *τάνδρὸς ἔστιν ἀθλιώτερος; 815
 τίς ἐχθροδαίμων μᾶλλον ἂν γένοιτ' ἀνὴρ;
 ᾧ μὴ ξένων ἕξεστι μὴδ' ἀστῶν τινὰ
 δόμοις δέχεσθαι, μὴδὲ προσφωνεῖν τινά,
 ὠθεῖν δ' ἀπ' οἴκων. καὶ τὰδ' οὔτις ἄλλος ἦν
 ἢ γὰρ π' ἐμαυτῷ τάσδ' ἀρὰς ὁ προστιθείς. 820
 λέχῃ δὲ τοῦ θανόντος ἐν χεροῖν ἐμαῖν
 χραίνω, δι' ὧν περ ὦλετ'. ἄρ' ἔφυν κακός;
 ἄρ' οὐχὶ πᾶς ἀναγνος; εἰ με χρὴ φυγεῖν,
 καὶ μοι φυγόντι μῆστι τοὺς ἐμούς ἰδεῖν
 *μὴδ' ἐμβατεύειν πατρίδος, ἣ γάμοις με δεῖ 825
 μητρὸς ζυγῆναι καὶ πατέρα κατακτανεῖν
 Πόλυβον, δὲ ἐξέφυσε κάξέθρεψέ με.

815. ἔστιν] νῦν ἔστ' LVL²MF Pal. ἔστιν AV³. ἔστιν E. ἦν R. 823.
 εἰ] ἦ M. 824. φυγόντι] φ. . τόντι L. φυγόντι C⁵A. μῆστι] μῆστι L. μήτε
 C⁵A. τοὺς ἐμούς] ἐμούς δόμουσ M. 825. *μὴδ' μῆστ' L. μήτε Vat. ac.
 μῆτ' C⁵A. μὴ μεβατ. Γ. 826. ζυγῆναι] ζυ(ν)γῆναι L. ζυγῆναι CA. 827.
 ἐξέφυσε κάξέθρεψε] ἐξέθρεψε κάξέφυσε M Δ Trin.

ἥκει; so that Λαῖω is partly governed by both. The indirectness of the whole expression marks the reluctance of Oedipus to utter that of which he is becoming convinced.

815. τίς τοῦδε *τάνδρὸς ἔστιν ἀθλιώτερος] The reading of L. is here untenable. Others read τίς τοῦδε νῦν ἔστ' ἀνδρός; The verse is necessary to the connection, and there is no ground for rejecting it.

817, 8. ᾧ μὴ . . δέχεσθαι] 'To whom it is forbidden that any, whether strangers or citizens, should receive me in their houses.' The conjecture ὅν . . τινί, is probable but not certain.

ξένων] I. e. Strangers in Thebes. Oedipus is not thinking of his possible rejection from other lands. An alien was not exempt from the obligation laid upon the citizens. See above, l. 230, note.

819. ὠθεῖν δ' ἀπ' οἴκων] The positive notion is evolved from the negative. See Essay on L. § 36. p. 64. Cp. 240, 1, μῆτε χέρνιβος νέμειν | ὠθεῖν δ' ἀπ' οἴκων πάντας.

καὶ τὰδε] 'And in this.' Pendent accusative, resumed in τάσδ' ἀρὰς. Observe the growth of the idea in the mind of Oedipus. He now imagines as

certain what he at first (ll. 814, 15) treated only as a supposition.

821, foll.—And yet, as the spectator feels, the greater part of the horror remains unknown.

822. ἄρ' ἔφυν κακός] 'Am I then, or am I not, a wretch?' For this use of ἀρα, as even stronger than ἀρ' οὐ, see Essay on L. § 29. p. 50.

823. ἄρ' οὐχὶ πᾶς ἀναγνος] Cp. Aj. 519, ἐν σοὶ πᾶς ἔγωγε σώζομαι. The nominative of πᾶς in such cases has something of a predicative or adverbial force. 'Am I not utterly polluted?' See Essay on L. § 23. d. 2, p. 38.

825. μὴδ' ἐμβατεύειν πατρίδος] 'Nor set foot anywhere in my native land.' See Essay on L. § 10. p. 15.

826. μητρός] The genitive marks the character of the act; 'An unholy marriage with my mother.' Cp. O. C. 945, 6, γάμοι . . ἀνόσιοι τέκνων.

827. There is no reason for bracketing this line. Oedipus' affectionate remembrance of his supposed father is contrasted with his real but involuntary crime. The reading of M., in which the order of words is inverted, deserves attention, as seeming to lay the chief emphasis on ἐξέφυσε. But see Essay on L. § 41. pp. 76–78.

- ἀρ' οὐκ ἀπ' ὧμοῦ ταῦτα δαίμονός τις ἂν
κρίνων ἐπ' ἀνδρὶ τῷδ' ἂν ὀρθοίῃ λόγον;
μὴ δῆτα μὴ δῆτ', ὧ θεῶν ἀγνὸν σέβας, 830
ἴδοιμι ταύτην ἡμέραν, ἀλλ' ἐκ βροτῶν
βαίην ἄφαντος πρόσθεν ἢ τοιάνδ' ἰδεῖν
κηλὶδ' ἐμαυτῷ συμφορᾶς ἀφιγμένην.
- ΧΟ. ἡμῖν μὲν, ὦναξ, ταῦτ' ὀκνήρ'. ἔως δ' ἂν οὖν
πρὸς τοῦ παρόντος ἐκμάθῃς, ἔχ' ἐλπίδα. 835
- ΟΙ. καὶ μὴν τοσοῦτόν γ' ἐστὶ μοι τῆς ἐλπίδος,
τὸν ἄνδρα τὸν βοτῆρα προσμεῖναι μόνον.
- ΙΟ. πεφασμένον δὲ τίς ποθ' ἢ προθυμία;
ΟΙ. ἐγὼ διδάξω σ'. ἦν γὰρ εὐρεθῇ λέγων
σοὶ ταῦτ', ἔγωγ' ἂν ἐκπεφευγοίην πάθος. 840
- ΙΟ. ποῖον δέ μου περισσὸν ἤκουσας λόγον;
ΟΙ. ληστὰς ἔφασκες αὐτὸν ἄνδρας ἐννέπειν
ὥς νιν κατακτείναιεν. εἰ μὲν οὖν ἔτι

828. γρ. ἀπ' ἐμοῦ Γ. 829. ἂν ὀρθοίῃ] ἀνορθοίῃ L. ἀνορθοίῃ ΑΓ. 831.
ταύτην] ταύταν L. ταύταν C⁶. ταύτην A. 833. κηλὶδ'] κηλὶδ' L. κηλὶδ' CA.
834. ὦναξ] ὦναξ L. ὦναξ C. 836. γ'] ΛΓΔ Pal. om. add. C⁶A. 837.
προσμεῖναι] προσβῆναι VMΔV⁴. pr. 838. τίς] τῆς LA. τίς C⁶. 840. ταῦτ']
ταῦτ' L. ταῦτ' A. ἐκπεφευγοίῃ E. 842. ἐννέπειν] ἐνέπειν C³. 843.
κατακτείναιεν] κατακτείναιεν L. κατακτείναιεν C⁶. κατακτείναιεν Trin. κατακτείναιεν Pal.
vαιεν C⁶A. κατακτείναιεν M^c. κατακτείναιεν Trin. κατακτείναιεν Pal.

828. ἀπ' ὧμοῦ . . δαίμονος] For such a prepositional clause taking the place of a predicate, see Essay on L. § 41, p. 78, b. § 19, p. 29.

831. ταύτην ἡμέραν] 'That day.' Essay on L. § 22, p. 35. Cp. Aj. 497, ταύτῃ νόμιζε καὶ τῇ τὸθ' ἡμέρᾳ, κ.τ.λ.

832, 3. πρόσθεν ἢ is followed by the infinitive as if it were πρὶν. So πρότερον ἢ in Hdt. 7. 2, al. Thuc. 6. 58.

τοιάνδε . . κηλὶδα . . συμφορᾶς] 'A calamity causing so deep a stain.' E. on L. § 10, b, p. 14. For συμφορὰ in this connection, cp. supr. l. 99 and note.

834. ὀκνήρ'] E. on L. § 39. 1, p. 72. δ' . . οὖν] 'However.'

835. τοῦ παρόντος] 'The man who was present at the deed.' Viz. the servant, to whom Oedipus presently refers as τὸν βοτῆρα, because of his present occupation. Cp. supr. 761, ἀγροῦς σφεπέμφαι κατὰ ποιμνίων νομάς. For the

use of the present in παρόντος, see Essay on L. § 32, p. 55.

836. τῆς ἐλπίδος] The article refers to ἐλπίδα in 835. Cp. Tr. 588, 90, εἰ τις ἐστὶ πίστις . . οὕτως ἔχει γ' ἡ πίστις.

837. The v. l. of VMΔV⁴ pr., προσβῆναι, is a curious instance of the probably unintentional substitution for the true reading of a word suggested by the immediate context. Cp. supr. 670, and v. rr.

838. 'And when he has appeared, why are you eager about him?' The genitive absolute becoming, as the sentence proceeds, a genitive of respect.

840. 'I shall have escaped the misery.'

841. 'And what in my description struck you as beside the mark?' i. e. as disagreeing from the fact with which your supposition identifies it?

843. εἰ μὲν οὖν] 'If, then, on the one hand.'

λέξει τὸν αὐτὸν ἀριθμὸν, οὐκ ἐγὼ 'κτανον
οὐ γὰρ γένοιτ' ἂν εἷς γε τοῖς πολλοῖς ἴσος· 845
εἰ δ' ἄνδρ' ἐν οἰόζωνον αὐδήσει, σαφῶς
τοῦτ' ἐστὶν ἤδη τοῦργον εἰς ἐμὲ ῥέπον.

10. ἀλλ' ὡς φανέν γε τοῦπος ᾧδ' ἐπίστασο,
κούκ ἔστιν αὐτῷ τοῦτό γ' ἐκβαλεῖν πάλιν·
πόλις γὰρ ἤκουσ', οὐκ ἐγὼ μόνη, τάδε. 850
εἰ δ' οὖν τι κάκτρεποιτο τοῦ πρόσθεν λόγου,
οὔτοι ποτ', ᾧναξ, τόν γε Λαῖου φόνον
φανεῖ δικαίως ὀρθόν, ὃν γε Λοξίας
διεῖπε χρῆναι παιδὸς ἐξ ἐμοῦ θανεῖν. [42 b.
καίτοι νιν οὐ κείνός γ' ὁ δύστηνός ποτε 855
κατέκταν', ἀλλ' αὐτὸς πάροιθεν ὦλετο.
ὥστ' οὐχὶ μαντείας γ' ἂν οὔτε τῇδ' ἐγὼ
βλέψαιμ' ἂν οὔνεκ' οὔτε τῇδ' ἂν ὕστερον.

ΟΙ. καλῶς νομίζεις. ἀλλ' ὅμως τὸν ἐργάτην

847. τοῦργον ὡς ἐμοὶ ῥέπον Γ. 848. φανέν γε] φαν γε L. φανέν γε C²A.
ἐπίστασο] ο from ω L. 849. αὐτῷ] αὐτὸ Trin. pr.? 851. κάκτρεποιτο] καὶ
τρέποιτο A. 852. ᾧναξ] ω from α A. ἀναξ Δ. τόν γε MSS. (τόνδε Γ.)
855. οὐ om. A. κείνός] ἐκείνός A. 856. ἀλλ' αὐτός] ἀλλ' αὐτὸς L. ἀλλ' αὐτός
C²A. φῆχο K. 857. ἂν om. L. add. C²A. γὰρ M pr. Δ.

845. τοῖς πολλοῖς] 'The many of whom he spoke;'—the article in reference as in 836, τῆς ἐλπίδος. Plat. Rep. 5. 453 E, τὰς δὲ ἄλλας φύσεις.

846. ἄνδρ' ἐν οἰόζωνον] 'One lonely traveller.' The latter part of the compound is merely suggestive. Essay on L. p. 101.

847. 'The scale then turns, and this heavy deed clearly comes home to me.'

848. φανέν γε . . ᾧδ' 'The tale was certainly told in this way.'

849. ἐκβαλεῖν] 'To strike out,' i.e. to cancel, or retract.

τοῦτο] 'This particular,'—the plural number.

852. (1) 'Will never show the murder of Laius to be truly accomplished,' i.e. in accordance with the prophecy, or (2) 'can never fairly show the murder of Laius to be in accordance with the prophecy.' The former rendering (δικαίως ὀρθόν, sc. ὃν) is confirmed by 1283, ἦν . . ἄλβος δικαίως: Aj. 547, εἴπερ δικαίως

ἔστ' ἐμὸς τὰ πατρώθεν: Ant. 637, ἀξίως . . μέζων φέρεσθαι. E. on L. § 24. a. p. 40. For ὀρθόν, of the adequate fulfilment of a prophecy, cp. 506, πρὶν ἰδοιμ' ὀρθὸν ἔπος: Ant. 1178, τοῦπος ὡς ἄρ' ὀρθὸν ἦνυσας: O C. 1424, 5, ὁρᾷς τὰ τοῦδ' οὖν ὡς ἐς ὀρθὸν ἐκφέρει μαντεύματα.

The reading σόν γε Λαῖου φόνον is without MS. authority, and introduces an unnecessary harshness.

854. διεῖπε] 'Said expressly.'

857, 8.—862. The reduplication of ἂν in each place adds emphasis to μαντείας and οὐδέν.

859. καλῶς νομίζεις] 'A wise persuasion.'

ὅμως] i.e. Let not your disregard of the oracles prevent your doing what is necessary to relieve me about the question of fact. The confidence of Oedipus, when once shaken, is never again 'whole as the marble, founded as the rock.'

πέμψον τινὰ στελοῦντα μηδὲ τοῦτ' ἀφῆς.

860

10. πέμψω ταχύνασ'· ἀλλ' ἴωμεν ἐς δόμους.

οὐδὲν γὰρ ἂν πράξαιμ' ἂν ὧν οὐ σοὶ φίλον.

στρ. α. ΧΟ. εἴ μοι ξυνείη φέροντι

863-886. Division of lines in L. and A. εἴ μοι-| εὖσεπτον-| ἔργων-| πρόκεινται-|

862. This is said in order to calm the excitement of Oedipus. Cp. 914. φίλον, sc. ἐστὶ πραχθῆναι.

863 foll. As in the first stasimon of the Oedipus Coloneus, the second of the Trachiniae, and the first of the Antigone, the chorus in a pause of the action pour forth a strain, the interest of which, though in harmony with feelings suggested by the dramatic situation, is almost wholly lyrical. The second antistrophe returns to the circumstances of the drama, but in the earlier stanzas the thought of the impiety of the King and Queen is lost in the reflections which it has awakened. This is in so far dramatically appropriate, as the chorus could not openly express their censure. And while a momentary rest is thus interposed before the chief περιπέτεια,

the love of purity and abhorrence of unholiness which are here expressed suggest the 'leading motive' of the whole tragedy. See Introduction. This ode is composed of iambic, trochaic, and dactylic measures, of which the iambic and dactylic predominate in the first strophe and antistrophe, and the trochaic in the second. The stateliness of the movement in the first strophe and antistrophe is shown by the prevalence of the heavy trochee and epitritus (— ∪ — —, ∪ — — —), and generally by the frequency of long syllables. This effect is, however, lightened in the fourth and fifth lines by the resolution of a long syllable in the opening dipodia of each.

The scansion is as follows:—

1st str. and antistr.	— ∪ — — ∪ — — ∪	1
	— ∪ — — — ∪ — — — ∪ —	2
	— ∪ — — — — — — — — — —	3
	— ∪ — — — — — — — — — —	4
	— ∪ — — — — — — — — — —	3
	— ∪ — — — — — — — — — —	5
	— ∪ — — — — — — — — — —	5
	— ∪ — — — — — — — — — —	6
	— ∪ — — — — — — — — — —	7
2nd str. and antistr.	— ∪ — — — — — — — — — —	8
	— ∪ — — — — — — — — — —	9
	— ∪ — — — — — — — — — —	10
	— ∪ — — — — — — — — — —	9
	— ∪ — — — — — — — — — —	10
	— ∪ — — — — — — — — — —	3
	— ∪ — — — — — — — — — —	11
	— ∪ — — — — — — — — — —	3
	— ∪ — — — — — — — — — —	12
	— ∪ — — — — — — — — — —	13
	— ∪ — — — — — — — — — —	2
	— ∪ — — — — — — — — — —	14

1, 12, Iambotrochaic. 2, 8, 10, 13, Trochaic. 3, 11, Iambic.
4, 5, 9, 14, Logaoedic. 6, 7, Choriambic.

μοῖρα τὰν εὖσεπτον ἀγνείαν λόγων

ἔργων τε πάντων, ὧν νόμοι πρόκεινται

865

ὑψίποδες, οὐρανίαν

5 δι' αἰθέρα τεκνωθέντες, ὧν Ὀλυμπος

πατῆρ μόνος, οὐδέ νιν

θνατὰ φύσις ἀνέρων

δι' Ὀλυμπος-| θνατὰ-| οὐδὲ-| μέγας-| οὐδὲ-| ὕβρις-| πολλῶν-| &-| ἀκροτάταν-| ὥρου-
σεν-| ἔνθ'-| τὸ-| μήποτε-| θεὸν οὐ-| εἰ-| πορεύεται-| οὐδὲ . . σέβων. 866. ὑψί-

ποδες] ὑψίποδες L. ὑψίποδες C⁶A. οὐρανίαν L. οὐρανίαν^{ασ} C⁶A Trin. οὐρανίαν

Vat. c. E. αἰθέρα LA. αἰθέρα C⁷A^c Trin. αἰθέρος Vat. c. E. 867. δι']
ε from ε L. 869. θνατὰ] θνητῇ LG. θνατὰ A.

2nd stasimon. 'May I never break the sanctity of the unwritten laws! Heaven-born, they live and move on high, and are not made by man, nor shall they ever sleep or be forgotten. In them is a Divine power which grows not old. How dangerous is pride; which heaves men high and dashes them below, to depths in which no foot may stir. Not so the noble ardour for the city's weal, which may God, who protects me, still uphold! But may an evil fate overtake the proud impious one, who tramples on justice and profanes holy things. How can he escape from vengeance? For if actions like his are honourable, what means my service in the dance? No longer will I worship unless the oracles be even now justified in the sight of men. But, O Zeus, thy power fails not; let thine eye behold the contempt which they are pouring on things Divine. For they heed not the oracles of Laius, and pay no honour to Apollo.'

863 foll. 'May I ever keep a holy purity, in all words and acts for which there are laws established on high, children of the sky, of whom Olympus is the only sire.' The participle φέροντι, where the infinitive might be expected, gives the notion of simultaneousness: 'May my lot be with me in keeping,' i.e. May it ever be my lot to keep. Cp. O. C. 648, Thuc. 3. 44, ξυμφέρον ἔσεσθαι . . προθείσι. See E. on L. § 36. p. 63. For εἰ, which expresses a strong wish, cp. Eur. Hec. 836, εἰ μοι γένοιτο φθόγγος, κ.τ.λ. The use occurs in Homer, Il. 24. 74, ἀλλ' εἴ τις καλέσειε θεῶν Θέτιν ἄσπον ἐμείο.

864. εὖσεπτον ἀγνείαν] 'A reverential purity.' For the exact meaning of the

verbal adj. here, see E. on L. § 53, p. 98.

λόγων ἔργων τε] Genitive of respect.

865. ὧν] There is a slight inexactness of language in the article (τὰν), which marks the antecedent, being placed (by a sort of hypallage) with the governing noun ἀγνείαν, instead of with the genitive λόγων. This is hardly felt, because the ideas of the 'purity' and the 'acts and words' are coextensive.

πρόκεινται] 'Have been set forth' or ordained; the usual word for the promulgation of a law, e.g. Ant. 36, φόνος πρόκειται δημόλειστος. Here almost = εἰσίν.

866. ὑψίποδες] 'Moving on high.' Cp. the imagery in Plato, Phaedr. p. 247 ff. esp. the words in p. 254 B, ἐν ἀγνῷ βάθρῳ βεβῶσαν.

866. 7. 'Created in, and pervading, the highest heaven,' i.e. (1) They are from above: (2) They are all-embracing. Cp. Emped. Fr. 437-9 (403-5 Karsten.), οὐ πέλεται τοῖς μὲν θεμετὸν τόδε, τοῖς δ' ἀθέμιστον | ἀλλὰ τὸ μὲν πάντων νόμιμον διὰ τ' εὐρυνέδοντος | αἰθέρος ἡνεκὲς τέταται, διὰ τ' ἀπλέτου αὐγῆς. Il. 15. 171, ἀθρηγενέος Βορέας. The accusative with διὰ (cp. Aesch. Suppl. 15) is probably used because the idea is not that of passing through, but of pervading or permeating. Their mother-element is also the sphere of their life. Ether is the region. Olympus the cause of their birth; and in contrasting these, Sophocles follows Homer in making αἰθήρ feminine. Olympus, the seat of the Gods, is in Sophocles a sort of unseen Heaven; and has almost lost the association of place. Aj. 1389, Ant. 609, O. C. 1655, Fr. 490.

868. 'Nor was man's mortal nature operative in their birth.'

- ἔτικτεν, οὐδὲ μάν ποτε λάθα κατακοιμάσει· 870
 μέγας ἐν τούτοις θεός, οὐδὲ γηράσκει.
 ἀντ. α'. ὕβρις φυτεύει τύραννον 873
 ὕβρις, εἰ πολλῶν ὑπερπλησθῇ μάταν,
 ἃ μὴ 'πίκαιρα μηδὲ συμφέροντα, 875
 *ἀκρότατον εἰσαναβᾶσ'
 5 ἀπότομον *ἐξώρουσεν εἰς ἀνάγκαν,
 870. μάν ποτε] μὴν ποτε L (accent by C^o) A Pal. μὴν Γ. μήποτε E. λάθα] λάθ(ρ)αι L. λάθα C^o. λάθα AL² Pal. κατακοιμάσῃ LA L² Δ Pal. Trin. pr. 873. φυτεύει] made from φύει L. 874. ὑπερβληθῇ M². μάταν] μάχαν L. ? Γ. (i.e. μαχᾶν) μάταν C^o AL². (Qu. μέγα L. ?) 875. μὴ] μ' ἢ L. (i.e. μὴ ἢ). μὴ C^o A. 'πίκαιρα] 'πίκηρα A. συμφέροντα L. συμφέρον | τ' C^o A. 876. ἀκρότατον] ἀκροτάταν MSS. 877. ἀπότομον L. with gloss ἀπορῶγα by C^o. ἀποτμον A. ἀπότμον A^o. ἀπότιμον γρ. ἀπότομον Γ. *ἐξώρουσεν] ὥρουσεν MSS.

870. οὐδὲ μάν is similarly used to introduce a new thought after a previous negative in Pind. Pyth. 4. 87, οὐτι που οὗτος Ἀπόλλων, οὐδὲ μάν χαλκάρματός ἐστι πόσις Ἀφροδίτας. The subjunctive κατακοιμάσῃ in L, the absence of the Doricism in μὴν (but cp. θνητῇ supr.), and the correspondence of μήποτε in 880, are certainly in favour of μήποτε which Elmsley introduced, and which is found in Par. E., though with κατακοιμάσει following. But οὐ μὴ is too vehement for the passage, and is almost without MS. authority. Others read λάθα, which involves an undesirable change of subject.

871. μέγας .. γηράσκει] 'There is in them a mighty Deity, that grows not old.' As a Divine Power was recognized in the plague (πυρφόρος θεός, l. 27), so in the unwritten laws there is a Divine Nature, which is similarly personified. For the expression, cp. Plat. Phaed. 77 E, ἀλλ' ἴσως ἐνι τις καὶ ἐν ἡμῖν παῖς, ὅστις τὰ τοιαῦτα φοβεῖται: Plat. Rep. 2. 382 D, ποιητὴς ἄρα ψευδὴς ἐν θεῷ οὐκ ἐνι.

873. 'Lawlessness begets the tyrant.' Cp. the τυραννικοῦ ἀνδρὸς γένεσις in Plat. Rep. 9. 571, ff.; Legg. 4. 716 AB. ὕβρις is the spirit of lawlessness of which Heraclitus said, ὕβριν χρὴ σβεννύειν μάλλον ἢ πυρκαϊήν: and the direct opposite of νόμος. Cp. Pind. Ol. 13. 10, ὕβριν κόρον ματέρα. 'Sunt qui interpretentur; Propter malos civium mores amittitur libertas. Alii: Per scelera ad tyrannidem occupandam viam sibi faciunt homines.' Elms. Both meanings are

probably included in the more general notion that tyranny is the consummation of lawless violence in a state. Cp. ἀδικίαν εὐδαίμονα, Eur. Phoen. 552.

874. εἰ πολλῶν ὑπερπλησθῇ] For εἰ with the subjunctive in generalised contingent suppositions, see E. on L. § 27. p. 44.

μάταν] 'To no good end.' Cp. O. C. 1565, 6, πολλῶν γὰρ καὶ μάταν πημάτων ἰκνουμένων. This notion is expanded in the following words, ἃ μὴ 'πίκαιρα μηδὲ συμφέροντα. 'If vainly surfeited with many things, which are neither seasonable nor expedient.'

876, 7. If there is no flaw in these verses, they may be rendered: 'Having mounted the topmost height she rushes on a rugged doom, wherein she finds no safe footing.' The word ἀπότομος is applied metaphorically to the Spirit of Necessity in the sense of 'stern,' 'inexorable,' in Eur. Alc. 982, οὐδέ τις ἀποτόμου λήματός ἐστιν αἰδώς. Here Pride is imagined falling from her pinnacle on rugged broken ground, where she is left helpless to 'stumble on dark mountains.' Cp. Ant. 853-5, προβάσ' ἐπ' ἔσχατον θράσους, ὑψηλὸν ἐς Δίκας βάθρον προσέπεσες, ὦ τέκνον, πολὺ, and Aesch. Eum. 387, where the ways of the Erinyes are described as δυσοδοπαῖπαλα | δερκομένοι καὶ δυσομμάτοις ὁμῶς. In order to restore the correspondence of 877 with the strophe (867), we must suppose the loss of one long or two short syllables. The rhythm is iambic. Cp. στρ. α', l. 3, στρ. β', ll. 6 and 8. The simplest

- ἔνθ' οὐ ποδὶ χρησίμῳ
 χρῆται. τὸ καλῶς δ' ἔχον
 πόλει πάλαισμα μήποτε λύσαι θεὸν αἰτοῦμαι. 880
 θεὸν οὐ λήξω ποτὲ προστάταν ἴσχω.
- στρ.β'. εἰ δέ τις ὑπέροπτα χερσὶν ἢ λόγῳ πορεύεται, 883
 Δίκας ἀφόβητος, οὐδὲ 885
 δαιμόνων ἔδη σέβων,
 κακά νιν ἔλοιτο μοῖρα,
 5 δυσπότμου χάριν χλιδᾶς,
 εἰ μὴ τὸ κέρδος κερδανεῖ δικαίως
 καὶ τῶν ἀσέπτων ἔρξεται, 890
 ἢ τῶν ἀθίκτων ἔξεται ματάζων.
 τίς ἔτι ποτ' ἐν τοῖσδ' ἀνὴρ †θυμῷ βέλη

880. αἰτοῦμαι] The letters *μαι* and *προστάταν ἴσχω* in 881 are disappearing in L. through the decay of the surface of the membrane. (This page is on the exterior side.) 886 ἔδη] ἔδη L. ἔδη C^aA. 890. ἔρξεται] ἔρξεται (ξ from γ) L.

ἔρξεται C^aA. 891. ἔξεται L. ἔξεται C^b. ματάζων] ματαῖζων L. ματαιάζων Γ Pal. 892-895. Division of lines in L. and A. τίς-† θυμῷ-† ψυχᾶς-† αἰ... τίμαι. τοῖσδ'] τοῖσδ' L²ΔM^cE. θυμῷ] θυμῷ Trin. θυμοῦ VM²Δ. θυμῷ Pal.

hypothesis, as nothing is wanting to complete the sense, is that ὥρουσεν was compounded with ἐξ or εἰς.

879, 80. It is needless to suppose any particular reference or allusion in these words; which simply denote the striving of patriotic zeal as distinguished from the struggles of lawless ambition. 'May God never end the contention that is for the city's good.' Cp. Pind. Nem. 5. 46, 7, χαίρω δ' ὅτι ἐσλοῖσι μάρναται πέρι πάσα πόλις: Hes. Op. et D. 24. ἀγαθὴ δ' ἔρις ἦδε βροτοῖσιν: Aesch. Eum. 975, νικᾷ δ' ἀγαθὴν ἔρις ἡμετέρα.

880. θεόν] Here generalized more completely than elsewhere in Sophocles. Cp. however infr. 734, Phil. 843, τὰδε μὲν θεὸς ὄψεται.

883. 'But whoso walks disdainfully in act or word,' ὑπέροπτα is neuter plural adverbial. The connection is: 'I will not cease to have God for my protector.' The chorus take up the thought suggested by Teiresias 410, 11, οὐ γὰρ τι σοὶ ζῶ δούλος ἀλλὰ Δοξία, ὥστ' αὐτὸν Κρέοντος προστάτον γεγράφομαι. For χερσί= 'by deeds of violence,' cp. El. 1195, πότερα χερσὶν ἢ λύμῃ βίον;

885. οὐδέ] In the vivid language of the chorus, the hypothetical passes into

the demonstrative. What they at first supposed only is now present to their imagination. Hence οὐδέ, not μηδέ.

887. ἔλοιτο] 'Take him for her own.' Cp. Aj. 397, ἔλεσθ' ἐμὴ οἰκήτορα.

888. δυσπότμου χάριν χλιδᾶς] 'For his ill-starred pride.' Cp. the use of χλιδάω. For the ethical association attached to *δυσποτμος*, cp. Aj. 1156, τοιαῦτ' ἀνολβον ἀνδρ' ἐνουθέτει παρών.

890. τῶν ἀσέπτων] 'From impious deeds,' the opposite of εὐσεπτων above in l. 864. Cp. Eur. Iph. A. 1092.

889-91. The clause εἰ μὴ... ματάζων resumes the protasis with increased definiteness, dwelling on the two charges of unrighteousness and impiety, and describing the latter under the two forms of unholiness and sacrilege. 'If he will not be content with righteous gains, and refrain from unholy deeds, or will persist in laying wanton hands on things sacred.' Cp. O. C. 39, ἄθικτος οὐδ' οἰκητός, ἔξεται is stronger than ἄψεται, implying obstinate determination. Cp. O. C. 424, ἥς νῦν ἔχονται. ἄθικτος is repeated in a different sense, infr. 898. See E. on L. § 44. p. 84.

893. 4. τίς ἔτι ποτ' ἐν τοῖσδ' ἀνὴρ θυμῷ βέλη ἔρξεται ψυχᾶς ἀμύνειν] The

- 10 †έρξεται ψυχᾶς ἀμύνειν;
 εἰ γὰρ αἱ τοιαίδε πράξεις τίμαι, 895
 τί δεῖ με χορεύειν;
 ἀντ.β'. οὐκέτι τὸν ἄθικτον εἶμι γὰς ἐπ' ὀμφαλὸν σέβων,
 οὐδ' ἐς τὸν Ἀβαῖσι ναόν, 900
 οὐδὲ τὰν Ὀλυμπίαν,
 εἰ μὴ τάδε χειρόδευκτα [43 a.
 5 πᾶσιν ἀρμόσει βροτοῖς.
 ἀλλ', ὦ κρατύνων, εἶπερ ὄρθ' ἀκούεις,

894. ἔρξεται] ἔρξεται C⁶A. ψυχᾶς] ψυχᾶς Vat. b. 896. χορεύειν] Add πονεῖν ἢ τοῖς θεοῖς L Pal. M². gl. πανηγυρίζειν τοῖς θεοῖς Trin. 897-910. Division of lines in L. and A. οὐκέτι-| γὰς-| οὐδ' ἐς-| οὐδὲ-| χειρόδευκτα-| ἀλλ'-| ζεῦ-| ἀθάνατον-| φθίνοντα-| ἐξαιρούσιν-| τιμαῖς-| ἔρρει . . θεία. 902. ἀρμόση Γ. 903. ὄρθ'] ὄρθον L. ὄρθ' A.

passage is printed as it is written in L. If we are contented with adopting *θυμοῦ*, the meaning will be, 'Who in such courses can go on to avert the darts of wrath and ward them from his soul?' i. e. What tyrant can avoid becoming an object of anger? Or, according to some interpreters, 'Who, where such things are done, can avoid being angry?' But neither meaning is satisfactory, and the epexegetis, ψ. a., is tame and awkward. *έρξεται* may have crept in from above. Either here or in *infra* l. 906 there must be some corruption of the text, as the words *θυμοῦ βέλη* have nothing corresponding to them in the antistrophe, unless the interlinear gloss *παλαιά* is supposed to be a corruption of *παλαίφατα*, or some such word. Hermann, in suggesting to omit *έρξεται* and read *θεῶν* for *θυμῶν* (i. e. *θῶν* for *θυμῶν*), supposing the line *φθίνοντα γὰρ Λαῖου* to be complete, gave an impossible emphasis to *ἀνὴρ*. 'Who in such a course is man enough to ward from his soul the darts of Heaven?' Two modifications of this have been suggested, (1) reading *ἀμύνει* for *ἀμύνειν* (cp. Ant. 635, *τίς . . κατάσχοι*); 'Who, in following such a course, can continue to ward off the arrows of the Gods?' (2) Supposing the metre to be as in the text, with *Λαῖον παλαίφατα* in the antistrophe, *τίς ἐτι ποτ' ἐν τοῖσδ' ἀνὴρ θυμῷ βάλοι* | *θεῶν βέλη ψυχᾶς ἀμύνειν*; 'Who then can imagine how to ward from his soul the weapons of the Gods?'

The former (1) is preferable.

895, 6. 'For if honour attend such actions, what need have I to lead the sacred dance?' If 'the righteous are as the wicked,' then, as the Athenians judged in the time of the plague, it is *ἐν ὁμοίᾳ καὶ σέβειν καὶ μὴ* (Thuc. 2. 53). This thought changes the mood of the chorus, who for the moment catch the infection of doubt (as previously they doubted Teiresias), here as elsewhere reflecting opposite and conflicting tendencies. They soon, however, renew the strain of piety (899, cp. 480), and appeal to the supreme power of Zeus. The allusion to their religious function in the worship of Dionysus is in keeping with the lyric character of the ode. Cp. *infra* 1092, *καὶ χορεύεσθαι πρὸς ἡμῶν*.

900. τὰν Ὀλυμπίαν] The oracle of Zeus at Olympia is mentioned by Pindar, Olymp. 8. 2, *ἵνα μάντιες ἄνδρες ἐμπύροις τεκμαιρόμενοι παραπειρῶνται Διὸς ἀργικεραύνου*.

902. 'If these things shall not coincide manifestly in the face of all mankind.' 'These things,' i. e. the prediction and the event. Cp. Tr. 1174, *ταῦτ' οὖν ἐπειδὴ λαμπρὰ συμβαίνει*.

ἀρμόσει] Used absolutely. Cp. Plat. Soph. 262 C, *τότε δὲ ἡρμოსέ τε, κ.τ.λ.*

πᾶσιν . . βροτοῖς] Dative of remote reference after *ἀρμόσει*, depending partly also on *χειρόδευκτα*.

903. εἶπερ ὄρθ' ἀκούεις] i. e. 'If thou art rightly named the all-ruling one.'

Ζεῦ, πάντ' ἀνάσσω, μὴ λάθοι

σὲ τάν τε σὰν ἀθάνατον αἰὲν ἀρχάν.

905

φθίνοντα γὰρ Λαῖου [— — — ?]

10 θέσφατ' ἐξαιρούσιν ἥδη,

κούδαμου τιμαῖς Ἀπόλλων ἐμφανής·

ἔρρει δὲ τὰ θεῖα.

910

ΟΙ. χώρας ἀνακτες, δόξα μοι παρεστάθη

ναοὺς ἰκέσθαι δαιμόνων, τάδ' ἐν χεροῖν

στέφη λαβούση κάπιθυμιάματα.

ὑψοῦ γὰρ αἶρει θυμὸν Οἰδίπους ἄγαν

λύπαισι παντοίαισιν· οὐδ' ὅποι' ἀνῆρ

915

ἔννοους τὰ καινὰ τοῖς πάλαι τεκμαίρεται,

ἀλλ' ἐστὶ τοῦ λέγοντος, εἰ φόβους λέγῃ.

904. λάθοι] λάθη A. σάν] σ' ἂν L. σὰν CA. ἀρχάν] ἀρχάν A. 906.

Λαῖου] λαῖον, with gloss παλαιά by C⁶, L. λαῖον παλαιά θέσφατα V³Vat. ab. παλαιά
Λαῖου θέσφατ' MΔ Vat. c. λαῖον θέσφατα παλαιά L²K. παλαιά λαῖου θέσφατα

Trin. 907. ἐξαιρούσιν Pal. Trin. 915. παντοίαισιν] παντοίαισιν L. παντοίαισιν C A.

917. εἰ . . λέγῃ] εἰ . . λέγοι L ἦν . . λέγῃ C⁶A. Trin. λέγοι Γ.

904. πάντ' ἀνάσσω] πάντα is adverbial. 'All-ruling,' i. e. exercising all command.

μὴ λάθοι] The vague or impersonal subject of λάθοι (cp. supr. 341) is supplemented by the four concluding lines.

906. See on 893.

φθίνοντα] 'Which are fading in the past;' or 'losing their authority;' cp. Ant. 1013, φθίνοντ' ἀσήμερον ὀργίων μαντεύματα.

908. ἐξαιρούσι] 'They put away from them,' i. e. their fulfilment is no longer expected. Cp. Eur. Phoen. 991, ὡς εὖ πατὴρ ἐξείλον φόβον.

909, 10. 'Everywhere Apollo's honour becomes dim, and things Divine go to destruction.' For τιμαῖς, which is dat. of manner, see Essay on L. § 14. pp. 20, 21. ἐμφανής τιμαῖς = φανερώς ἀγόμενος ἐν τιμῇ.

911. foll. A way has been prepared by which the truth shall be revealed when it seems furthest from the thoughts of the king and queen. The messenger who brings from Corinth the welcome news of the death of Polybus is the means of unlocking the secret which the herdsman who has been sent for would else have buried in silence. Each knows a part of the mystery, and their

meeting brings the whole to light. Jocasta still keeps her confidence, but cannot be unaffected by the mood of Oedipus, who is shaken by every hint of fear. She is preparing to supplicate the gods, not for herself but for her husband and the state, when the news arrives, which seems at first to remove all cause of apprehension.

παρεστάθη] 'It came into my mind.' Cp. Eur. (?) Rhes. 780, καὶ μοι καθ' ὕπνον δόξα τις παρίσταται.

912. ἰκέσθαι] 'To approach as a suppliant.' Infr. 920. Cp. the similar proceeding of Clytemnestra in El. 634, immediately after the announcement of Orestes' death.

914. 'For Oedipus is over-excited and carried away by all sorts of anxieties.' For θυμός in the general sense of emotion, see Essay on L. p. 92, and for αἶρει meaning 'allows to rise,' ibid. §. 30. d, p. 52.

916. ἔννοους] 'In possession of reason.'

τὰ καινὰ τοῖς πάλαι] i. e. He will not judge the oracle and the words of Teiresias by the failure of the former prophecy. Supr. 720 ff.

917. εἰ φόβους λέγῃ] The correction ἦν (see v. r.) has evidently been added

ὅτ' οὖν παραινοῦς οὐδὲν ἐς πλεόν ποιῶ,
 πρὸς σ', ὦ Λύκει' Ἀπολλων, ἄγχιστος γὰρ εἶ,
 ἰκέτις ἀφίγμαι τοῖσδε σὺν κατεύγμασιν, 920
 ὅπως λύσιν τιν' ἡμῖν εὐαγὴ πόρρῃς·
 ὡς νῦν ὀκνοῦμεν πάντες ἐκπεπληγμένον
 κείνον βλέποντες ὥς κυβερνήτην νεώς.

ΑΓΓΕΛΟΣ.

ἄρ' ἂν παρ' ὑμῶν, ὦ ξένοι, μάθοιμ' ὅπου
 τὰ τοῦ τυράννου δώματ' ἐστὶν Οἰδίου;
 μάλιστα δ' αὐτὸν εἴπατ', εἰ κάτισθ' ὅπου. 925

ΧΟ. στέγαι μὲν αἶδε, καὐτὸς ἔνδον, ὦ ξέν·
 γυνὴ δὲ μήτηρ ἦδε τῶν κείνου τέκνων.

ΑΓ. ἀλλ' ὀλβία τε καὶ ξὺν ὀλβίοις αἰεὶ
 γένοιτ', ἐκείνου γ' οὔσα παντελὴς δάμαρ. 930

ΙΟ. αὐτῶς δὲ καὶ σύ γ', ὦ ξέν· ἄξιος γὰρ εἶ

918. ἐς] εἰ L. ἐς A. εἰ C¹M. ποιῶ] ποῶ LG Pal. ποιῶ A. 919. πρὸς σ'] πρὸ
 σ' L. πρὸς σ' C²A. Λύκει' . . εἶ] Λύκει' . . ἦ LΔ. Λύκει' C⁶ . . εἶ C⁸. 920. ἰκέτις.
 2nd s from η L. σὺν] συγ LMG Pal. σὺν C⁶A. 921. ἡμῖν] ἡμῖν LA. ἡμῖν C⁶.
 πόρρῃς] πόροις L²Δ Pal. Trin. 924. ΑΓΓΕΛΟΣ] θεράπων πολυβου L. ἄγγελος A.
 926. κάτισθ'] κάτοιισθ' LML²TDAM² Vat. ac. Pal. Trin. (ο erased). κάτισθ' A. 927.
 εἰ L. ὦδε A. 930. γένοιτ'] γένοιτ' Trin. 931. ἄξιος γὰρ . εἶ L. (σὺν erased).

to suit the subjunctive, which of the two alternatives given by the first hand has the advantage of being the harder reading. The subjunctive is also more in accordance with the present time, while εἰ may be sufficiently defended by the generality of the supposition, which is emphatic. 'If only he tell of fears.' See Essay on L. § 27. p. 44.

918. ὅτ' οὖν] Cp. El. 1318, 19, ὅτ' οὖν τοιαύτην ἡμῖν ἐξήκεις ὁδόν, [ἄρχ' αὐτός, κ.τ.λ.

919. Cp. El. 635 ff., esp. l. 655, and note on supr. 16. πρὸ τῶν θυρῶν γὰρ ἔδρυτο, Schol.

ἄγχιστος] i.e. Not merely easiest of access, but having a prior claim, as next the hearth.

920. κατεύγμασιν] 'Emblems of supplication.' The conjecture κατάργμασιν, though ingenious, is unnecessary. For an analogous abstract expression, cp. Aj. 1175. ἱκτῆριον θησανρόν.

921. λύσιν τιν' . . εὐαγὴ] 'Some pure

release,' i.e. Some end of our troubles which will leave us pure from crime. λύσιν εὐαγὴ = λύσιν εἰς εὐαγὴ βίον. For the meaning of λύσιν, cp. Tr. 1170, 1, μόχθων τῶν ἐφεστώτων ἐμοὶ | λύσιν τελείσθαι.

923. ὡς κυβερνήτην νεώς] Sc. ἐκπεπληγμένον βλέποντες ἂν ὀκνοῖεν. For this brief way of indicating a simile, see Essay on L. § 39. p. 73, § 43. p. 82, and cp. supr. 602 and note.

928. γυνὴ δὲ μήτηρ ἦδε] By choosing this honourable title the chorus unconsciously remind the spectators of the horror that is presently to be revealed.

929, 30. The courteous fulness of the expression (which Jocasta acknowledges in l. 932) again reminds the hearer of the contrast between the appearance and the fact.

930. παντελής] 'His honoured queen;' i.e. 'Having all the honours of a wife:' echoing 928.

τῆς εὐπειρίας οὖνεκ'. ἀλλὰ φράζ' ὅτου
 χρήζων ἀφίξαι χῶ τι σημήναι θέλων.

ΑΓ. ἀγαθὰ δόμοις τε καὶ πόσει τῷ σῷ, γύναι.

ΟΙ. τὰ ποῖα ταῦτα; παρὰ τίνος δ' ἀφιγμένος; 935

ΑΓ. ἐκ τῆς Κορίνθου. τὸ δ' ἔπος οὐξερῶ τάχα,
 ἥδοιο μὲν, πῶς δ' οὐκ ἂν, ἀσχάλλοις δ' ἴσως.

ΙΟ. τί δ' ἔστι; ποῖαν δύναμιν ᾧδ' ἔχει διπλῆν;

ΑΓ. τύραννον αὐτὸν οὐπιχώριοι χθονὸς
 τῆς Ἰσθμίας στήσουσιν, ὡς ηὔδατ' ἐκεῖ. 940

ΙΟ. τί δ'; οὐχ ὁ πρέσβυς Πόλυβος ἐγκρατὴς ἔτι;

ΑΓ. οὐ δῆτ', ἐπεὶ νιν θάνατος ἐν τάφοις ἔχει.

ΙΟ. πῶς εἶπας; ἡ τέθνηκε Πόλυβος, *ᾧ γέρον;

ΑΓ. εἰ μὴ λέγω τάληθές, ἀξιῶ θανεῖν.

ΙΟ. ᾧ πρόσπολ', οὐχὶ δεσπότη τὰδ' ὡς τάχος 945
 μολοῦσα λέξεις; ᾧ θεῶν μαντεύματα,
 ἔν' ἐστέ· τοῦτον Οἰδίπους πάλαι τρέμων
 τὸν ἄνδρ' ἔφευγε μὴ κτάνοι, καὶ νῦν ὅδε
 πρὸς τῆς τύχης ὄλωλεν οὐδὲ τοῦδ' ὕπο.

933. χῶ τι] χ' ὥστί L Pal. χ' ὥτί C⁶. καὶ τί Γ. 935. παρὰ LL² Pal. πρὸς C⁶ A.
 δ' om. L. add. C⁵ A. 936. τὸ δ' δ'] τὸ δ' L. τόδ' C². 937. ἥδοιο] ἴδοιο L.
 ἥδοιο C⁶. ἀσχάλλοις] ἀσχάλλοις L. ἀσχάλοιο A. 938. διπλῆν] διπλῆν A.
 939. χθονός from χθρόνος? L. 940. ηὔδατο] ηὔδατ' L. ηὔδατ' C⁶. 941. τί δ';
 οὐχ ὅ] τίδ' οὐχί Trin. 942. δῆτ'] δῆτα L. δῆτ' A. ἐν τάφοις] ἐν δόμοις MΔ
 Trin. 943. ᾧ γέρον om. L. A. Πόλυβος = ἀγγ = εἰ δε μὴ L (= by C⁶).
 944. ἀγγ. εἰ μὴ λέγω] ἀγγ. εἰ δὲ μὴ | λέγω γ' ἐγὼ τάληθες LA Vat. abc. Pal.
 λέγω γ'ω VE Trin. L² Δ. εἰ μὴ λέγω τ' ἀληθὲς Γ. 948. κτάνοι] κτάνοι LL² ΓΔ Pal.
 κτάνη A. κτανοῖ C⁷.

936. ἐκ τῆς Κορίνθου] He cannot answer παρὰ τίνος directly, since there is now no King of Corinth.

The accusative ἔπος may be taken as 'pendent,' although there are other instances of ἥδοιο transitive, e. g. Phil. 1314, ἥσθην πατέρα τε τὸν ἐμὸν εὐλογοῦντά σε.

There is no need of altering τάχα to τάχ' ἂν. The rhythm is better if τάχα be retained and joined with ἔξερῶ. Cp. O. C. 980, οἶους ἐρῶ τάχ'. ἂν may be supplied with ἥδοιο as well as with ἀσχάλλοις. E. on L. § 39. 6. p. 73. 'But for the word which I will tell you in a moment, you will be glad, how can you be otherwise than glad? and yet perhaps you will be grieved.'

941. ἐγκρατὴς] i. e. ἐν κράτει ὢν.

943. The reading is by no means certain, although several copies (including Ven. 617^c) have γέρον. The reading of L. and most MSS. is certainly wrong, and appears to be a foolish attempt to supply the deficiency of the line.

945. ᾧ πρόσπολ'] Jocasta has one or more attendants to assist in making the offering. Cp. El. 634, ΚΑ. ἐπαίρε δὴ σὺ θύμαθ' ἢ παροῦσά μοι, κ.τ.λ.

947. τοῦτον] Essay on L. § 22. p. 35. The accusative ἄνδρα is governed (1) by ἔφευγε, but is also in secondary constructions (2) with τρέμων, (3) with κτάνοι.

949. τοῦδ'] See E. on L. § 22. p. 34.

- ΟΙ. ὦ φίλτατον γυναικὸς Ἰοκάστης κάρα, [43 b.
τί μ' ἐξεπέμψω δεῦρο τῶνδε δωματῶν; 951
- ΙΟ. ἄκουε τάνδρὸς τοῦδε, καὶ σκόπει κλύων
τὰ σέμν' ἔν' ἥκει τοῦ θεοῦ μαντεύματα.
- ΟΙ. οὗτος δὲ τίς ποτ' ἐστὶ καὶ τί μοι λέγει;
- ΙΟ. ἐκ τῆς Κορίνθου, πατέρα τὸν σὸν ἀγγελῶν 955
ὥς οὐκέτ' ὄντα Πόλυβον, ἀλλ' ὀλωλότα.
- ΟΙ. τί φῆς, ξέν'; αὐτός μοι σὺ σημήνας γενοῦ.
- ΑΓ. εἰ τοῦτο πρῶτον δεῖ μ' ἀπαγγεῖλαι σαφῶς,
εὖ ἴσθ' ἐκείνον θανάσιμον βεβηκότα.
- ΟΙ. πότερα δόλοισιν, ἢ νόσου ξυναλλαγῇ; 960
- ΑΓ. σμικρὰ παλαιὰ σώματ' εὐνάξει ρόπή.
- ΟΙ. νόσοις ὁ τλήμων, ὡς ἔοικεν, ἔφθιτο.
- ΑΓ. καὶ τῷ μακρῷ γε συµμετρούμενος χρόνῳ.
- ΟΙ. φεῦ φεῦ, τί δῆτ' ἄν, ὦ γύναι, σκοποῖτό τις
τὴν Πυθόμαντιν ἐστίαν, ἢ τοὺς ἄνω 965
κλάζοντας ὄρνις, ὧν ὑψηγητῶν ἐγὼ
κτανεῖν ἔμελλον πατέρα τὸν ἐμόν; ὁ δὲ θανὼν

950. Ἰοκάστης] ἡδίστησ ΜΔ. 952. σκόπει] σκόπει(τε) L. 953. σέμν'] σεμνὰ L Pal. σέμν' C^oA. ἥκει L. ἥκει A. ἥκοι Pal. 955. ἀγγελῶν L. ἀγγελῶν C^oA. 957. ξέν'] ὦ ξέν' Trin. σὺ om. AM². σημήνας LG. γρ. σημάντωρ C²T. σημάντωρ A Pal. MM²EC⁷. 965. ἐστίαν] εστίαν L. ἐστίαν C^o. 966. κλάζοντας] κλάζοντ A. δι' ὧν A. δι' ὧν A^o. (δ') ἐγὼ L. δ' ἐγὼ Γ Pal.

951. ἐξεπέμψω] 'Hast thou had me called forth?' The middle voice as in μεταπέμπεσθαι, of that which is done through others. In Ant. 19, where Antigone herself brings Ismene forth, the active is used.

954. τί μοι λέγει] 'What, pray, has he to tell?' rather than, 'What has he to tell me?'

955. ἐκ τῆς Κορίνθου] Answers not quite exactly to τίς ποτ' ἐστὶ; cp. supr. 936.

957. σημήνας γενοῦ] E. on L. p. 51. The periphrasis is more courteous than σήμνηον here.

958. The messenger would rather tell first the accession of Oedipus to the Corinthian throne. Supr. 939.

959. εὖ ἴσθ'] Porson corrected this to σάφ' ἴσθ'. But the hiatus is sufficiently defended by the recurrence of the open vowel after φεῦ, τί, ὦ.

960. νόσου ξυναλλαγῇ] 'By visitation of disease.'

961. 'A little touch lays low the aged frame.' σμ. ρ = 'A slight inclination of the balance.' Cp. Plat. Rep. 8. 556 E, ὥσπερ σῶμα νοσῶδες μικρὰς ροπῆς ἐξωθεν δέεται προσλαβέσθαι πρὸς τὸ κάμνειν.

963. 'Yes, and by the length of years which his life had measured.' The dative is first instrumental, and then joined with συµμετρούμενος in a supplementary construction.

964. τί . . . σκοποῖτο] Cp. Phil. 428, τί δῆτα δεῖ σκοπεῖν; and for the middle v., infr. 1487, νοοῦμενος.

966. κλάζοντας ὄρνις] The informants of Teiresias, supr. 350 foll., cp. Ant. 998, foll.

967. κτανεῖν] On the aor. inf. after μέλλω, see L. and S. s. v. μέλλω. The resolved feet have here the effect of a *crescendo*.

κεύθει κάτω δὴ γῆς. ἐγὼ δ' ὅδ' ἐνθάδε
 ἄψαυστος ἔγχους, εἴ τι μὴ τῶμῳ πόθῳ
 κατέφθιθ'. οὕτω δ' ἂν θανὼν εἴη' ἔμοῦ. 970
 τὰ δ' οὖν παρόντα συλλαβὼν θεσπίσματα
 κεῖται παρ' Αἰδη Πόλυβος ἄξι' οὐδενός.

ΙΟ. οὔκουν ἐγὼ σοι ταῦτα προὔλεγον πάλαι;

ΟΙ. ἡῦδας· ἐγὼ δὲ τῷ φόβῳ παρηγόμενην.

ΙΟ. μὴ νῦν ἔτ' αὐτῶν μηδὲν ἐς θυμὸν βάλλης. 975

ΟΙ. καὶ πῶς τὸ μητρὸς λέκτρον οὐκ ὀκνεῖν με δεῖ;

ΙΟ. τί δ' ἂν φοβοῖτ' ἄνθρωπος, ᾧ τὰ τῆς τύχης
 κρατεῖ, πρόνοια δ' ἐστὶν οὐδενὸς σαφής;
 εἰκῇ κράτιστον ζῆν, ὅπως δύναίτο τις.
 σὺ δ' εἰς τὰ μητρὸς μὴ φοβοῦ νυμφεύματα· 980
 πολλοὶ γὰρ ἤδη κὰν ὀνείρασιν βροτῶν
 μητρὶ ξυνευνάσθησαν. ἀλλὰ ταῦθ' ὅτῳ
 παρ' οὐδέν ἐστι, ῥᾶστα τὸν βίον φέρει.

ΟΙ. καλῶς ἅπαντα ταῦτ' ἂν ἐξείρητό σοι,

968. δὴ om. LΓ Trin. add. C¹ A Pal. ὅδ' ὅθ' A. 970. θανών] ω from o L. om. A. 972. ἄξιος V³. ἄξια Vat. a. 976. οὐκ ὀκνεῖν λέχος] λέχος οὐκ ὀκνεῖν LΓ Pal. Δ. λέκτρον C². om. M². λέκτρον οὐκ ὀκν. AE Trin. 977. τύχης] ψυχῆς pr. E. 979. εἰκῇ] εἰκῇ L. εἰκῇ A. 981. κὰν] . . L. κὰν C² A. ὀνείρασιν] ὀνείρασι LA Pal. Trin. 983. ῥᾶστα] ῥᾶστον L. ῥᾶστα C³. τον L. φέρειν Γ.

969. ἄψαυστος ἔγχους] 'Without having laid hand to sword.'

971. τὰ . . παρόντα] i. e. 'Well, and so he is in his grave, and has taken with him those prophecies which were troubling us, worth nothing now.' There is no special emphasis on παρόντα; δ' οὖν merely marking the return from the digression εἴ τι μὴ . . εἴη' ἔμοῦ. The new fear of Oedipus (976) is inconsistent with this speech, but the inconsistency is natural, and in keeping with his irresolution and excitement. See I. 914, and cp. Shakespeare, Macbeth, 3. 4. 'Then comes my fit again; I had else been perfect, | Whole as the marble, founded as the rock, | As broad and general as the casing air; | But now I am cabined, cribbed, confined, bound in | To saucy doubts and fears.'

975. ἐς θυμὸν βάλλης] 'Take to heart, —'allow to weigh upon your spirit.' Cp. Hdt. 7. 51, ἐς θυμὸν ἂν βαλεῖ καὶ

τὸ παλαιὸν ἔπος, ὡς εἴ ἐῖρηται, κ.τ.λ. Supr. 739, τί δ' ἐστὶ σοι τοῦτ', Οἰδίπους, ἐνθύμων;

976. λέχος cannot be retained without altering the order of the words, which is best as it is.

977. 'Why should man fear, seeing that Fortune rules his life and he has no clear foreknowledge of anything?'

ἄνθρωπος] Quite general, as in O. C. 1153, πρᾶγος δ' ἀτίγειν οὐδὲν ἄνθρωπον χρεών. For the sentiment, cp. Thuc. 4. 62, τὸ δὲ ἀστάθμητον τοῦ μέλλοντος, κ.τ.λ.

979. 'Tis best to live by chance, as best one may.' Cp. Eur. Hipp. 261 ff. For the asyndeton, cp. supr. 945.

ὅπως δύναιτο is the more generalized form of ὅπως ἂν δύνηται. Cp. 315, ἀφ' ὧν ἔχει τε καὶ δύναιτο; and see Essay on L. § 36. p. 61.

981. Cp. Hdt. 6. 107: Plat. Rep. 9. 571 C.

- εἰ μὴ 'κύρει ζῶσ' ἡ τεκοῦσα· νῦν δ' ἐπεὶ 985
 ζῆ, πᾶσ' ἀνάγκη, κεί καλῶς λέγεις, ὀκνεῖν.
 10. καὶ μὴν μέγας *γ' ὀφθαλμὸς οἱ πατρὸς τάφοι.
 OI. μέγας, ξυνίημ'. ἀλλὰ τῆς ζώσης φόβος.
 AΓ. ποίας δὲ καὶ γυναικὸς ἐκφοβεῖσθ' ὑπερ;
 OI. Μερόπης, γεραιέ, Πόλυβος ἥς ὄκει μέτα. 990
 AΓ. τί δ' ἔστ' ἐκείνης ὑμῖν ἐς φόβον φέρον;
 OI. θεήλατον μάντευμα δεινόν, ὧ ξένε.
 AΓ. ἦ ρήτόν; ἦ *οὐχὶ θεμιτὸν ἄλλον εἰδέναι;
 OI. μάλιστά γ' εἶπε γάρ με Λοξίας ποτὲ
 χρῆναι μιγῆναι μητρὶ τήμαντοῦ, τό τε 995
 πατρῶον αἷμα χερσὶ ταῖς ἐμαῖς ἐλεῖν.
 ὦν οὐνεχ' ἡ Κόρινθος ἐξ ἐμοῦ πάλαι
 μακρὰν ἀπωκεῖτ'· εὐτυχῶς μὲν, ἀλλ' ὅμως [44 a.
 τὰ τῶν τεκόντων ὄμμαθ' ἡδιστον βλέπειν.
 AΓ. ἦ γὰρ τὰδ' ὀκνῶν κείθεν ἦσθ' ἀπόπτολις; 1000
 OI. πατρός τε χρῆζων μὴ φονεὺς εἶναι, γέρον.

985. μὴ κύρει] μὴ κύρει L. μὴ 'κύρει C. μὴ κύρει A Pal. Trin. μὴ κυρῇ Γ. 986. ζῆ] ζῆ L A. καλῶς] κακῶς A. 987. γ' om. MSS. add. Porson. 989. καὶ om. A. εὐλαβεῖσθ' ὑπερ L² Trin. 991. φέρον Trin. ο for ω. 993. οὐχί] οὐ MSS. οὐχὶ Brunn. 994. γάρ] ρ from ν L. 995. χρῆναι] χ from ξ L. τήμαντοῦ] η from μ L. 998. ἀπωκεῖτ' L Pal. ἀπόκιστ' Γ. ἀπόκειτ' Trin. pr. 999. ὄμμαθ' ὄμματ' L Pal². ὄμμαθ' C⁶ A. ὄμαθ' Trin.

987. Either, 'And yet your father's death is a great eye to see with,' i. e. 'may well open your eyes,' or with a further association, 'And yet your father's death throws a cheering light on these matters.' Cp. Pind. Pyth. 5. 17, ἐπεὶ συγγενὴς ὀφθαλμός, κ.τ.λ., and Tr. 203, 4, ἄεπτον ὄμμι' ἐμοὶ | φήμης ἀνασχὼν τῆσδε.

991. 'What is there in her (or in regard to her) which tends to give you alarm?' The genitive is continued from 988 τῆς ζώσης. 990 Μερόπης, and may be viewed either as a genitive of respect, or of origin. Essay on L. pp. 13, 14, 66. Here, as elsewhere in this part of the play, the serene courtesy of the dialogue contrasts with the approaching horror.

997. ἡ Κόρινθος ἐξ ἐμοῦ . . ἀπωκεῖτο] (1) 'Corinth as a dwelling-place has long been set far away from me.' For this inversion (instead of 'my dwelling-place

has been removed from Corinth'), cp. supr. 762 and note. E. on L. § 42. p. 80; or (2) 'Corinth has been avoided (lived-away-from) by me' = ἀπώκουν Κόρινθου. For the preference for the passive form in either case. see Essay on L. pp. 53, 54. The effect here is to bring into greater prominence Oedipus' love for Corinth.

ἐξ ἐμοῦ] Either 'away from me,' or 'by my act.' The v. r. ἀπόκιστ' (ἀπώκιστο) is plausible (cp. Plat. Polit. 284 E, ὅποσα εἰς τὸ μέσον ἀπώκισθη τῶν ἐσχάτων), but the perfect and not the pluperfect is the tense required.

999. The natural simplicity of these words, said in the presence of Jocasta, contrasts terribly to the spectator with the unconsciousness of them. See 1371, foll., ἐγὼ γὰρ οὐκ οἶδ' ὄμμασιν ποίοις βλέπων, κ.τ.λ. And cp. Aesch. Cho. 690, 1, τὸν τεκόντα δ' εἰκὸς εἰδέναι, said by Orestes before Clytemnestra.

ΑΓ. τί δῆτ' *ἐγὼ οὐχὶ τοῦδε τοῦ φόβου σ', ἀναξ,
ἐπέειπερ εὖνους ἦλθον, ἐξελυσάμην;

ΟΙ. καὶ μὴν χάριν γ' ἂν ἀξίαν λάβοις ἐμοῦ.

ΑΓ. καὶ μὴν μάλιστα τοῦτ' ἀφικόμην, ὅπως
σοῦ πρὸς δόμους ἐλθόντος εὖ πράξαιμί τι. 1005

ΟΙ. ἀλλ' οὐποτ' εἴμι τοῖς φυτεύσασιν γ' ὁμοῦ.

ΑΓ. ὦ παῖ, καλῶς εἰ δῆλος οὐκ εἰδὼς τί δρᾷς.

ΟΙ. πῶς, ὦ γεραῖε; πρὸς θεῶν δίδασκέ με.

ΑΓ. εἰ τῶνδε φεύγεις οὐνέκ' εἰς οἴκους μολεῖν. 1010

ΟΙ. ταρβῶ γε μή μοι Φοῖβος ἐξέλθῃ σαφής.

ΑΓ. ἦ μὴ μίasma τῶν φυτευσάντων λάβῃς;

ΟΙ. τοῦτ' αὐτό, πρέσβυ, τοῦτό μ' εἰσαεὶ φοβεῖ.

ΑΓ. ἄρ' οἶσθα δῆτα πρὸς δίκης οὐδὲν τρέμων;

1002. ἐγὼ οὐχί] ἔγωγ' οὐχὶ MSS. Porson corr. οὐχί] οὐ(χί) L.
1003. ἐξελυσάμην] 2nd ε from ο L. 1004. ἂν om. L. add. C²A. 1005. τοῦτ']
τοῦ(τ') A. τοῦδ' Δ. 1006. πράξαιμί τι] πράξαιμ' ἔτι A. 1007. φυτεύσασιν]
φυτεύσασι A Pal. Trin. ὁμοῦ L. ὁμοῦ C⁶A. 1008. καλῶς] καλῶς A.
εἰ δειλος Γ. 1009. γεραῖε] γηραιέ A. θεῶν] θεῶν (τι) L. 1011. ταρβῶν
Vat. ac. γε om. Trin. Φοῖβος] om. A. add. A^c. ἐξέλθῃ] ἐξέλθαι LG Pal. Δ Trin.
ἐξέλθοι C⁷. ἐξέλθῃ A. 1014. δῆτα πρὸς] om. Trin. pr. add. Trin.^o.

1002, 3. τί . . οὐχί . . ἐξελυσάμην;]
'Had I not better,' etc.? For this
common idiom, cp. Aesch. Prom. 747, 8,
τί . . οὐκ ἐν τάχει | ἔρριψ' ἐμαύτην, κ.τ.λ.

1004. ἀξίαν] 'Worth having,' i.e.
'ample.' For this absolute use of ἀξίος,
cp. Od. 20. 383, ὅθεν κέ τοι ἄξιον ἄλφοι:
Plat. Rep. 6. 504 E, ἄξιον τὸ διανόημα.

1005. τοῦτ' ἀφικόμην] 'For this I
came.' The accusative in apposition, ex-
pressing purpose. Cp. O. C. 1291, & δ'
ἦλθον ἥδη σοι θέλω λέξαι, πάτερ.

1006. 'That I might reap some
benefit from you in your returning
home.' σοῦ is (1) genitive of origin,
(2) gen. absolute. Essay on L. § 9.
p. 14.

1007. τοῖς φυτεύσασιν] 1012. τῶν
φυτευσάντων] He expresses his parti-
cular fear in the general form which
the prophecy (793) had originally sug-
gested. See 1012, 1013, τοῦτό μ' εἰσαεὶ
φοβεῖ.

1008. ὦ παῖ] This address comes
somewhat strangely from the servant
to the king, but is explained by the
simplicity of heroic times, and by the
circumstance that the aged speaker
claims to have been a kind of foster-

father to Oedipus. Cp. El. 1220, where
Electra, in addressing the supposed
young stranger, uses in her excitement
the address suitable for her brother.

καλῶς] 'Clearly.' O. C. 269, 70, κα-
λῶς | ξείδα: Plat. Rep. 6, p. 506 B.

1010. φεύγεις] Here, as in supr. 948,
the notion of exile is combined with
the more general notion of avoidance.

1011. Aldus and some MSS. have
ταρβῶν. The variation of reading is
like that in O. C. 1300: L. κλύω, Par.
A. κλύων. In both places the indica-
tive is more forcible.

σαφής] 'True,' as in 390, ποῦ σὺ
μάντις εἰ σαφής;

1012. τῶν φυτευσάντων] Here, as in
supr. 988, τῆς ζώσης, the gen. ex-
presses rather 'arising from,' than 'ap-
pertaining to.' 'A pollution arising
to you from your parents.' For the
construction, see E. on L. § 10. p. 14.

1013. τοῦτο . . φοβεῖ] 'That is just
the fear which is ever haunting me.'

1014. 'Then shall I tell you that
your apprehensions are unreasonable?'
πρὸς δίκης, like πρὸς τρόπον, etc.,
'justly.' So in El. 1211, πρὸς δίκης γὰρ
οὐ στένεις.

- ΟΙ. πῶς δ' οὐχί, παῖς γ' εἰ τῶνδε γεννητῶν ἔφυν; 1015
 ΑΓ. ὁθύνεκε' ἦν σοι Πόλυβος οὐδὲν ἐν γένει.
 ΟΙ. πῶς εἶπας; οὐ γὰρ Πόλυβος ἐξέφυσέ με;
 ΑΓ. οὐ μᾶλλον οὐδὲν τοῦδε τάνδρως, ἀλλ' ἴσον.
 ΟΙ. καὶ πῶς ὁ φύσας ἐξ ἴσου τῷ μηδενί;
 ΑΓ. ἀλλ' οὐ σ' ἐγείνατ' οὐτ' ἐκείνος οὐτ' ἐγώ. 1020
 ΟΙ. ἀλλ' ἀντὶ τοῦ διη παιδὰ μ' ὠνομάζετο;
 ΑΓ. δῶρόν ποτ', ἴσθι, τῶν ἐμῶν χειρῶν λαβών.
 ΟΙ. καὶ θ' ὦδ' ἀπ' ἄλλης χειρὸς ἔστρεψεν μέγα;
 ΑΓ. ἡ γὰρ πρὶν αὐτὸν ἐξέπεισ' ἀπαιδία.
 ΟΙ. σὺ δ' ἐμπολήσας ἡ τεκῶν μ' αὐτῷ δίδως; 1025
 ΑΓ. εὐρὼν ναπαίαις ἐν Κιθαιρῶνος πτυχαῖς.
 ΟΙ. ὠδοιπόρεις δὲ πρὸς τί τούσδε τοὺς τόπους;
 ΑΓ. ἐνταῦθ' ὀρείοις ποιμνίοις ἐπεστάτουν.
 ΟΙ. ποιμὴν γὰρ ἦσθα κάπλῃ θητεία πλάνης;

1015. γ' om. Γ. εἰ⁷ εἰ L. γεννητῶν] γενητῶν L. γεννητῶν C²A. 1016. ὁθύνεκε' ὅθ' ὄνεκε' LA. ὁθύνεκε' C⁶. 1019. ἐξ ἴσου] ἐξίσου LA. ἐγείνατ'] ἐφύσατ' Γ. 1021. ὠνομάζετο] ὠναμάζετο A. 1023. ἔστρεψεν om. V Trin. μέγα] με . . γα L. 1024. αὐτὸν ἐξέπεισ' ἐξέπεισ' αὐτὸν L Pal. M². αὐτὸν ἐξέπεισ' C²AE. 1025. τεκῶν] τέκνω pr. E. 1028. ὀρείοις] ὀρείοισ LA. ἐπεστάτουν] ἐπιστάτουν L. ἐπεστάτουν C²A. 1029. ἦσθα] ὀσθα Trin. pr.

1015. Observe the emphatic position of παῖς and ἔφυν.

1016. σοι . . οὐδὲν ἐν γένει] 'Of no kin to thee.' Eur. Alc. 904, ἐμοί τις ἦν ἐν γένει, φ, κ.τ.λ.

1018. The rusticity of the messenger shows itself in this blunt speech.

1019. 'And how can a father be held equal to one who is no father?'

τῷ μηδενί] μηδενί is probably masculine = 'ei, qui nullus est,' and may be best explained as = τῷ μηδέν (i. e. μηδαμῶς) φύσαντι. 'To one who is nothing of the kind.' The pronoun helps to make the negative more absolute. Cp. Theaet. 169 A, ἐμὲ μὲν τῷ σφ' ἐταίρων . . ἐπαμύνειν, σὲ δὲ μηδενί: i. e. 'That I am bound to help . . and you not at all.' The negative is similarly strengthened in El. 276, ἐρινὺν οὕτιν' ἐκφοβουμένη. Ib. 1215, ἄτιμος οὐδενὸς σὺ. Aesch. Ag. 185, μάντιν οὕτινα ψέγων. Hdt. 3. 135, ἀπ' οὐδενὸς δολεροῦ νόου. See E. on L. § 22. p. 36. καὶ πῶς expresses incredulity; cp. Aesch. Suppl. 509, καὶ πῶς βέβηλον ἄλσος ἂν ῥυιτό με;

1021. ἀντὶ τοῦ . . ὠνομάζετο] 'Why

then did he call me his child?' For the use of the middle voice, see Essay on L. § 31. p. 53, b.

1025. ἡ τεκῶν] For this use of the aor. part. active of τίκτω, cp. O. C. 1108, τῷ τεκόντι πᾶν φίλον. The question is inconsistent with the assertion of the ἄγγελος in 1020, and hence the reading has been suspected and τυχῶν (from 1039) or κιχῶν, which of the two is more probable, has been substituted. But Oedipus need not be supposed to have weighed the words οὐτ' ἐκείνος οὐτ' ἐγώ. Cp. supr. 360 and note. And the same train of thought which leads him to ask this question, reappears in his colloquy with the βοτήρ, l. 1162, πόθεν λαβών; οἰκίον, ἡ' ἄλλου τινός; See also ll. 1062, 3. He is ready for any disclosure. When Caesar, who has just consented that Decius shall tell the senators he is not well, says immediately afterwards 'Shall Caesar send a lie?' no one is found to complain of dramatic inconsistency. Shak. Jul. Caes. 1, 3.

1029. ἐπὶ θητεία πλάνης] 'And going

ΑΓ. σοῦ δ', ὦ τέκνον, σωτήρ γε τῷ τότ' ἐν χρόνῳ. 1030

ΟΙ. τί δ' ἄλγος ἴσχοντ' ἐν κακοῖς με λαμβάνεις;

ΑΓ. ποδῶν ἂν ἄρθρα μαρτυρήσειεν τὰ σά.

ΟΙ. οἶμοι, τί τοῦτ' ἀρχαῖον ἐννέπεις κακόν;

ΑΓ. λύω σ' ἔχοντα διατόρους ποδοῖν ἀκμάς.

ΟΙ. δεινόν γ' ὄνειδος σπαργάνων ἀνελόμην. 1035

ΑΓ. ὥστ' ὠνομάσθης ἐκ τύχης ταύτης ὅς εἰ.

ΟΙ. ὦ πρὸς θεῶν, πρὸς μητρός, ἧ πατρός; φράσον.

ΑΓ. οὐκ οἶδ'. ὁ δοὺς δὲ ταῦτ' ἐμοῦ λῶφον φρονεῖ.

ΟΙ. ἦ γὰρ παρ' ἄλλου μ' ἔλαβες, οὐδ' αὐτὸς τυχών;

ΑΓ. οὐκ, ἀλλὰ ποιμὴν ἄλλος ἐκδίδωσί μοι. 1040

ΟΙ. τίς οὗτος; ἦ κάποισθα δηλῶσαι λόγῳ;

1030. δ' Γ. γ' cett. 1031. ἴσχοντ' ἴσχων L. ἴσχοντ' L. Vat. ac. mg. C^aA. κακοῖς με] καιροῖς L. καιροῖς με Pal. κακοῖς με A Trin. κακοῖς MM². 1033. τοῦτ' om. A. 1036. τύχης om. A. 1037. ὦ πρὸς] ὦ om. Trin. 1039. ἦ from ἧ L. 1040. ἀλλὰ ποιμὴν] ἀλλ' ἀποιμὴν L. ἀλλὰ ποιμὴν A. 1041. ἦ L. ἡ A. ἦ A^c.

from place to place to work for hire.' For ἐπί, see Essay on L. § 19. p. 27. Oedipus dwells on this point as indicating the possible lowness of his origin. Cp. 1062.

1030. σοῦ δ'] This correction, which Elmsley made from conjecture, is found in Flor. Γ. δέ may express the opposition between the insignificant station of the ποιμὴν and his importance to Oedipus. The reading of L. and most MSS. σοῦ γ'.. σωτήρ γε was, however, approved by Hermann, who quotes Heindorf on Plat. Euthyd. 277 A. Cp. also O. C. 387, 977, 1278, 1409.

1031. Oedipus is touched with pity for his former self. Cp. Shak. Temp. 1. 2, 'Miranda. Alack, for pity! | I, not remembering how I cried out then, | Will cry it o'er again: it is a hint, | That wrings mine eyes to 't.' The question is suggested to Oedipus by the word σωτήρ; i.e. 'From what pain that I was suffering in my misfortunes did you rescue me?' but is introduced by the poet, as the Scholiast properly observes, in order to lead to the mention of the personal mark (compare the scar of Ulysses in the Odyssey) by which the conviction of the truth is brought home to Jocasta. In his eagerness to 'delve to the root' the mystery of his birth, Oedipus is wholly unconscious of the effect which the successive answers have

upon the mind of the queen—the horror of whose discovery is the chief interest of this part of the play, and who may be supposed to remain immovable until her outbreak in l. 1056. The same explanation applies to l. 1037, which adds poignancy to the stroke.

1034. ποδοῖν ἀκμάς] 'Thy feet.' ἀκμάς, like ἄρθρα supr., simply adds definiteness to πόδας: cp. ἄκρος.

1035. ὄνειδος (τούτο) ἀνελόμην] 'A cruel shame I got from my swaddling bands.' Cp. Pind. Nem. 7. 56, τυχεῖν δ' ἐν' ἀδύνατον εὐδαιμονίαν ἄπασαν ἀνελόμενον. The genitive is to be taken with the verb in the sense of derivation; only differing in being more metaphorical from the construction of El. 1139, 40, παμφλέκτον πυρὸς | ἀνελόμην, ὡς εἰκός, ἄθλιον βάρος. Cp. supr. 1012. Eustath. 86. 16, 1097. 25 quotes καλόν γ' ὄνειδος, which has been thought to be an error of memory, as these words occur in the Medea of Euripides, with whose style they are more in accordance.—Eur. Med. 514.

1037. Triclinius rightly says. ἀσύνετον καὶ ἀνακόλουθον πρὸς τὰ ἐπαγόμενα, τὸ νομίζειν ἑρωτᾶν τὸν Οἰδιπόδα. εἰ ὑπὸ τοῦ πατρὸς ἧ τῆς μητρός ὠνομάσθη. The words refer not to the preceding line, but to the cruel treatment of the child. 'Was it my mother's doing, or my father's?' See on 1031.

- ΑΓ. τῶν Λαῖου δήπου τις ὠνομάζετο.
 ΟΙ. ἡ τοῦ τυράννου τῆσδε γῆς πάλαι ποτέ;
 ΑΓ. μάλιστα· τούτου τάνδρὸς οὗτος ἦν βοτήρ.
 ΟΙ. ἡ κάστ' ἔτι ζῶν οὗτος, ὥστ' ἰδεῖν ἐμέ; 1045
 ΑΓ. ὑμεῖς γ' ἄριστ' εἰδεῖτ' ἂν οὐπιχώριοι. [44 b.
 ΟΙ. ἔστιν τις ὑμῶν τῶν παρεστῶτων πέλας,
 ὅστις κάτοιιδε τὸν βοτήρ', δν ἐννέπει,
 εἴτ' οὖν ἐπ' ἀγρῶν εἴτε κἀνθάδ' εἰσιδῶν;
 σημήναθ', ὡς ὁ καιρὸς εὐρήσθαι τάδε. 1050
 ΧΟ. οἶμαι μὲν οὐδέν' ἄλλον ἢ τὸν ἐξ ἀγρῶν,
 δν κἀμάτευες πρόσθεν εἰσιδεῖν· ἀτὰρ
 ἥδ' ἂν τάδ' οὐχ ἥκιστ' ἂν Ἰοκάστη λέγοι.
 ΟΙ. γύναι, νοεῖς ἐκείνον, ὄντιν' ἀρτίως
 μολεῖν ἐφιέμεσθα; τόνδ' οὗτος λέγει; 1055
 ΙΟ. τί δ' ὄντιν' εἶπε; μῆδὲν ἐντραπήσ. τὰ δὲ

1044. οὗτος ἦν] οὗτος om. Trin. 1046. γ'] γὰρ LG Pal. γ' A Trin. εἰδεῖτ' ἂν] ἂν ἴδείτε L. ἂν εἰδῇτ' Pal. εἰδῇτ' ἂν C⁶A. εἰδῇτε ἂν Γ. 1047. ἔστιν] ἔστι LG Pal. τίς] τίς LG. τίς A. 1050. εὐρήσθαι] εὐρήθαι L. εὐρήσθαι C⁴A. εὐρεῖσθαι Γ. 1052. κἀμάτευες] καὶ μάτευσ LA Trin. καὶ μάλιστα ΓΔ. κἀμάστευες Pal. 1055. τόν θ' LAV Pal. V³V⁴ Trin. τόνδ' ME(?)M² pr. Δ. 1056. τί LAL²E. τίς Pal. C⁶E⁶MM². εἶπε] εἶπε LL² Pal. εἶπε C⁶A. ἐντραπήσ] ἐντραπέισ L Pal. ἐντραπήισ C⁶A.

1042. δήπου τις] 'I am pretty sure that they called him one of Laius' people.'

1044. βοτήρ] The word recalls to the chorus and the spectators, though not to Oedipus, his saying in 836. 7. τοσοῦτον ἐστὶ μοι τῆς ἐλπίδος, τὸν ἄνδρα τὸν βοτήρα προσμείναι μόνον. Cp. also 1049 with 761.

1045. ὥστ' ἰδεῖν ἐμέ] 'So that I may see him.'

1050. 'The very moment for full discovery is come.' E. on L. § 39. i. a, p. 72. τὰδε] Oedipus is now thinking only of the question of his birth, although his expression has a much wider import.

1051. οὐδέν' ἄλλον] Sc. ἐννέπειν.

1053. The chorus point to Jocasta, with what effect on her and the spectator may be imagined. But they have as yet no suspicion of the truth, merely conjecturing that Jocasta must know the history of the servant of Laius, and that he who is now over the flock (761) may have been the shepherd of former time.

1054. 'Lady, do you remember the

man whose coming we just now desired? Is he the man he speaks of?' Cp. Tr. 417, τὴν αἰχμάλωτον, ἣν ἐπεμψας ἐς δόμους κάτοιισθα δήπου; ib. 1191, οἶσθ' οὖν τὸν Οἴτης Ζηνὸς ὕψιστον πάγον; 1219, τὴν Εὐρυτείαν οἶσθα δῆτα παρθένον; The indefinite ὄντινα marks Oedipus' uncertainty about the identity of the βοτήρ. Cp. Hdt. 4. 8, ἐς γῆν ταύτην, ἣντινα νῦν Σκύθαι νέμονται. Badham conjectures νοεῖς ἐκείνον ὄνθ' δν ἀρτίως | μολεῖν ἐφιέμεσθα; τόνδ' οὗτος λέγει; The reading of LA. τόν θ' οὗτος λέγει, may be rendered, 'Do you remember the man whom we were just now sending for, and of whom he (the ἄγγελος) speaks?' This, however, appears to be hardly the meaning required by the context, for the chorus has only expressed their belief that he is the same man, and has appealed to Jocasta to confirm this. A slight alteration, not altogether without MS. authority, gives τόνδ' οὗτος λέγει; as in the text.

1056. τί δ' ὄντιν' ε.] Cp. Aesch. Prom. 766, τί δ' ὄντιν'; οὐ γὰρ βῆττον αὐδάσθαι

ρῥθέντα βούλου μηδὲ μεμνήσθαι μάτην.

ΟΙ. οὐκ ἂν γένοιτο τοῦθ', ὅπως ἐγὼ λαβὼν
σημεῖα τοιαῦτ' οὐ φανῶ τοῦμόν γένος.

ΙΟ. μὴ πρὸς θεῶν, εἴπερ τι τοῦ σαυτοῦ βίου 1060
κῆδει, ματεύσης τοῦθ'. ἄλις νοσοῦσ' ἐγώ.

ΟΙ. θάρσει· σὺ μὲν γὰρ οὐδ' ἂν *εἰ τρίτης ἐγὼ
μητρὸς φανῶ τρίδουλος, ἐκφανεῖ κακὴ.

ΙΟ. ὅμως πιθοῦ μοι, λίσσομαι· μὴ δρᾷ τάδε.

ΟΙ. οὐκ ἂν πιθοίμην μὴ οὐ τὰδ' ἐκμαθεῖν σαφῶς. 1065

ΙΟ. καὶ μὴν φρονοῦσά γ' εὖ τὰ λῶστά σοι λέγω.

ΟΙ. τὰ λῶστα τοίνυν ταῦτά μ' ἀλγύνει πάλαι.

ΙΟ. ᾧ δύσποτμ', εἴθε μήποτε γνοίης ὅς ἐί.

ΟΙ. ἄξει τις ἐλθὼν δεῦρο τὸν βοτῆρά μοι;
ταύτην δ' ἔατε πλουσίῳ χαίρειν γένει. 1070

ΙΟ. ἰοὺ ἰοῦ, δύστηνε· τοῦτο γάρ σ' ἔχω
μόνον προσειπεῖν, ἄλλο δ' οὔποθ' ὕστερον.

1061. ἐγώ] ἔχω LA Pal. Trin. ἐγὼ Schol. et Codex Chigianus. 1062. θάρσει] θάρρει MSS. Brunck. corr. εἰ] ἐκ L. ἐκ APal. Trin. C⁸ 1063. ἐκφανεῖ] ἐκφανῇ LA. 1064. μὴ] om. pr. Trin. δρᾷ] δρᾷ L. δρᾶν AEC⁷. 1068. δύσποτμ'] δύσποτμε Trin. 1072. οὔποθ' Trin.

τὴνδε, and for a similar ellipse, Plat. Legg. i. 645 D, οὐδὲν πᾶν πρὸς ὃ τι. 'Why ask of whom he spoke?' Jocasta, starting from a reverie, utters this abruptly.

1059. φανῶ] 'Bring to light.' Supr. 132.

1061. ἄλις νοσοῦσ' ἐγώ] 'My trouble is enough.' 'It is enough that I am tormented without your knowing.' Cp. Ar. Eth. N. 9, 11, ὅθεν τὸ ἄλις ἐγὼ δυστυχῶν. For the adverb as predicate, see Essay on L. § 24. p. 40.

1062. οὐδ' ἂν *εἰ τρίτης] This reading involves a simpler change than οὐδ' ἂν τρίτης, which may be right however. For εἰ with the subj., see Essay on L. § 27. p. 44. And although ἂν with future cannot be defended, yet a change of construction may fairly be supposed, like that which accounts for the apparent solecism in Aj. 405-9, εἰ . . πᾶς . . στρατὸς δίπαλτος ἂν με χειρὶ φονεύοι: i.e. The expression is equivalent to σὺ οὐκ ἐκφανεῖ κακὴ, οὐδ' ἂν (ἐκφανείης κακὴ), εἰ, κ.τ.λ. 'οὐδ' ἂν εἰ planè eadem ratione dicitur quā kân εἰ, in quo ἂν ad suppressum ali-

quem optativum pertinet.' Herm.

τρίτης..μητρὸς..τρίδουλος] 'Though my mother, and my mother's mother, and the mother of this last, were slaves.' Cp. Plat. Legg. 6. 777 A, οὐ τρίς μόνον ἄλλα πολλάκις ἀπεργάζονται δούλας. Jocasta knows that the real horror is the nobility of his birth.

1066. φρονοῦσά γ' εὖ] 'With clear knowledge.' Cp. 1038.

1067. τὰ λῶστα..ταῦτα] 'This which you call the best'—that I do not learn my origin.

1069. 'Will some one go and fetch the herdsman hither for me?' ἄξει here is more peremptory than οὐκ ἄξει; just as ἀρα; is stronger than ἀρ' οὐ; see Essay on L. § 29. p. 50.

1070. πλουσίῳ..γένει] 'Her wealthy lineage.' The word πλούσιος is used sarcastically. Cp. El. 361, σοὶ δὲ πλουσία | τράπεζα κείσθω.

1071. ἰοῦ ἰοῦ] An exclamation of horror and wonder. Cp. Tr. 1143, ἰοῦ ἰοῦ δύστηνος, οἴχομαι τάλας.

1072. ἄλλο δ' οὔποθ' ὕστερον] 'And no word any more for ever.'

- ΧΟ. τί ποτε βέβηκεν, Οιδίπους, ὑπ' ἀγρίας
 ἄξασα λύπης ἢ γυνή; δέδοιχ' ὅπως
 μὴ 'κ τῆς σιωπῆς τῆσδ' ἀναρρήξει κακά. 1075
- ΟΙ. ὅποια χρῆζει ρηγνύτω· τοῦμόν δ' ἐγώ,
 κεῖ σμικρόν ἐστι, σπέρμ' ἰδεῖν βουλήσομαι.
 αὕτη δ' ἴσως, φρονεῖ γὰρ ὡς γυνὴ μέγα,
 τὴν δυσγένειαν τὴν ἐμὴν αἰσχύνεται.
 ἐγὼ δ' ἐμαυτὸν παῖδα τῆς Τύχης νέμων 1080
 τῆς εὐ διδούσης οὐκ ἀτιμασθήσομαι.
 τῆς γὰρ πέφυκα μητρός· οἱ δὲ συγγενεῖς
 μῆνές με μικρόν καὶ μέγαν διώρισαν.
 τοιόσδε δ' ἐκφύς οὐκ ἂν ἐξέλθοιμ' †ἔτι
 ποτ' ἄλλος, ὥστε μὴ 'κμαθεῖν τοῦμόν γένος. 1085
- στρ. ΧΟ. εἴπερ ἐγὼ μάντις εἰμὶ καὶ κατὰ γνώμαν ἴδρις,

1074. ἄξασα] ἀξασα LAG Pal. Trin. 1075. ἀναρρήξει E^c. ἀναρρήξη LAG E.
 ἀναρρήξει Trin. 1078. αὕτη] αὐτὴ MSS. Herm. corr. 1079. ἐμὴν] ἐμὴν (γ') L.
 1084. τοιόσδε δ' ἐκφύς οὐκ] τοιόσδ' ἐκφύς ὡς οὐκ LAMΔ. τοιόσδ' ἐκφύς οὐκ Pal. E
 Trin. τοιόσδε δ' ἐκφύς ὡς οὐκ C'. 1085. ποτ'] πότε LA Trin. μὴ 'κμαθεῖν]
 μ' ἐκμαθεῖν L. μὴ 'κμαθεῖν A Pal. 1086-1109. Division of
 lines in L. and A. εἴπερ-| καὶ-| οὐ-| ὦ-| τὰν-| μὴ οὐ-| οἰδίπου-| μητέρ'-| πρόσ-

1075. ἀναρρήξει is best taken actively with ἡ γυνή as subject. 'She will cause evils to break forth.' If κακά were the subject, χρῆζει in 1076 could hardly have a natural meaning. Cp. Il. 20. 55, ἐν δ' αὐτοῖς ἐρίδα ῥήγνυντο. For the situation, cp. Ant. 766, 1253, Tr. 813.

1076. 'Let her raise what storms she will; but I am determined to see my origin, though it be humble.'

1078. ὡς γυνή] 'For a woman.' Cp. Hdt. 4. 81, ὀλίγους, ὡς Σικύθας εἶναι. Oedipus implies that his own 'pride of birth,' (avowed in 1080, foll.) is of a nobler strain.

1079. τὴν δυσγένειαν τὴν ἐμὴν] 'The baseness of my birth.'

1080. παῖδα τῆς Τύχης.. τῆς εὐ διδούσης] 'Accounting myself the child of favouring Fortune.' Cp. the opposite fancy of Polyneices in O. C. 1323, 4, καὶ μὴ σὸς ἀλλὰ τοῦ κακοῦ | πότμου φυτευθείς. So in Shak. Winter's Tale, 4. 4, Florizel says—'From thy succession wipe me, father! I | Am heir to my affection.'

1082. οἱ δὲ συγγενεῖς μῆνές με μικρόν καὶ μέγαν διώρισαν] 'And the months that have grown up with me, have alone

determined my lowness and my exaltation.' As elsewhere, Time is spoken of as a real thing or person commensurate with the events.

1084, 5. 'This parentage of mine can never be disproved; and therefore why should I not find out my origin?' This is better than 'I cannot but know my birth.'

1084. †ἔτι | ποτ' ἄλλος] It must be admitted that ποτέ beginning the line after a short syllable which precludes synaphea, is questionable. See Aj. 986, οὐχ ὅσον τάχος | δῆτ' αὐτὸν ἄξεις δεῦρο; It is allowable to conjecture ἐξέλθοιμ' ἐγώ. But the secret of the anomaly is probably the inverted order (for ἄλλος ποτέ), which is for the sake of emphasis and rhythm. Cp. Phil. 1217, ἔρ' οὐδέν εἰμι.

1086. foll. The chorus have forgotten their apprehension expressed in supr. 1074, 5, and yielding to the feeling of the moment, join with Oedipus in his wish to discover his origin. The joyous confidence of this strain gives greater emphasis to the catastrophe. Cp. Ant. 1115-52, Aj. 693-718, Tr. 205-224.

'Soon shall the wonder be revealed. Our king was nursed on the mountain's

οὐ τὸν Ὀλυμπον ἀπείρων,
ὦ Κιθαιρών, οὐκ ἔση τὰν αὔριον
πανσέληνον, μὴ οὐ σέ γε καὶ πατριώταν Οἰδίπου
καὶ τροφὸν καὶ ματέρ' αὔξειν,
καὶ χορεύεσθαι πρὸς ἡμῶν, ὥς ἐπήρα φέρον-
τα τοῖς ἑμοῖς τυράννοισ.

ἰήϊε Φοῖβε, σοὶ δὲ ταυτ' ἀρέστ' εἴη.

[45 a.

φέροντα-| ἦϊε-| τίς-| τῶν-| πανὸς-| ἡ-| σέγε-| τῶι-| πᾶσαι-| ἀνάσσω-| ναίων-| εὐρημα-
 ἐλκικανιδῶν . . συμπαίξει. 1087. γνῶμαν| γνῶμην MSS. 1092. ματέρ’|
 μητέρ’ MSS.

breast, divinely born ; some nymph his
mother, his father, some roving God.'

The solemnity of the prevailing ditrochaic (or epitrite) rhythm is relieved

by lyrical dactyls. The tone is one of religious joyousness, rising at first into excited hope, which changes, in line 7 of the strophe, into pious aspiration.

[illegible]

1086. For κατὰ γνώμαν, cp. Tr. 102, εἶπ', ᾧ κρατιστεύων κατ' ὄμμα, and see Essay on L. § 10. p. 28.

1087. οὐ τὸν Ὀλυμπον] Ant. 758.
ἀπείρων] Hesychius, ἀπείρονας· ἀπειρά-
τους. Σοφοκλῆς Θυέστη.

1090. τὰν αὐρίων πανσέληνον] 'In the coming moonlit hour.' Cp. Ant. 153, θεῖον δὲ ναυὸς χοροῖς παννυχίοις πάντα ἐπέλωμεν. (1) The comparison of Arist. H. A. 10. 38, νύκτας τὰς πανσελήνους, shows that *πανσέληνος* is not always to be construed strictly of the full moon. A moonlight night is all that need be meant. And *αὐρίων* may be transferred from 'next sunrise' to 'next moon-rise.' Or (2) the expression may be understood to mean, 'In to-morrow's moonlight festival.' If this interpretation is adopted, we must suppose the full moon to occur the day following. But no hint of this is given in the context.

ἀπείρων .. μὴ οὐ σέ γε .. αὖξεν]
'Thou shalt not be without experience
of our celebrating thee, as of the same
clime with Oedipus, and as having been
to him a nurse and mother.'

πατριώταν. 'A native of the same region,' 'countryman.'

1092. **ματέρα**] As a mountain is called *μήτηρ μῆλων, θηρῶν*, etc., e.g. Il. 8. 47, Ἰδην . . *μητέρα θηρῶν, Γάργαρον . τροφόν*, coming between makes tolerable the transition from masc. to fem. *αὔξειν*, sc. *ἐμέ* or *ἡμᾶς*, borrowed from the context.

1095. καὶ χορεύεσθαι πρὸς ἡμῶν] 'Or of being the theme of our choral song.' For the change of voice and subject, see Essay on L. p. 65, *d*.

ἑπύρρα φέρωντα] 'Giving pleasure':
Episc. II. 1. 578, πατὴρ φίλω ἐπὶ ἡρα φέ-
ρειν Διῷ. Od. 19. 343, οὐδὲ τί μοι ποδά-
νιπτρα ποδῶν ἐπύρρανα θυμῷ | γίγνεται.

1097. In hoping for a happy solution, the chorus still look up to Phoebus, whom they had at first invoked (154), and on the interpretation of whose still doubtful oracles the issue depends. This is the only shadow of apprehension which remains. 'O Phoebus, to whom we cry, may this event prove well-pleasing to thee,'

ιῆιε] Cp. supr. 154, and note.

- ἀντ. τίς σε, τέκνον, τίς σ' ἔτικτε τῶν μακραίωνων ἄρα 1098
 Πανὸς ὀρεσσιβάτα *που 1100
 προσπελασθείς, ἥ σέ γ' *εὐνάτειρά τις
 Λοξίου; τῷ γὰρ πλάκες ἀγρόνομοι πᾶσαι φίλαι
 5 εἴθ' ὁ Κυλλάνας ἀνάσσω, 1104
 εἴθ' ὁ Βακχείος θεὸς ναίων ἐπ' ἄκρων ὀρέων
 εὖρημα δέξαι' ἔκ του
 Νυμφᾶν Ἑλικωνίδων, αἷς πλείστα συμπαίξει.
 OI. εἰ χρή τι κάμῃ μὴ συναλλάξαντά πω, 1110
 πρέσβυ, σταθμάσθαι, τὸν βοτῆρ' ὄραν δοκῶ,
 ὄνπερ πάλαι ζητοῦμεν. ἔν τε γὰρ μακρῷ

1099. ἄρα] ἄρα L.A. 1100. *που] om. MSS. Heath corr. 1101. θυγάτηρ L. Vat. b. pr. K. γε θυγάτηρ Δ V Vat. b.° Trin. γε τις θυγάτηρ Vat. ac. V³AEM. Arndt corr. 1104. ἀνάσσω εἴθ' ὁ βακχείος θεὸς om. L. add. C²A. 1105. ναίων] (ἀ)νά(σσω)ν L. ναίων C²A. 1106. δέξαι' δέξαι(ο) L. 1108. Νυμφᾶν] νυμφᾶν (α from ω) L. νυμφᾶν CA. νυμφᾶν Γ. Ἑλικωνίδων] ἑλικωνιάδων L.A.° Γ Vat. ac. ἑλικωνίδων A. 1111. πρέσβυ] πρέσβει(σ) L. πρέσβει CA. πρέσβει C¹. πρέσβυν M²TV³V⁴. Vat. ac. Trin. πρέσβυ V Pal. ΔM.

1098. τέκνον] So Theseus is addressed by the chorus in O. C. 1491, ἰὼ παῖ.

ἔτικτε] Cp. supr. 870.

τῶν μακραίωνων] The context shows that the nymphs are meant. Cp. Hom. h. Ven. 258, Hes. ap. Plutarch. 415 c. fr. 50 Gaisf., Ap. Rh. 2. 509.

1100 ff. The MS. reading was thus explained by Hermann, 'Construction verborum haec est: τίς σ' ἔτικτε τῶν μακραίωνων ἄρα θυγάτηρ, προσπελασθείσα Πανὸς ἢ Λοξίου; ['Was it some young daughter of the long-lived Nymphs, having been brought near to the mountain Pan or to Loxias, who bore thee?'] Sed quum in illis, ἢ Λοξίου, adderet poeta augendi causa σέ γε, istoque demum loco poneret illud nomen θυγάτηρ, adiect etiam pronomen encliticum τις, sine quo θυγάτηρ tam remotum a genitivo suo obscurum fuisset. *Ἄρα etiam alibi longius ab initio remotum invenitur, ut in Ajace v. 925, ἐμελλες, τάλας, ἐμελλες χρόνῳ στερεόφρων ἄρ' ὦδ', κ.τ.λ.' (Cp. Phil. 996). But this reasoning is upset by the double objection to the position and quantity of θυγάτηρ, and by the difficulty of obtaining a satisfactory arrangement of the lines with θυγάτηρ. Lachm conj. πατρὸς πελασθείς, in which the appellation of Pan is unusual and inappropriate. Arndt's very ingenious conjecture is adopted in the text.

1103. i.e. He is one of the νόμοι θεοί, or pastoral gods.

1104. Schol. ὁ Ἑρμῆς νόμος γάρ. For εἶτε = 'or,' without εἶτε preceding, see on supr. 517, O. C. 1492.

1105. ναίων ἐπ' ἄκρων ὀρέων] Anacreon ap. Dion. Chrys. i. 94, ἀναξ, ᾧ δαμάλης ἔρως, | καὶ νυμφαὶ κνανώπιδες | πορφυρέη τ' | Αφροδίτῃ | συμπαίζουσιν, ἐπιστρέφει δ' | ὑψηλῶν κορυφὰς ὀρέων.

εὖρημα δέξαι'] For the expression, see above l. 1026, and cp. Plat. Theaet. 150 D, οὐδὲ τί μοι ἔστιν εὖρημα τοιοῦτον γεγονός, τῆς ἐμῆς ψυχῆς ἔκγονον.

1109. Ἑλικωνίδων] The word was written so at first in Par. A.

αἷς πλείστα συμπαίξει. Cp. Hom. h. Ven. 263.

1110. κάμῃ] For this 'modest' use of καί, cp. infr. 1239, Plat. i Alc. 127 E, εἴ τι δεῖ καὶ τῇ ἐμῇ μαντείᾳ πιστεύειν.

μὴ συναλλάξαντά πω] 'Having never before met with him.' The unconsciousness of Oedipus is especially marked at the beginning of the scene in which he is to learn all (also in 1115, 116).

1111. πρέσβυ] This agrees better with what follows, l. 1115, and accounts better for the corruption πρέσβυν, than the reading of L. p. m. πρέσβεις.

1112. 'For his great age accords therewith, in that he is the equal in years of the man present here.'

γῆρα ξυνάδει τῷδε τάνδρῃ σύμμετρος,
 ἄλλως τε τοὺς ἄγοντας ὥσπερ οἰκέτας
 ἔγνωκ' ἐμαυτοῦ· τῇ δ' ἐπιστήμῃ σύ μου
 προὔχοις τάχ' ἂν πον, τὸν βοτῆρ' ἰδὼν πάρος.

1115

ΧΟ. ἔγνωκα γάρ, σάφ' ἴσθι· Λαῖου γὰρ ἦν
 εἴπερ τις ἄλλος πιστὸς ὡς νομεὺς ἀνὴρ.

ΟΙ. σὲ πρῶτ' ἐρωτῶ, τὸν Κορίνθιον ξένον,
 ἦ τόνδε φράξεις; ΑΓ. τοῦτον, ὃνπερ εἰσοράς.

1120

ΟΙ. οὗτος, σύ, πρέσβυ, δεῦρὸ μοι φώνει βλέπων
 ὅς' ἂν σ' ἐρωτῶ. Λαῖου ποτ' ἦσθα σύ;

ΘΕΡΑΠΩΝ.

ἦ δοῦλος, οὐκ ὠνητός, ἀλλ' οἴκοι τραφεῖς.

ΟΙ. ἔργον μεριμνῶν ποῖον ἢ βίον τίνα;

ΘΕ. ποίμναις τὰ πλείστα τοῦ βίου συνειπρόμην.

1125

ΟΙ. χάροις μάλιστα πρὸς τίσι ξύναυλος ὦν;

ΘΕ. ἦν μὲν Κιθαιρών, ἦν δὲ πρόσχωρος τόπος·

ΟΙ. τὸν ἄνδρα τόνδ' οὖν οἶσθα τῇδ' ἐκ ποῦ μαθών;

ΘΕ. τί χρήμα δρῶντα; ποῖον ἄνδρα καὶ λέγεις;

1113. σύμμετρος] ξύμμετρος L. 1114. ἄλλως τε τοῖς] ἀλλ ὡς τε τοῖς L. ἄλλως
 mg. C². ἄλλως τε τοὺς cett. 1115. τῇ δ'] τῇ δ(επ?) L. 1116.
 προὔχοις] προὔχεις ΑΓ. προὔχοις Α^c. 1117. ἔγνωκα γὰρ] ἔγνωκα μὲν Γ.
 1118. ὥς] ὡ L. ὥς C²A. 1120. ἦ] εἰ L. ἦ C⁵A. 1122. ποτ'] ποθ' L. ποτ' C².
 πότ' A. 1123. ἦν L. ὠνητός] ὠνητός E. 1126. τίσι] τίσι(ν) L. τίσι CA.
 1127. πρόσχωρος] προσχώρος L. πρόσχωρος CA.

1113. τῷδε τάνδρῃ] Sc. τῷ Κορινθίῳ νομεύς.

ξένω.
 ξυνάδει is used absolutely (sc. τῷ δὲ
 ζητοῦμεν), the dative being governed by
 σύμμετρος, which is a supplementary
 predicate. ξύμμετρος is changed to σύμ-
 μετρος to preserve the Porsonic pause.

1114. ἄλλως τε] 'And also I think I
 recognize in those who are bringing him
 the appearance of my own servants.'
 ἄλλως = 'independently of this,' — as a
 more certain indication. ὥσπερ limits or
 modifies the assertion, in accordance with
 the subdued tone of the whole speech.

1117. γάρ] Cp. Phil. 755, 6, δεινόν γε
 τοῦπίσαγμα τοῦ νοσήματος. ΦΙΛ. δεινόν
 γὰρ οὐδὲ ρητόν.

Λαῖου] Cp. 1042, τῶν Λαῖου δήπου τις
 ἀνομάζετο, infr. 1122. This genitive is
 to be resumed in construction with

1118. εἴπερ .. ἀνὴρ] 'And if ever
 there was one, he was a faithful herds-
 man.'

1121. οὗτος, σύ] Cp. supr. 532, and
 note, Ant. 441, σέ δή, σέ, κ.τ.λ.

1121. δεῦρὸ μοι φώνει βλέπων] 'I beg
 you will look this way and speak.' The
 Theban herdsman avoids the eye of
 Oedipus. Cp. supr. 758, foll.

1123. ἀλλ' οἴκοι τραφεῖς] This helps
 to account for the confidence reposed in
 him by Jocasta, supr. 756, 763.

1125. 'I was generally a herdsman.'

1126. ξύναυλος] Sc. τοῖς ποιμνίοις.

1128. The indefinite πον answers to
 the indefiniteness of the answer in 1127.
 'Are you then aware of having some-
 where thereabouts made the acquaint-
 ance of this man?' Cp. infr. 1142, 3.

- ΟΙ. τόνδ' ὃς πάρεστιν· ἧ ξυνήλλαξας τί πω; 1130
 ΘΕ. οὐχ ὥστε γ' εἰπεῖν ἐν τάχει μνήμης ὑπο.
 ΑΓ. κοῦδέν γε θαῦμα, δέσποτ'. ἀλλ' ἐγὼ σαφῶς
 ἀγνώτ' ἀναμνήσω νιν. εὐ γὰρ οἶδ' ὅτι
 κάτοιιδεν ἡμους τὸν Κιθαιρώνας τόπον
 ὁ μὲν διπλοῖσι ποιμνίοις, ἐγὼ δ' ἐνὶ 1135
 ἐπλησίαζον τῷδε τάνδρῳ τρεῖς ὅλους
 ἐξ ἡρος εἰς ἀρκτοῦρον ἐκμήνους χρόνους·
 χειμῶνα δ' ἤδη τὰμά τ' εἰς ἔπαυλ' ἐγὼ
 ἤλαυνον οὗτός τ' εἰς τὰ Λαΐου σταθμά.
 λέγω τι τούτων, ἧ οὐ λέγω πεπραγμένον; 1140

1130. ἧ LA Trin. ἧ C⁷ Vat. ac. ξυνήλλαξας] συναλλάξας 1st λ from ν L. συνήλλαξας AA. ξυνήλλαξε M. ξυναλλάξας Vat. ac. πω] ποτε L. πω C² EM² Vat. ac. πωσ AM. 1132. γε θαῦμα] γ' ἐ(σ)θαῦμα L. γε om. A. 1135. ποιμνίοις] ποιμνίοις L. 1136. τῷδε τάνδρῳ] τῷδε τ' ἀνδρὶ L. 1137. ἐκμήνους] ἐκμήνους L Vat. ac. (no breathing) L²TA. ἐκμήνους M(?)E pr. Trin. Porson corr. 1138. χειμῶνα LVΔMM². χειμῶνι A. χειμῶνι EV³ Vat. ac. χειμῶνος γρ. χειμῶνι Γ. 1140. τούτων] τούτον L. τούτων C⁶A.

1130. ἧ ξυνήλλαξας τί πω] 'Had you ever anything to do with him?' This is better than ἧ ξυναλλάξας, which requires a somewhat forced connection with l. 1128.

1134. τὸν Κιθαιρώνας τόπον] 'As we ranged about Citheron.' The accusative (of the sphere of motion) is governed by the general notion of traversing or occupying in what follows. Cp. Aj. 877, 8, ἀλλ' οὐδὲ μὲν δὴ τὴν ἀφ' ἡλίου βολῶν | κέλευθον ἀνὴρ οὐδαμοῦ δηλοῖ φανείς.

1136. ἐπλησίαζον] The verb in the latter part of the sentence is adapted to the nearer subject. For instances of this 'attraction,' or 'zeugma,' see Essay on L. pp. 65-66.

1137. ἐκμήνους] Cp. Plat. Legg. II, 916 B, where ἐκμήνου for ἐκμήνου is in Par. A, Hes. Op. 566, 608. There can be no doubt that this is the true reading, though based on inferior MS. authority. It was adopted by Porson from the Trin. MS. and is confirmed by three others (including Ven. 617 pr.). 'Three entire seasons of six months extending from spring to the rising of Arcturus.' It has been proposed (by E. A. J. Ahrens in Philologus of 1876) to explain the Laurentian reading thus: τρεῖς ὅλους .. ἐκμήνους χρόνους, 'three full months, being the time from spring to the rising of Arcturus:' and it is urged in favour

of this that spring is late in visiting the Boeotian Highlands. But the awkwardness of the parenthesis, coming between the numeral and the noun, and the unmeaning pleonasm, are fatal objections to this way of taking the words. The division of the year κατὰ θέρος καὶ χειμῶνα, into equal periods of six months, is also more probable. And the imperfect ἤλαυνον shows that the shepherd is speaking of what he did not once but habitually.

1138. χειμῶνα δ' ἤδη] 'But for the winter season, when it came.' The accusative of time, continued from χρόνους supr., is here proleptic; i.e. 'I drove them to remain during winter.' Cp. Thuc. 3. 21, τὰς οὖν νύκτας τὰς μὲν ἐπάλξεις ἀπέλειπον: Hdt. 7. 50, § 3, ὥρην τε τοῦ ἔτους καλλίστην πορευόμεθα. The commencement of the action and its continuance are thought of together. χειμῶνα has the best authority, and is also the more difficult reading. According to a calculation made by Prof. Förster at the request of G. Wolff, the morning rising of Arcturus for Athens in 430 B.C. was on the 13th September of the Julian Calendar.

1140. πεπραγμένον] 'That has really happened.' τι τούτων is supplemented by πεπραγμένον in the latter part of the sentence.

- ΘΕ. λέγεις ἀληθῆ, καίπερ ἐκ μακροῦ χρόνου.
 ΑΓ. φέρ' εἰπὲ νῦν, τότ' οἶσθα παῖδά μοί τινα
 δούς, ὡς ἐμαυτῷ θρέμμα θρεψαίμην ἐγώ;
 ΘΕ. τί δ' ἔστι; πρὸς τί τοῦτο τοῦπος ἱστορεῖς;
 ΑΓ. ὅδ' ἐστίν, ὦ τᾶν, κείνος ὃς τότ' ἦν νέος. [45 b
 ΘΕ. οὐκ εἰς ὄλεθρον; οὐ σιωπήσας ἔσει; 1146
 ΟΙ. ἦ, μὴ κόλαζε, πρέσβυ, τόνδ', ἐπεὶ τὰ σὰ
 δεῖται κολαστοῦ μᾶλλον ἢ τὰ τοῦδ' ἔπη.
 ΘΕ. τί δ', ὦ φέριστε δεσποτῶν, ἀμαρτάνω;
 ΟΙ. οὐκ ἐννέπων τὸν παῖδ' ὃν οὗτος ἱστορεῖ. 1150
 ΘΕ. λέγει γὰρ εἰδὼς οὐδέν, ἀλλ' ἄλλως πονεῖ.
 ΟΙ. σὺ πρὸς χάριν μὲν οὐκ ἐρεῖς, κλαίων δ' ἐρεῖς.
 ΘΕ. μὴ δῆτα, πρὸς θεῶν, τὸν γέροντά μ' αἰκίσῃ.
 ΟΙ. οὐχ ὡς τάχος τις τοῦδ' ἀποστρέψει χέρας;
 ΘΕ. δύστηνος, ἀντὶ τοῦ; τί προσχρήζων μαθεῖν; 1155
 ΟΙ. τὸν παῖδ' ἔδωκας τῷδ' ὃν οὗτος ἱστορεῖ;

1141. καίπερ οὖν μακρῷ χρόνῳ L²M. 1142. νῦν, νῦν L. νῦν' A. 1145. ὦ τᾶν LA (not τᾶν). 1150. οὗτος om. A. ἱστορεῖ] ἱστορεῖ(σε) L. 1151. εἰδὼς οὐδέν] οὐδέν εἰδὼς LM². εἰδὼς οὐδέν C²A. 1153. μ'] γ' Pal. 1154. τις] τίς LA.

1145. ὦ τᾶν] The familiar language of one servant addressing another.

1146. The οἰκέτης knew that he had been entrusted with the exposure of the child of Laius, and instead of executing his commission had given the infant to a herdsman from Corinth.—He knew also that Oedipus was the murderer of Laius.—Faithful to Jocasta, he had hitherto kept both secrets; and this had occasioned his request to be allowed to remove as far as possible from the city. But until this moment the truth has never flashed upon his mind that the child of Jocasta and Laius is the husband of the one and the murderer of the other. The abruptness of the exclamation indicates the surprise, which now breaks upon his mind.

1149. ὦ φέριστε δεσποτῶν] 'Most puissant lord.' This Epic form of address occurs only here in Sophocles, and in Plato also only once, in the mock-heroic speech of Socrates, Phaedr. 238 D, εἶν, ὦ φέριστε, 'Well, valiant sir!' The herdsman has been in the habit of thinking of Oedipus as the terrible stranger who had slain Laius, and had subsequently become the master of his household as well as ruler of Thebes. A new

horror is now forced upon him; and in his fear and confusion, being threatened with immediate violence, he seeks to soothe Oedipus with flattering terms. His reserve is intended to contrast with the familiarity of the other messenger. Cp. supr. 1008, 1121.

1151. 'He knows not what he is saying and is busy to no purpose.' An evasive speech, and partly wrung from the speaker; but one which draws the attention of the spectators to the tremendous consequences of the busybody's intervention. 'To no purpose;' i.e. 'to anything but a good one.'

1152. πρὸς χάριν] 'To please us.' κλαίων δ' ἐρεῖς] 'But when you are punished you will speak,' i.e. But you shall be made to speak. Cp. Ar. Nub. 58, δεῦρ' ἔλθ' ἵνα κλάῃς: Ant. 932.

1153. τὸν γέροντά μ'] 'The old man you see me to be.' E. on L. § 21. p. 33.

1155. 'Unhappy that I am, wherefore? What is it you would learn?' τί προσχρήζων, sc. ταῦτα κελεύεις; For similar inexactness, cp. Phil. 1191, τί βέξοντες ἀλλοκότῳ | γνῶμα τῶν πάρος, ὧν προύφαινες; Aj. 1351; and see E. on L. p. 64.

1156. The repetition of the demon-

- ΘΕ. ἔδωκ'· ὀλέσθαι δ' ὄφελον τῇδ' ἡμέρα.
 ΟΙ. ἀλλ' εἰς τόδ' ἤξεις μὴ λέγων γε τοῦνδικον.
 ΘΕ. πολλῶ γε μᾶλλον, ἣν φράσω, διόλλυμαι.
 ΟΙ. ἀνὴρ ὅδ', ὡς ἔοικεν, ἐς τριβὰς ἐλᾷ. 1160
 ΘΕ. οὐ δῆτ' ἔγωγ', ἀλλ' εἶπον ὡς δοίην πάλαι.
 ΟΙ. πόθεν λαβών; οἴκειον, ἣ' ξ' ἄλλου τινός;
 ΘΕ. ἐμὸν μὲν οὐκ ἔγωγ', ἐδεξάμην δέ του.
 ΟΙ. τίνος πολιτῶν τῶνδε κακ ποίας στέγης;
 ΘΕ. μὴ πρὸς θεῶν, μή, δέσποθ', ιστόρει πλέον. 1165
 ΟΙ. ὀλωλας, εἴ σε ταῦτ' ἐρήσομαι πάλιν.
 ΘΕ. τῶν Λαΐου τοῖνυν τις ἦν γεννημάτων.
 ΟΙ. ἡ δοῦλος, ἡ κείνου τις ἐγγενὴς γεγώς;
 ΘΕ. οἴμοι, πρὸς αὐτῷ γ' εἰμὶ τῷ δεινῷ λέγειν.
 ΟΙ. καῶγ' ἀκούων· ἀλλ' ὅμως ἀκουστέον. 1170
 ΘΕ. κείνου γέ τοι δὴ παῖς ἐκλήζεθ'. ἡ δ' ἔσω
 κάλλιστ' ἂν εἴποι σὴ γυνὴ τὰδ' ὡς ἔχει.
 ΟΙ. ἡ γὰρ δίδωσιν ἥδε σοι; ΘΕ. μάλιστ', ἀναξ.
 ΟΙ. ὡς πρὸς τί χρείας; ΘΕ. ὡς ἀναλώσαιμί νιν.
 ΟΙ. τεκοῦσα τλήμων; ΘΕ. θεσφάτων γ' ὅκνω κακῶν. 1175
 ΟΙ. ποίων; ΘΕ. κτενεῖν νιν τοὺς τεκόντας ἦν λόγος.

1157. ἡμέρα] ἐν ἡμέραι LA. 1158. τόδ' ἤξεις] τοδὴ (ει) ξεις L. τόδ' ἤξεισ A.
 1160. ἀνὴρ] ἀνὴρ LA. ἐλᾷ] ἐλαῖ LA. 1165. 2nd μὴ om. A. 1168. κείνου after
 ἐγγενὴς Trin. τις] τίς L. τίς A. 1170. ἀκούων LA. ἀκούειν Plut. Mor. 522 c.
 1171. γέ] (δ?)έ L. γέ C^a A. 1172. κάλλιστ' M.

strative, τῷδε... οὗτος, is expressive of the impatience of Oedipus.

1157. τῇδ' ἡμέρα] 'That day.' Cp. Tr. 716-18, supr. 1128, and see Essay on L. § 22. p. 34.

1158. τοῦνδικον] 'What is right.' Cp. 322, οὐτ' ἐννομ' εἶπες, κ.τ.λ.

1159. διόλλυμαι. 1166. ὀλωλας] The present and perfect for the future, implying certainty. Cp. supr. 297, οὐ-ξέλεγχων, and note.

1160. ἐς τριβὰς ἐλᾷ] 'Will be driving at delay.' Cp. Eur. Heracl. 904, ἐγγὺς μανίων ἐλαύνει, and the like expressions.

1161. πάλαι] with εἶπον.

1163. The postponement of the negative, and the unusual rhythm, for which cp. 1155, assist the effect of reluctance and constraint.

1167. 'Well, then, the child who was born came from the house of Laius.' The expression is purposely ambiguous. As οἱ Λαΐου are 'Laius' people,' so τὰ Λαΐου γεννήματα include their offspring. 1168. τις ἐγγενής] 'One of his family.' Cp. O. C. 1167.

1169. λέγειν is supplementary. 'I am close on the horror, close on speaking of it.'

1170. ἀκούων] Sc. πρὸς αὐτῷ εἰμὶ τῷ δεινῷ. One MS. has ἀκούων.

1171. 'Yes, report certainly gave him out to be Laius' child.'

1175. τλήμων] 'Unhappy one!' The word expresses strong commiseration, but also implies wonder at the act. 'Its mother! had she the heart?' Cp. Eur. Ion, 960, φεῦ· τλήμων σὺ τόλμης, ὃ δέ

ΟΙ. πῶς δῆτ' ἀφῆκας τῷ γέροντι τῷδε σύ;

ΘΕ. κατοικτίσας, ὦ δέσποθ', ὡς ἄλλην χθόνα

δοκῶν ἀποίσειν, αὐτὸς ἔνθεν ἦν· ὁ δὲ

κάκ' ἐς μέγιστ' ἔσωσεν. εἰ γὰρ οὗτος εἶ

1180

ὃν φησιν οὗτος, ἴσθι δύσποτμος γεγώς.

ΟΙ. ἰὸν ἰού· τὰ πάντ' ἂν ἐξήκοι σαφῆ.

ὦ φῶς, τελευταῖόν σε προσβλέψαιμι νῦν,

οἷσιν πέφασμαι φύς τ' ἀφ' ὧν οὐ χρῆν, ξὺν οἷς τ'

οὐ χρῆν ὁμιλῶν, οὗς τέ μ' οὐκ ἔδει κτανῶν.

1185

ΧΘ. στρ. α'. ἰὼ γενεαὶ βροτῶν,

1178. κατοικτίας] 2nd ι from η L. 1180. ἐς] εἰς A. 1182. ἐξήκοι] ἐξίκοι LA.
1184. οἰς] ἡ Pal. ἡς Δ. 1186-1188. Division of lines in L. and A. ἰω-| ὦς-|

ζώσας ἐναριθμῶ.

1186. ၁၆၇ ဖိ L.

 $\dot{w} \in C^6 A.$

γενεαί γε

γενεαὶ C⁶.

θεὸς μᾶλλον σέθεν, said to Creüsa, who deserted the child she had by Apollo. •

1180. A few touches now reveal the whole secret. The herdsman is not required to give the information for which he was at first summoned. There is no need to explain the horror further.

1182. The despair of Oedipus, which was kept under restraint until he had drawn out every link in the chain of discovery, now bursts forth uncontrolled. For *τοῦ τοῦ*, cp. 1071, and note.

τὰ πάντα ἂν ἐξηγοίσαθῃ] ‘So then all is certain.’ For this use of ἂν with the optative, expressing certain inference in present time, cp. O. C. 1768, 9, ἀλλ’ εἰ τὰδ’ ἔχει κατὰ νοῦν κείνῳ, ταυτ’ ἂν ἀπαρκούη; El. 797, 8, πολλῶν ἂν ἤκοις, ὧ ξέν’, ἄλιος τυχεύει, εἰ τήνδ’ ἔπαυσας τῆς πολυχυλίσσουσσο βοῆς;—ib. 1372, 3, οὐκ ἂν . . λόγων | . . τόδ’ εἴη τοῦρον.

1183. **ஓ ஃவ்ஸ்**] This exclamation is wholly general, although suggesting the motive of his sudden act ; *infr.* 1271-4.

1184. φῶς τ' ἀφ' ὧν οὐ χρῆν] This is said partly with reference to the oracle given to Laius, and partly with the same general feeling of horror with which he speaks of himself afterwards, infr. 1383, as ἐκ θεῶν φανέντ' ἀναγρον καὶ γένους τοῦ Λαίου. The pauses in this line and in supr. 1179, viz. — — — — | — — — — || —, mark the difficulty with which the horror finds expression.

1186-1203. 'Man walketh in a vain shadow, he appears, and is not. What lot could seem more blest than Oedipus?' who slew the monster, saved our state and took the kingdom for his own?

But now what woe is like to his;
plunged by reverse of fortune in cruel
misery? O glorious Oedipus! how art
thou sunk into an abyss of infamy, too
long concealed. Time that sees all hath
found thee. And I, unblest in knowing
thee, must weep thy fall. Yet thou wast
he that gave me respite and repose.'

The rhythms of this ode are less elaborate than those of the three former, and convey a more direct utterance of feeling.

 α'
$$\left. \begin{array}{l} \text{---} \text{ } \text{ } \text{ } \text{ } \text{---} \text{ } \text{ } \text{ } \text{---} \\ \text{---} \text{ } \text{ } \text{ } \text{---} \text{ } \text{ } \text{ } \text{---} \text{ } \text{ } \text{ } \text{---} \\ \text{---} \text{ } \text{ } \text{ } \text{---} \text{ } \text{ } \text{ } \text{---} \\ \text{---} \text{ } \text{ } \text{ } \text{---} \text{ } \text{ } \text{ } \text{---} \\ \text{---} \text{ } \text{ } \text{ } \text{---} \text{ } \text{ } \text{ } \text{---} \\ \text{---} \text{ } \text{ } \text{ } \text{---} \text{ } \text{ } \text{ } \text{---} \end{array} \right\} \quad 5$$
 β'

$\left. \begin{array}{l} \cup - \cup - \cup - \cup - \\ \cup - \frac{\infty}{\omega} \cup - \cup - ? \\ \cup - \cup - \cup - \\ \cup - \cup - \cup - \cup - \end{array} \right\}$
 $\frac{\cup}{\cap} \cup - \cup - \cup -$
 $\left. \begin{array}{l} \frac{\cup}{\cap} \cup - \cup - \\ \frac{\cup}{\cap} \cup - \cup - \\ \frac{\cup}{\cap} \cup - \cup - \\ \cup - \frac{\cup}{\cap} \cup - \cup - \end{array} \right\}$ 5
 $\frac{\cup}{\cap} \cup - \cup - \cup - \cup - \cup - \cup - \cup -$
 $\frac{\cup}{\cap} \cup - \cup - \cup - \cup - \cup -$ 10

ὥς ὑμᾶς ἴσα καὶ τὸ μηδὲν ζώσας ἐναριθμῶ.
 τίς γάρ, τίς ἀνὴρ πλέον
 τᾶς εὐδαιμονίας φέρει
 5 ἢ τοσοῦτον ὅσον δοκεῖν
 καὶ δόξαντ' ἀποκλίνει;
 τὸ σὸν τοι παράδειγμ' ἔχων,
 τὸν σὸν δαίμονα, τὸν σὸν, ὦ τλαῖμον Οἰδιπόδα, βροτῶν 1195
 *οὐδὲν μακαρίζω
 ἀντ. α'. ὅστις καθ' ὑπερβολὰν
 τοξεύσας ἐκράτησε τοῦ πάντ' εὐδαίμονος ὄλβου,
 ὦ Ζεῦ, κατὰ μὲν φθίσας
 τὰν γαμφώνυχα παρθένον

1188. ἐναριθμῶ] ἐν ἀριθμῶ L. ἐναριθμῶ A. 1190. τᾶς] τὰς L. τὰς A.
 1192. καί] καὶ L. 1194. ἔχων] ἔχον E. 1194-1204. Division of lines in L
 and A. τὸν-| οἰδιπόδα-| ὅστις-| ἐκράτησας-| ὦ-| παρθένον-| θανάτων-| ἐξ οὗ-| καὶ τὰ-|
 ταῖς... ἀνάσσω 1196. *οὐδὲν] οὐδένα MSS. Herm. corr. 1197. ἐκράτησε]
 ἐκράτησας LA Vat. c. ἐκράτησεν Vat. a. ἐκράτησε M².

The first strophe and antistrophe, expressing solemn regret, consist each of three regular glyconic logaoedic systems, the second, giving vent to a more passionate mournfulness, are iambic and trochaic, returning to the smoother logaoedic rhythm in the last three lines. 'Syncope of thesis' occurs in ll. 1, 4, 9, 10, of β'.

1187. ἴσα καὶ τὸ μηδὲν] Cp. Thuc. 3. 14, ἴσα καὶ ἱκέται ἐσμέν.

1188. ζώσας] 'While ye are in life,'—with allusion to the common reflection attributed to Solon that none are to be called happy till after death. Cp. infr. 1528-30.

1190. φέρει] Cp. 590, νῦν μὲν γὰρ ἐκ σοῦ πάντ' ἄνευ φόβου φέρω.

1191. δοκεῖν] Sc. εὐδαίμων εἶναι.

1192. ἀποκλίνει] 'To decline,' like the westerling sun. Hdt. 3. 104, 4. 181, ἀποκλινομένης δὲ τῆς ἡμέρας. Cp. Shak. Sonnet 90: 'Nativity, once in the main of light, | Crawls to maturity, where-with being crowned, | Crooked eclipses 'gainst his glory fight, | And Time that gave doth now his gift confound.' Also the words spoken of Xerxes by the Greeks in Hdt. 7. 203, ὑφείλειν... ὥς ἐόντα θνητὸν ἀπὸ τῆς δόξης πεσέειν ἄν.

1193. τὸ σὸν τοι παράδειγμ' 'Having thy example before me.' Schol. τὸν σὸν βίον... παράδειγμα ἔχων, οὐδένα μακα-

ρίζω καὶ εὐδαιμονίζω. It is by no means clear from this, as Schnw. supposed, that the Scholiast read τὸν σὸν. For he may have taken τὸ σὸν substantively as = τὸν σὸν βίον. The reading in the text is simpler and more natural than τὸν σὸν, although it requires παράδειγμα to be repeated in a different construction after τὸν σὸν δαίμονα.

1196. The conjecture of Hermann, οὐδὲν μακαρίζω, which avoids the unusual resolution of the arsis of a glyconic line, is otherwise probable. Cp. Fr. 652, Ἀρης γὰρ οὐδὲν τῶν κακῶν *λατίζεται: Hom. Hymn to Aphrodite 34, οὐπὲρ τι πεφυγμένον ἔστ' Ἀφροδίτην | οὔτε θεῶν μακάρων οὔτε θνητῶν ἀνθρώπων.

1197. ὅστις] 'Oedipus. who...' The indefinite relative gives the ground of the preceding statement.

καθ' ὑπερβολὰν τοξεύσας] 'Having shot with surpassing skill,' i.e. Having hit the solution of the riddle which all others missed.

1198. ἐκράτησε... ὄλβου] 'Became lord of all prosperity.' The reading ἐκράτησε, required by the metre, is confirmed by ἀνέστα, which has the best authority. The transition from the 2nd to the 3rd person, in 1197, and again to the 2nd in 1202, has led to the confusion. Cp. Tr. 94-101. Heimsoeth conj. ἐκύρησε.

5 χρησµωδόν, θανάτων δ' ἐµᾶ 1200

χώρα πύργος ἀνέστα·

ἐξ οὗ καὶ βασιλεὺς καλεῖ

ἐμὸς καὶ τὰ μέγιστ' ἐτιμάθης, ταῖς μεγάλαισιν ἐν

Θήβαισιν ἀνάσσω.

στρ.β'.τανῦν δ' ἀκούειν τίς ἀθλιώτερος; 1204

† τίς ἐν πόνοις, τίς ἄταις ἀγρίαις

ξύνοικος ἀλλαγᾶ βίου;

ἰὼ κλεινὸν Οἰδίπου κάρα,

5 ὦ μέγας λιμὴν 1208

αὐτὸς ἤρκεσεν

παιδὶ καὶ πατρὶ

θαλαμηπόλῳ πεσεῖν,

πῶς ποτε πῶς ποθ' αἱ πατρῷαί σ' ἄλοκες φέρειν, τάλας,

1201. ἀνέστα] LL². ἀνέστας C⁵AEM^cM²Vat. ac. ἔστας M pr. 1203.
 ὀθήβαισιν] ὀθήβαισ LA. ὀθήβαισιν L². 1208-1212. Division of lines in L and A.
 ὦι-| παιδ-| πῶς ποτε-| σ' ἄλοκεσ-| σὺ γ' . . τοσόνδε. 1208. αὐτός] αὐτὸς LA.
 1210. πατρί] μητρί E.

1200. χρησφιδόν] Because, though the songs of the Sphinx were not literally prophetic, their interpretation involved the fate of Thebes.

θανάτων .. ἀνέστα.' And to my country he arose as a tower of defence from death.' For the dative, cp. Aj. 36, 7, φύλαξ ἔβην τῇ σῇ .. κυναγία, and for the gen. θανάτων, Essay on L. § 9. β. 2.p.13. For the return to the indicative from the participle, see E. on L. § 36. p.64. Elmsley conjectured ἀναστὰς.

1202. $\epsilon\xi\text{ou}$] 'Whence,' i. e. since and because of this.

ἐμός] Herm. for the metre ἀμός.

1204. ἀκούειν] 'To hear of thee;' epexegetic infinitive. Cp. El. 664, *πρέπει γὰρ ὡς τύραννος εἰσορᾶν*.

1205. τίς ἐν πόνοις, τίς ἄταις ἀγρίαις] There is a want of perfect correspondence between the metre of strophe and antistrophe (υ-υ /υ---/υ-

= $\cup - - \cup \cup - \cup \cup - ?$). The right mode of correction, if correction is necessary, is uncertain. The phrase *ἄγριας ξύνουκος* (cp. Aj. 611, *θεία μανία ξύνανλος*, supr. 337, 8, *ἰμοῦ νάουσας*, and note) is at any rate much more ex-

pressive than the transposition adopted by some editors, *τίς ἄταις ἀγρίαις, τίς ἐν πόνοις*; The words as they stand may be rendered 'Who more in woe, who more associated with fierce calamities in life's reverse?' The comparative notion contained in *ἀθλιώτερος* is continued.

1207. κλεινόν] Recalling 1. 8, ὁ πᾶσι
κλεινὸς Οἰδῖπους καλούμενος.

1208. The Scholiast suggests two possible interpretations of which the former is preferable. (1) ϕ ὑποδοχῇ εἰς τὸ ἀμφω δέξασθαι, σὲ καὶ τὸν πατέρα. (2) ἡ ὅτι μητὴρ ἦν καὶ γυνὴ ἡ Ἰοκάστη, ἣν λέγει λυμένα. (1) 'In whose case the same wide harbour served for son and father to enter as a bridegroom.' The natural construction, ϕ . . καὶ πατρί, is modified for the sake of emphasizing the antithesis by the addition of παιδί, and the dative ϕ is left in a loose construction with the whole sentence, with an 'ethical' force, i.e. 'to whose confusion.'

1211. πατρῶαι . . ἄλοκες] 'The furrows of thy father's field.' Cp. *infr.* 1256, 7, 1497, 8; Aesch. S. c. T. 752, *ματρὸς ἀγνὰν σπείρας ἄρουραν ἴν' ἐτράφη*; Ant. 560, *ἀρώσιμοι γὰρ χατέρων εἰσὶν γῆαι*.

- 10 σῖγ' ἐδυνάθησαν ἐς τοσόνδε;
 ἀντ. β'. ἐφευρέ σ' ἄκονθ' ὁ πάνθ' ὀρώων χρόνος. 1213
 δικάζει τὸν ἄγαμον γάμον πάλοι
 τεκνοῦντα καὶ τεκνούμενον. 1215
 ἰὼ Λαίτιον [-] τέκνον,
 5 εἶθε σ' εἶθε *σε
 μήποτ' εἰδόμαν.
 *δύρομαι γὰρ ὥς
 περιάλλ' ἰαχέων
 ἐκ στομάτων. τὸ δ' ὀρθὸν εἰπεῖν, ἀνέπνευσά τ' ἐκ σέθεν
 10 καὶ κατεκοίμησα τοῦμόν ὄμμα. 1222

ΕΞΑΓΓΕΛΟΣ.

ὦ γῆς μέγιστα τῆσδ' αἰετὶ τιμώμενοι,

1212. ἐδυνάθησαν] ἐδυνάσθησαν L.A. 1213. ἄκονθ'] ἄκ(ρ)ονθ' L. 1217-
 1222. Division of lines in L and A. εἶθε σ' -| ὀδύρομαι -| ἰαχέων -| τὸ δ' -| ἀνέπνευσά -|
 κατεκοίμησα τοῦμόν ὄμμα. 1217. σε] om. MSS. add. Wunder. εἰδόμαν]
 ἰδόμην L. ἰδόμαν C⁵A. 1218. δύρομαι] ὀδύρομαι MSS. Seidler corr. περιάλλ']
 περιάλλα MSS. 1222. κατεκοίμησα] κατεκοίμιστα ME. Trin. ΕΞΑΓΓΕΛΟΣ]
 om. L. add. C²*A.

1213. ἐφευρέ σ' ἄκονθ'] 'Has surprised thee with a discovery thou didst not intend.' The result of the inquiry is contrasted with its outset, *supr.* 132.

1214. δικάζει] Sc. σε. 'Convicts thee.' For the asyndeton, which may be explained by the intensity of the language, see E. on L. p. 59. τὸν is expressive.

τὸν ἄγαμον, κ.τ.λ.] (1) 'Of all the while being son as well as husband in that unholy marriage.' γάμον is cognate accusative (*Essay on L.* § 17. p. 24) after some word, such as ὀπνιόντα, for which the phrase τεκνοῦντα καὶ τεκνούμενον is substituted. As *infr.* 1403 ff., the concrete is intended under the abstract noun. When the marriage is spoken of, Jocasta is thought of. The expression is unusual, and yet γεννῶντα τὸν αὐτὸν γάμον δν ἐγεννήθησ might be said even in prose. Cp. *supr.* 1210. Otherwise γάμον may be taken as accusative in regimen, and the participles either (2) as agreeing with σε and added in further explanation of γάμον: 'Condemns the unholy marriage, condemns thee who art at once

sire and son:' or (3), the participles agreeing with γάμον, 'Condemns the marriage in which father and son are one.' For the use of the passive verb in this case, see *Essay on L.* § 31, 3, c. p. 54.

1216. There is a syllable wanting to correspond to the antistrophe. Herm. supplies ᾤ before τέκνον. Bothe conj. Λαίτιον.

1217. There is no reasonable doubt as to the soundness of Wunder's emendation, although such repetitions are much less frequent in Sophocles than in Euripides.

1218. εἰδόμαν] *Essay on L.* § 31. p. 52.

1219. δύρομαι γὰρ ὥς περιάλλ' ἰαχέων] 'I mourn without measure, straining my voice with cries.'

For the quantity of ἰαχέων, cp. Eur. Or. 826, Med. 204, alib.

With περιάλλος, cp. ὑπέραλλος in Pind. Nem. 3. 33, ὑπέραλλον αἰχμάν.

ἐκ στομάτων, like ἐκ θυμοῦ, 'with my whole power of utterance.'

τὸ δ' ὀρθὸν εἰπεῖν] 'But to say the truth.'

οἷ' ἔργ' ἀκούσεσθ', οἶα δ' εἰσόψεσθ', ὅσον δ'
ἀρεῖσθε πένθος, εἴπερ ἐγγενῶς ἔτι 1225

τῶν Λαβδακείων ἐντρέπεσθε δωμάτων.

οἶμαι γὰρ οὐτ' ἂν Ἰστρον οὔτε Φᾶσιν ἂν

νίψαι καθαρῶ τήνδε τὴν στέγην, ὅσα

κεύθει, τὰ δ' αὐτίκ' εἰς τὸ φῶς φανεῖ κακὰ

ἐκόντα κοῦκ ἄκοντα. τῶν δὲ πημονῶν 1230

μάλιστα λυποῦσ' αἰ φανῶσ' αὐθαίρετοι.

ΧΟ. λείπει μὲν οὐδ' ἂ πρόσθεν ἤδεμεν τὸ μὴ οὐ

βαρύστον' εἶναι πρὸς δ' ἐκείνοισιν τί φῆς ;

ΕΞ. ὁ μὲν τάχιστος τῶν λόγων εἰπεῖν τε καὶ

μαθεῖν, τέθνηκε θεῖον Ἰοκάστης κára. 1235

ΧΟ. ᾧ δυστάλαινα, πρὸς τίνος ποτ' αἰτίας ;

ΕΞ. αὐτὴ πρὸς αὐτῆς. τῶν δὲ πραχθέντων τὰ μὲν

1225. ἀρεῖσθε] αἰρέισθε L. ἀρεῖσθε C⁵A. 1226. On the extreme margin an early hand has written ἐντρέπομαι σο | . The rest of σοφοκλῆσ cut off in binding.

1231. αἰ LM Vat. a L². αἰ ὕ C⁶ (mg. αἰ ἂν) E. αἰ ἂν A. αἰν Vat. c. αὐθαίρετοι] αὐθέρετοι L. αὐθαίρετοι C⁶A. 1232. ἤδεμεν] ἤδεμεν LA. Elms. corr. 1234. καί] καὶ . . . (μαθ?) L. 1237. αὐτῆς] αὐτῆς L. αὐτῆς C⁶A.

1225. ἐγγενῶς] i.e. *πρεπόντως τοῖς ἐν γένει*, 'with the feeling of kindred.' Cp. Thuc. 2. 60. οὐκ ἂν ὁμοίως τι οἰκείως φράζοι. The Theban elders are closely allied by descent to the royal house of Cadmus. Cp. *supr.* 911, *χώρας ἄνακτες*: Ant. 988, *Θήβης ἄνακτες*.

1224. 5. ὅσον δ' ἀρεῖσθε πένθος] 'What mourning will be yours!' αἰρεσθαι πένθος is to assume the burden of grief.

1227. Cp. Aesch. Cho. 72, πόροι τε πάντες ἐκ μιᾶς ὁδοῦ βαίνοντες τὸν χερσὶν μυστὴ φόνον καθαίροντες ῥέουσιν μάτην: Ant. 1284, *δυσκάθαρος Ἄιδου λιμήν*.

1228. καθαρῶ] Dative of manner used proleptically = ὥστε καθαρὸν εἶναι. Cp. Shak. Macbeth. 2. 1, 'Will all great Neptune's ocean wash this blood | Clean from this hand?—no, this my hand will rather | The multitudinous seas incarnadine, | Making the green—one red.' The Greeks exaggerated the size of distant rivers.

ὅσα κεύθει] 'Of all that it hides.' Cp. Aesch. Ag. 1189, *κῶμος ἐν δόμοις μένει | δύσπεμπος ἔξω, συγγόνων Ἐρινύων*.

1229. τὰ δ'] 'And fresh evils, not this time involuntary, it will now disclose.' The messenger first referred generally to the horrors of the house of Laius; he now speaks of the suicide of Jocasta and the self-inflicted blindness of Oedipus. Cp. Ant. 1279, 80, τὰ μὲν πρὸ χειρῶν τάδε φέραν, τὰ δ' ἐν δόμοις | ἔοικας ἤκειν καὶ τάχ' ὄψεσθαι κακά. For τὰ δέ without τὰ μὲν preceding, see Essay on L. § 39. p. 74. And for ἐκόντα = ἐκούσια, *ib.* § 50. 3. p. 94. Cp. O. C. 977, τό γ' ἄκον πᾶγμα.

1231. αἰ φανῶσ'] 'Which are seen to be.' For the poetical omission of ἂν, see Essay on L. § 27. p. 45.

1234. 'The word soonest spoken and soonest heard is this.' Λόγος is placed by anticipation in apposition with the clause, τέθνηκε θεῖον Ἰοκάστης κára. See Essay on L. § 33. p. 57.

1235. θεῖον, 'Royal,' viz. of the god-descended race of kings. Cp. Hom. Od. 4. 691, *θεῖον βασιλῆων*: also *διος, διογενῆς, διοτρεφῆς*, in Epic Greek.

1237 foll. 'The worst of the calamity is not here, for you do not see it. But

ἄλγιστ' ἄπεστιν· ἡ γὰρ ὄψις οὐ πάρα.

ὅμως δ', ὅσον γε κὰν ἐμοὶ μνήμης ἐνι,

πέυσει τὰ κείνης ἀθλίας παθήματα.

[46 b.

ὅπως γὰρ ὀργῇ χρωμένη παρήλθ' ἔσω

1241

θυρῶνος, ἔτ' εὐθὺ πρὸς τὰ νυμφικὰ

λέχη, κόμην σπῶσ' ἀμφιδεξίοις ἀκμαῖς·

πύλας δ' ὅπως εἰσῆλθ' ἐπιρράξασ' ἔσω,

κάλει τὸν ἤδη Λαῖον πάλαι νεκρόν,

1245

μνήμην παλαιῶν σπερμάτων ἔχουσ', ὕφ' ὧν

1240. πέυσει] πέυσηi L.A. τὰ κείνης] τὰκ. L. τὰκ. C⁶. 1242. ἔτ'] ἔτ' L. ἔτ' L² Pal. ἔκετ' AEG. εὐθύ] εὐθὺ(σ) L. εὐθὺ CA. 1243. πύλας] πύλας^{στ} Vat. b. 1244. ἐπιρράξασ'] ἐπιρρήξασ' LA Vat. ac. ἐπιρρήξασ' C². 1245. κάλει LA.

still, as far as memory serves me, you shall learn what befel that unhappy lady.' The meaning is, 'You cannot feel the pain of the event as we did, who saw what passed.'

In the description which follows, Jocasta is seen first passing through the hall or peristyle to the inner chamber, which she enters and closes the doors after her. Then in cries which resound through the hall (while she remains unseen of any one), she calls the spirit of Laius to witness the horrors consequent on their nuptial. The household would have followed her, but their attention is arrested by the entrance of Oedipus: who ranges through the hall with loud cries, calling for a weapon, and for the mother-wife. The sound of his approach precipitates the fatal purpose of the queen, who hangs herself in the chamber. Suddenly Oedipus be-thinks him that she is there, and with a single effort, he bursts open the bolted doors. He undoes the noose by which she is hanging, and when she is fallen dead, he pulls the buckles from her garments and dashes the points into his eyes.

1239. κὰν ἐμοί] i.e. 'As far as my poor memory serves.' καὶ adds emphasis to ἐν ἐμοί. Cp. supr. 1110 and note; O. C. 53, ὅσ' οἶδα κἀγὼ πάντ' ἐπιστήσει κλύων.

1242. ἔτ' . . λέχη] So of Deianira in Trach. 912 foll. ἐξαίφνης σφ' ὀρῶ | τὸν Ἡράκλειον θάλαμον εἰσormaμένην, κ.τ.λ.

εὐθύ] The σ in L. is correctly erased by the διορθωτής, in accordance with the usual distinction between the adverbs of

time and place.

1243. ἀμφιδεξίοις ἀκμαῖς] 'With the fingers of both hands at once.' For ἀμφιδεξίοις, see Essay on L. p. 101, and cp. O. C. 1112, πλευρὸν ἀμφιδέξιον. The word here marks the equal energy with which both hands were used.

1244. πύλας . . ἔσω] 'And after she had entered within the gates, and had shut them violently.' This prepares the way for 1261. (1) The house must be supposed of a simple construction, consisting of a court, or αὐλή, with the θάλαμος at the further end secured by folding doors. ἐπιρράσσω like ἐπαράττω in Plat. Prot. 314 D, τὴν θύραν πάνυ προθύμως . . ἐπήραξεν. πύλας, primarily governed by εἰσῆλθε, is to be resumed with ἐπιρρ., which is proleptic, and ἔσω is added to complete the sense of εἰσῆλθε. Otherwise (2) πύλας ἐπιρράξασα, ὥπως εἰσῆλθ' ἔσω, 'having violently closed the gate when she had entered within.' For such an alternation between the words of different clauses, see Essay on L. § 41. p. 77. Or (3) joining πύλας ἐπιρράξασα ἔσω, 'having slammed the door inwards after entering.' (1) is best.

1245. The imperfect κάλει without augment (cf. infr. 1249) is retained from the MSS, and agrees with ἔτεο and γοᾶτο better than καλεῖ. Cp. Tr. 904, βρυχάτο. For καλεῖ, which may be thought more vivid, cp. O. C. 1630.

1246. σπερμάτων] i.e. παιδοποιῶν. For this use of the verbal noun, see E. on L. § 54. p. 99, and cp. Plat. Legg. 8. 841 D, Polit. 272 E. And for the meaning, Aesch. S. c. T. 750, 1.

θάνοι μὲν αὐτός, τὴν δὲ τίκτουςαν λίποι
 τοῖς οἷσιν αὐτοῦ δύστεκνον παιδουργίαν.
 γοᾶτο δ' εὐνάς, ἔνθα δύστηνος διπλοῦς
 ἐξ ἀνδρὸς ἀνδρα καὶ τέκν' ἐκ τέκνων τέκοι. 1250
 χῶπως μὲν ἐκ τῶνδ' οὐκέτ' οἶδ' ἀπόλλυται·
 βοῶν γὰρ εἰσέπαισεν Οἰδίπους, ὅφ' οὖ
 οὐκ ἦν τὸ κείνης ἐκθεάσασθαι κακόν,
 ἀλλ' εἰς ἐκείνον περιπολοῦντ' ἐλεύσομεν.
 φοιτᾷ γὰρ ἡμᾶς ἔγχος ἐξαιτῶν πορεῖν, 1255
 γυναικὰ τ' οὐ γυναικα, μητρώαν δ' ὅπου
 κίχοι διπλῇν ἄρουραν οὗ τε καὶ τέκνων.
 λυσσῶντι δ' αὐτῷ δαιμόνων δείκνυσί τις·
 οὐδεὶς γὰρ ἀνδρῶν, οὐ παρῆμεν ἐγγύθεν.
 δεῖν δ' αὔσας ὡς ὕφηγητοῦ τινὸς 1260
 πύλαις διπλαῖς ἐνήλατ', ἐκ δὲ πυθμένων

1248. οἷσιν] οὔσιν Γ. αὐτοῦ] αὐτοῖς V. 1250. ἀνδρα LL²Pal. ΓΔ. ἀνδρας
 C⁷AE pr. M (?) Vat. ac. Trin. 1251. ἀπόλλυται] ἀπολλύναι L. ἀπόλλυται C⁶A.
 1252. εἰσέπαισεν] εἰσέπεσεν LM. εἰσέπαισεν C⁶AE. 1254. περιπολοῦντ'] περιπλοῦντ'
 L. περιπολοῦντ' C⁷A. ἐλεύσομεν] ἐλεύσομεν L. ἐλεύσομεν C⁶A. ἐλεύσαμεν Γ.
 1260. ὕφηγητοῦ] ὅφ' ἡγητοῦ L. ὕφηγητοῦ A. 1261. ἐνήλατ'] ἐνήλατ' L.

1247. (1) 'And left the mother of his children for his own son to breed from her an unhappy race.' This interpretation gives most force to the expression, although supposing an extreme use of abstract for concrete; for which cp. Aj. 1297, ἐφῆκεν ἑλλοῖς ἰχθύσιν διαφθοράν. Or (2), making a pause at τοῖς οἷσιν αὐτοῦ, δύστεκνον παιδουργίαν may be taken in apposition to the sentence, 'And left the mother to his own son, an unhappy way of begetting children.' Or (3), making τήν demonstrative and παιδουργίαν cognate accus., 'left her to bring forth for his own son a wretched progeny.'

1249. The construction is changed, and τέκοι substituted for another verb, i.e. διπλοῦς ἀνδρας σχοίη, ἀνδρα ἐξ ἀνδρὸς τεκοῦσα καὶ τέκνα ἐκ τέκνων.

γοᾶτο] The augment is dropt Epicē, as in O. C. 1624, with a consonant preceding.

1251. 'And after this she perishes, in what way, indeed, I cannot further tell, for Oedipus broke in with cries, and prevented us from seeing out her

fatal act.' ἐκθεάσασθαι is to see out the tragedy. Cp. Tr. 929-31.

1256. ὅπου κίχοι, to be joined with ἐξαιτῶν. It is oratio obliqua of ποῦ κίχω.

1257. 'Her who was the parent earth that had borne himself and his children.'

1260. ὡς ὕφηγητοῦ τινός] 'As if he had some one leading him.' Viz. τοῦ δαίμονος. ὕφηγητοῦ, sc. ὄντος: see E. on L. § 9. ζ. a. p. 14.

1261. ἐκ δὲ πυθμένων ἐκλινε κοῖλα κλῆθρα] 'And he uprooted and forced down the yielding doors.' κλῆθρα are probably the doors with their fastenings. ἐκ πυθμένων implies that the door was torn from its hinges or the bolts from their staples. κοῖλα, 'hollowing in.' is a 'proleptic' epithet suggesting the ease with which the obstruction gave way to Oedipus in his paroxysm. κοῖλος is a favourite word with Sophocles, who extends the application of this as of some other epithets beyond the common use. E. on L. p. 103. Cp. Tr. 901, κοῖλα δέμνια: Il. 20. 446, ἡέρα τύψε βαθείαν. For ἐκ πυθμένων, cp. Aesch. Prom. 1047, χθόνα δ' ἐκ πυθμένων | αὐταῖς

ἔκλινε κοῖλα κλῆθρα κάμππτει στέγη.
 οὐ δὴ κρεμαστὴν τὴν γυναικ' ἐσείδομεν,
 πλεκταῖσιν αἰώραισιν ἐμπεπλεγμένην.
 ὁ δ' *ὡς ὁρᾷ νιν, δεινὰ βρυχηθεῖς τάλας,
 χαλᾷ κρεμαστὴν ἀρτάνην. ἐπεὶ δὲ γῆ
 ἔκειτο τλήμων, δεινὰ δ' ἦν τάνθ' ἐνδ' ὁράν.
 ἀποσπᾶσας γὰρ εἰμάτων χρυσηλάτους

1265

1262. ἔκλινε] ἔκλινε L. ἔκλινε C⁶A. κλῆθρα] κλείθρα LA. κλείθρα C⁷.
 1263. ἐσείδομεν] εἰσείδομεν A. εἰσείδομεν Γ. 1264. 5. πλεκταῖς ἑωραῖς ἐμπεπλεγ-
 μένην ὁ δὲ | ὅπως δ' ὁρᾷ νιν L. ἑωραῖς C²AE. ἐμπεπλεγμένην C⁵A. πλεκταῖσιν
 αἰώραισιν (αἰώραις M²) ἐμπεπλεγμένην ὁ δὲ ὅπως δ' ὁρᾷ νιν MM². ἐμπεπλεγμένην E.
 ἐμπεπλεγμένην Vat. b. K. 1265. ὁ δ' *ὡς] ὅπως δ' LG. ὅπως AV³ Trin.
 1266. ἐπεὶ] εἰ, ei from ι, L. ἐπὶ ML²G. 1267. ἔκειτο] ἔκειθ' ὁ LAEG.
 ἔκειτο C⁶Vat. a. Trin. ἔκειθ' ἢ ΔM². ἔκειτ' ἢ Pal.

ρίζαις πνεῦμα κραδαῖνοι. And for the use of κλίνω, cp. Hdt. 9. 9, μεγάλαι κλισιάδες ἀναπεπτεύεται. The alliteration of κ, λ, is suggestive of the successful effort.

1264. ἐμπεπλεγμένην] The Laur. MS. reads πλεκταῖς ἑώρας ἐμπεπλεγμένην ὁ δὲ | ὅπως δ', in which the form ἑώρας and the meaning of ἐμπεπλεγμένην are doubtful, and the second δὲ in ὅπως δ' is manifestly wrong. Better with MM² πλεκταῖσιν αἰώραισιν ἐμπεπλεγμένην, and either ὁ δὲ omitted, or the words ὁ δὲ ὅπως δ' ὁρᾷ νιν corrected into ὁ δ' ὡς ὁρᾷ νιν. The tautology of πλεκταῖσιν αἰώραισιν ἐμπεπλεγμένην is not unlike Sophocles (Essay on L. § 44. p. 83) and ἐμπεπλεγμένην, which is the reading of LE Ven. 617 pr. Vat. 1263, Vat. b⁶. K⁶, although more expressive of the violence of the act, 'where she had been dashed into the noose,' seems hardly appropriate as a description not of Jocasta hanging herself, but of the dead body already hanging. But for ἐμπλήσσω in this connection, cp. Od. 22. 468 foll. ὡς δ' ὅταν ἢ κίχλαι τανυσίπτεροι ἢ πέλειαι | ἔρκει ἐνπλήξωσι: and see Hesych. ἐμπλήξαι: ἐμπεσεῖν: and for the tense, Il. 16. 660, ἐπεὶ βασιλῆα ἴδον βεβλαμμένον ἦτορ. ὁ δὲ, with a pause following as well as preceding, cp. supr. 1252, makes a less suitable rhythm than the 'end-stopt' line. The gloss in Trin. shows the doubtfulness of ἑώρα: ἑώρα διὰ τοῦ ἐψιλοῦ, ὅθεν καὶ μετέωρος.

1265. ὁ δ' *ὡς ὁρᾷ νιν] Cp. El. 736: Ant. 1226, ὁ δ' ὡς ὁρᾷ σφε.

1266. ἐπεὶ δὲ γῆ] The reading ἐπὶ,

for which cp. supr. 258 (ἐπικυρῶ for ἐπεὶ κυρῶ), has arisen from not recognizing the dative of place.

1267. δεινὰ δ' ἦν] The δὲ in apodosis adds emphasis. 'Then—what followed was terrible to see.' Triclinius read γ'.

1268. foll. 'For when he had plucked away from her person the clasps of gold with which her robes were fastened, he lifted them and smote his eye-balls to the root, saying aloud, "That they should not see the evils of which he was the victim, and the cause, but in darkness henceforth should look upon those whom he ought never to have seen, and fail to know those whom he had desired to know."' Herm.'s conjecture, ὄλαιντο, 'because they had not seen him,' derives considerable plausibility (notwithstanding the doubtfulness of the form) from ἔπασχεν and ἔδρα. But these imperfections, as well as ἔδει and ἔχρηξεν, are to be explained by the implied reference to the past, when his eyes had seen his father in the triple way and his mother in Thebes, whom it would have been better for him never to have seen, and had failed to recognize them, whom he had so longed to know, when the recognition might have saved all. With sharp pathos he now says that in the future his eyes shall not do as in the past. They shall indeed look on those it were best not to have seen (his children, the citizens, his father and mother in Hades, 1371 foll.), but without having sight, and not know those whom he once desired to know (with a double reference to his desire to see his parents and the natural

περόνας ἀπ' αὐτῆς, αἷσιν ἐξεστέλλετο,
 ἄρας ἔπαισεν ἄρθρα τῶν αὐτοῦ κύκλων, 1270
 αὐδῶν τοιαυθ', ὁθούνεκ' οὐκ ὀψοιντό νιν
 οὔθ' οἷ' ἔπασχεν οὔθ' ὅποι' ἔδρα κακά,
 ἀλλ' ἐν σκότῳ τὸ λοιπὸν οὐς μὲν οὐκ ἔδει
 ὀψοίαθ', οὐς δ' ἔχρηζεν οὐ γνωσίοιτο.
 τοιαυτ' ἐφυμνῶν πολλάκις τε κοῦχ ἄπαξ 1275
 ἥρασσ' ἐπαίρων βλέφαρα. φοίνια δ' ὁμοῦ
 γλῆναι γένει' ἔτεγγον, οὐδ' ἀνίσσαν
 φόνου μυδώσας σταγόνας, ἀλλ' ὁμοῦ μέλας
 ὄμβρος χαλάξης *αἵματους ἐτέγγετο.
 τάδ' ἐκ δυοῖν ἔρρωγεν, οὐ μόνου κακά, 1280

1270. ἄρθρα] 2nd ρ from ω L. αὐτοῦ] αὐτοῦ L.A. 1271. ὀψοιντο]
 ὀψοίτο LG Pal. Vat. c. VV³V⁴. ὀψοίτο C¹. ὀψοιντο A. 1274. ὀψοίαθ', ..
 γνωσίοιτο] α from ν? L. ὀψοίαθ' .. γνωσίοιτο C¹. 1275. ἐφυμνῶν] ἐφ' ὕμνων L.
 τε] δε L. τε C⁶A. 1276. ἥρασσ'] ἥρεσ' L.Mpr. 1277. ἀνίσσαν] ἀνίσσαν L.
 1279. *αἵματους] αἵματος LAE. αἵματόςτ' E^c. ὄμυτ M. γρ. ὄμματα Γ mg. cp.
 l. 1400. Heath. corr.

wish to see the faces of his children). For a similar oxymoron in threatening language, cp. Ant. 310 foll., ἴν' εἰδότες τὸ κέρδος ἔνθεν οἰστέον | τὸ λοιπὸν ἀρπάξῃτε. And for the feeling in οὐς ἔχρηζε, cp. El. 1235, εἶδεθ' οὐς ἔχρηζετε. The imperfects indicative in 1273, 4 are in the same construction as those in 1271, and they are not affected by the proposed emendation.

1270. ἄρας—1276. ἐπαίρων] (1) 'Lifting the clasps in his hand' (ἐπι = 'repeatedly'). Cp. Il. 3. 362, πληξεν ἀνασχόμενος κόρυθος φάλον. According to others, (2) 'Lifting his eyes.'

1270. ἄρθρα . . κύκλων] 'The sockets of his eye-balls.' For the periphrasis, cp. supr. 1032. And for κύκλων, Ant. 974, ὀμμάτων κύκλοις, Phil. 1354.

1275. 'Uttering such a strain withal' (ἐπι = in accompaniment to the act, cp. Hdt. 1. 132, ἐπαίδει θεογονίην), 'he often and not once only lifted his hand again and smote his eyes. And the pupils all at once rained blood upon his beard, not letting fall moist drops of gore, but all at once was poured the shower of dark red hail.' ὁμοῦ means, 'not in successive drops, but many coming together' (ἀστακτί). Cp. Aesch. Pers. 401, (ὁ πᾶς στόλος ἐπέεχώραει),

καὶ παρὴν ὁμοῦ (all at once) κλείει | πολλὴν βοήν.

1279. ὄμβρος χαλάξης αἵματους] The reading of M and that of Γ mg. suggesting ὀμμάτων, though plausible at first sight, is probably a corruption; cp. infr. 1400. αἵματους is the least possible change from αἵματος. Cp. Hom. Il. 11. 53, ἔρσας αἵματι μυδαλέας. Pind. Isthm. 7. (6). 27, ὅστις . . χάλασαν αἵματος πρὸ φίλας πάτρας ἀμύνεται: Ib. 5. 49, Διὸς ὄμβρω . . . χαλαζέεντι φόνω.

1280, 1. Cp. Tr. 941, ἐκ δυοῖν ἔσοιθ' ἄμα . . ὠρφανισμένος βίου. The repetition of κακά having led to the omission of 1281 in a single MS. (Barocc.) this line was rejected by Elmsley, followed by Dindorf with the rejection of both lines. Porson and Hermann, with more probability, argue that the end of 1280 is corrupt. Pors. conj. οὐχ ἐνὸς μόνου. With respect to the omission of the lines it may be remarked that we must suppose not only an interpolation, but if the suspected verses are cut out, there will also be a lacuna. For 1279 does not connect with 1282. The fact is that such repetitions are not uncommon. Cp. O. C. 70, 71, μόλοι, 782, 3, κακὰ κακόν, 1487, 8, φρένα, φρενί. For the datives in 1281, cp. Ant. 865, ἐμὸ πατρί δυσμύρῳ.

ἀλλ' ἀνδρὶ καὶ γυναικὶ συμμιγῇ κακά.

ὁ πρὶν παλαιὸς δ' ὄλβος ἦν πάροιθε μὲν

ὄλβος δικαίως, νῦν δὲ τῇδε θήμέρα

στεναγμός, ἄτη, θάνατος, αἰσχύνη, κακῶν

ὅσ' ἐστὶ πάντων ὀνόματ', οὐδέν ἐστ' ἀπὸν.

1285

ΧΟ. νῦν δ' ἔσθ' ὁ τλήμων ἔν τινι σχολῇ κακοῦ;

ΕΞ. βοᾷ διοίγειν κληῖθρα καὶ δηλοῦν τινὰ

τοῖς πᾶσι Καδμείοισι τὸν πατροκτόνον,

τὸν μητρός, αὐδῶν ἀνόσι' οὐδὲ ῥητά μοι,

ὥς ἐκ χθονὸς ῥίψων ἑαυτόν, οὐδ' ἔτι

1290

μενῶν δόμοις ἀραῖος, ὥς ἠράσατο.

ῥώμης γε μέντοι καὶ προσηγητοῦ τινὸς

δεῖται· τὸ γὰρ νόσημα μείζον ἢ φέρειν.

δείξει δὲ καὶ σοί· κληῖθρα γὰρ πυλῶν τάδε

1281. συμμιγῇ] συμμιγῆναι. M² pr.

1283. τῇδε θήμέρα] τῇδέθ' ἡμέρα L.A.

1284. ἄτη] ἄτε L.

ἄτη C⁶A.

ἄται Γ Pal.

ἄται Trin.

κακῶν] δ' add. M².

1287. 94. κλεῖθρα ΑΓ.

1289. μητρός αὐδῶν] μὴ προσαυδῶν L.

μητρόςαυδῶν C⁶A.

1291. μενῶν] μενων L.

μενων Pal.

μενῶν C⁶A.

ὥς om. A.

1294.

κληῖθρα γάρ] κληῖθραγε L.

κλεῖθρα γὰρ A.

κλεῖθρα γὰρ M.

1282. ἦν πάροιθε μὲν] 'Was once happiness in the true sense;' but now all happiness is obliterated. Cp. O. C. 1549, πρόσθε ποῦ ποτ' ἦσθ' ἐμὸν.

1283. δικαίως] 'In the true sense.' Cp. Aj. 547, εἴπερ δικαίως ἐστ' ἐμός.

1284. κακῶν ὅσ' . . ὀνόματα] A slight inversion for κακὰ ὅσων ἐστὶν ὀνόματα, arising from the frequent confusion between name and thing. See Essay on L. § 42, p. 80 β. The genitive κακῶν assists the transition to the negative expression, οὐδέν ἐστ' ἀπὸν.

1286. The MSS. with hardly an exception have ἐν τίνι, which the Schol. explains οἷον ἐν ποίᾳ διατριβῇ; i. e. 'In what passage of woe?' But σχολῇ in classical Greek will not bear this meaning. And 'In what pause of woe?' implies an assumption which is out of place. The MSS. continually err in accenting τις, and the text, which Elmsley approved, has the advantage of laying a pathetic emphasis on σχολῇ. 'And now has the unhappy man any respite from woe?' Cp. Tr. 1083, οὐδ' ἀγύμναστόν μ' ἔαν | εἰκεν ἡ τάλαινα διαβόρος νόσος: Phil. 877, 8, ἐπειδὴ τοῦδε

τοῦ κακοῦ δοκεῖ | λήθη τις εἶναι κἀνά-
παυλα δὴ, τέκνον.

1289. τὸν μητρός . . μοι] 'His mother's . . and there he utters what I may not repeat.' For the abrupt introduction of the participle, cp. Phil. 64, ἀλλ' αὐτ' 'Οδυσσεὶ παρέδοσαν' λέγων, κ.τ.λ. Oedipus is still passionately bent on carrying out the consequences of his acts. Cp. supr. 1271.

1290. 1. 'And will no longer remain in the palace under such a curse as he invoked.' Cp. infr. 1378 foll. 1449-51.

1292. 'He needs some one to lend him strength and guidance, for his calamity is greater than can be borne.'

1293. μείζον ἢ φέρεω] For the infinitive, cp. Eur. Suppl. 844, κρείσσον' ἢ λέξαι λόγῳ | τολμήματα.

1294. δείξει] (1) 'As you will see.' sc. τὸ νόσημα δείξει μέγα ὄν: cp. the common phrase, αὐτὸ δείξει, sc. τὸ πᾶγμα: or (2) 'As he will make you see.' For the latter, cp. O. C. 1145, δέικνυμι δ': Thuc. 3, 84, ἐδήλωσεν . . οὐσα, κ.τ.λ. The former (1) is best.

τάδε] 'For, look, the gates are opening.'

διοίγεται· θέαμα δ' εἰσόψει τάχα
τοιούτον οἶον καὶ στυγούνη' ἐποικτίσαι. 1295

ΧΟ. ὦ δεινὸν ἰδεῖν πάθος ἀνθρώποις,
ὦ δεινότατον πάντων ὅσ' ἐγὼ
προσέκυρσ' ἤδη. τίς σ', ὦ τλήμων,
προσέβη μανία; τίς ὁ πηδήσας 1300
μείζονα δαίμον τῶν μακίστων

1299. σ' om. L. add. C⁶A. τλήμων] τλήμων L. τλήμων CA. (προσῆι δυσδαί-
μονι μοῖραι) add. L. 1301. μείζονα] μείζων E. μακίστων] μ from κ LA.
κακίστων E L²Δ Trin.

1296. (1) 'Such as even while hating the sight, one cannot choose but pity,' (cp. infr. 1306, τοῖαν φρίκην παρέχεις μοι): or (2) 'Such as even one who hates him might pity.' Cp. Aj. 924. ὥς καὶ παρ' ἐχθροῖς ἄλγος θρήνων τυχεῖν. But this is less in keeping here.

1297-1311. The form of the paroemiac 1311 shows that these anapaests are of the freer kind, which are admitted in laments, and are thought to have been sung to Lydian music (Aesch. Persae, 938). Compare lines 983 ff. of the Trachiniae, where Heracles awakes in agony, on being brought in. In both places the rhythm suits a faltering, interrupted movement. This tends to justify the scansion of 1303, φῆϋ δῡστα-
νός, where a pause may be supposed; and the resolution of the arsis in διαπέ-
ταται in 1310, which is suited to express

the agitation of the moment. (Cp. Aesch. Pers. 930, αἰνῶς, αἰνῶς ἐπὶ γόνυ κέκλιται.) Also the two successive catalectic verses 1310, 11; cp. El. 86-89. The commos which follows is arranged in two strophes and antistrophes, presenting a highly wrought example of that alternation of dochmiacs and senarii, which is often employed in the μέλη ἀπὸ σιγήνης. The dochmiacs express agitation, to which the senarius adds a cadence of regret. The Chorus speak in senarii, except in 1336=1356, which is iambic dimeter. The long syllables of the dochmiacs are frequently resolved. See esp. ll. 1314, 1322, 1340, 1345, 1365. In 1332, 1352, a spondee is added at the end of the senarius, giving the effect of a prolonged wailing note. Cp. 1316, 1324.

α'. 1313-1320 = 1321-1328.

* In the six lines marked * a long syllable in the antistrophe takes the place of a short one in the strophe.

1298. ὅσ' ἐγὼ προσέκυρσα] For the accusative, see Essay on L. § 16. p. 23.

β'. 1329-1348 = 1349-1368.

1301. 'What deity hath leapt beyond all limit insulting thy wretched lot?'

πρὸς σῇ δυσδαίμονι μοίρα ;
 φεῦ, δύστανος·
 ἀλλ' οὐδ' ἐσιδεῖν δύναμαί σ', ἐθέλων
 πόλλ' ἀνέρεσθαι, πολλὰ πυθέσθαι,
 πολλὰ δ' ἀθρῆσαι
 τοίαν φρίκην παρέχεις μοι.

1305

ΟΙ. αἰαῖ αἰαῖ, δύστανος ἐγώ,
 ποῖ γὰρ φέρομαι τλάμων ; πᾶ μοι
 φθογγὰ διαπέταται φοράδην ;
 ἰὼ δαῖμον, ἴν' ἐξήλλου.

1310

ΧΟ. ἐς δεινόν· οὐκ ἀκουστόν, οὐδ' ἐπόψιμον.

ΟΙ. στρ. α'. ἰὼ σκότου

νέφος ἐμὸν ἀπότροπον, ἐπιπλόμενον ἄφατον,
 ἀδάματόν τε καὶ δυσούριστον *ὄν.
 οἴμοι,

1315

οἴμοι μάλ' αὖθις· οἶον εἰσέδου μ' ἄμα

1302. πρὸς σῇ] προσῆμ L. πρὸς σῇ C⁶A. 1303-1305. Division of lines in L and A. φεῦ φεῦ δύστανος. ἀλλ' οὐδ' ἐσιδεῖν | δύναμαι-| πολλὰ π. . . ἀθρῆσαι.

1303. σ' ἐθέλων] σε θέλων L. φεῦ] φεῦ φεῦ I A. 1334. ἀνέρεσθαι] ἀνέρε-
 σθαι L. ἀνέρεσθαι A. 1306. τοίαν] ποίαν LV. τοίαν Vat. ab. Trin.

π τοίαν AV³M Vat. c. οἶαν EG. 1307-1311. Division of lines in L and A.
 αἰ αἰ αἰ | φεῦ φεῦ. δύστανος | ἐγώ. ποῖ γὰρ | φέρομαι τλάμων. πᾶ μοι φθογγὰ | δια-
 πέταται φοράδην ; | ἰὼ δαῖμον ἴν' ἐξήλου. 1307. αἰαῖ αἰαῖ and 1311. ἐξήλου
 corrected by Hermann. 1310. διέπταται E. διαπέπταται M Vat. b. K.
 1312. οὐκ I² ΓΔΜ. οὐδ' cett. 1313, 14. Division of lines in L and A.
 ἰὼ . . ἀπότροπον | ἐπιπλόμενον (sic) ἄφατον. 1315. ἀδάματον] ἀδάμαστον I A.
 Herm. corr. ὄν] om. MSS. Herm. corr. (I A. have δυσούριστον οἴμοι, in the same
 line.) 1317. ἄμα] ἄγμα A.

Cp. 1311, ἰὼ δαῖμον, ἴν' ἐξήλου, and for the same metaphor in Aeschylus, Pers. 515, 6, ὦ δυσπρόνητε | δαῖμον, ὥς ἄγαν βα-
 ρὺς | ποδοῖν ἐνῆλλου παντὶ Περσικῷ γένει.

μήκιςτος often in tragedy = μέγιστος.
 1302. πρὸς σῇ] Cp. Aj. 97, ἥ καὶ πρὸς Ἀτρεΐδαισιν ἥχμασας χέρα ;

1303. φεῦ, δύστανος] The short syllable of δύστανος, has been thought to indicate some fault in the text, and the words may have crept in from l. 1307: but see the note on the metre on p. 241.

1308. The words φεῦ φεῦ in the MS. reading interfere with the metre, and are probably a gloss on αἰαῖ.

1309, 10. 'Which way is my voice dispersed abroad?' The words express the first bewilderment of one suddenly

blind, hearing his own voice but seeing no one.

1310 is a paroemiac with a resolution of the second arsis. Fr. Bellermann conj. διαπεπόταται. But if the line were acatalectic it must have caesura of some kind.

1311. Ἡ μεταφορὰ ἀπὸ τῶν αγωνιζομένων πένταθλον καὶ ἄλλομένων, Schol.

1313-1318. 'O cloud of darkness covering me, horrible, unutterably lowering on my head, unconquerable, and wafted to me by an evil fate.' For δυσούριστον, cp. 423, ἀνορμον εἰσέπλευσας εὐπλοίας τυχών. For ἐμὸν, expressing a feeling of personal appropriation, cp. Aj. 395, σκότος, ἐμὸν φάος : O. C. 1549, ὦ φῶς ἀφεγγές, πρόσθε πού ποτ' ἦσθ' ἐμὸν.

κέντρων τε τῶνδ' οἷστρομα καὶ μνήμη κακῶν.

ΧΟ. καὶ θαυμά γ' οὐδὲν ἐν τοσοῖσδε πῆμασιν
διπλᾶ σε πενθεῖν καὶ διπλᾶ φέρειν κακά. 1320

ΟΙ. ἀντ. α'. ἰὼ φίλος,

σὺ μὲν ἐμὸς ἐπίπολος ἔτι μόνιμος· ἔτι γὰρ
ὑπομένεις με τὸν τυφλὸν κηδεύων.
φεῦ φεῦ.

5 οὐ γάρ με λήθεις, ἀλλὰ γινώσκω σαφῶς, 1325
καίπερ σκοτεινός, τήν γε σὴν αὐδὴν ὅμως.

ΧΟ. ὦ δεινὰ δράσας, πῶς ἔτλης τοιαῦτα σὰς
ὄψεις μαρᾶναι; τίς σ' ἐπῆρε δαιμόνων;

ΟΙ. στρ. β'. Ἀπόλλων τάδ' ἦν, Ἀπόλλων, φίλοι,
ὁ κακὰ *κακῶς τελῶν *ἐμοὶ τάδ' ἐμὰ παθέα. 1330
ἔπαισε δ' αὐτόχειρ νιν οὔτις, ἀλλ' ἐγὼ τλάμων.
τί γὰρ ἔδει μ' ὀρᾶν,

5 ὅτῳ γ' ὀρῶντι μηδὲν ἦν ἰδεῖν γλυκύ; 1335

ΧΟ. ἦν ταῦθ' ὅπωςπερ καὶ σὺ φῆς.

1320. φέρειν] φρονεῖν γρ. φέρειν M. φρονεῖς Vat. a. φέρειν A. φορεῖν LL² Pal.
1321-1324. Division of lines in L and A. ἰὼ-| ἐπίπολος-| ἔτι γὰρ-| τὸν τυφλὸν κη-
δεύων. φεῦ φεῦ 1322. ἐπίπολος] γρ. καὶ ἐμοῖς ἐπὶ πόνοις C² mg. 1323. με]
ἐμὲ MSS. 1325. γινώσκω] γινώσκω ΛΑΓΔ. 1326. αὐδὴν] αὐ. δὴν L.
1328. σ' ἐπῆρε] ἐπῆρε ΛΑ^o. ἐπῆρε A. 1330-1333. Division of Lines in L
and A. ὁ κακὰ-| ἐμὰ τάδ'-| ἐμὰ-| ἔπαισε-| οὔτις . . τλάμων. 1330. *κακῶς] om.
L Pal. M. κακὰ C² cett. *ἐμοὶ] om. L Pal. M. ἐμὲ Γ. ἐμὰ C³ cett. 1333.
οὔτις] σ from ν? L. 1335. γ'] θ' L. γ' C⁵ A. 1336. ταῦθ'] τάδ' L.
ταῦθ' A.

1318. κέντρων.. τῶνδε] The points of the clasps, which he still felt as if piercing his eye-balls, or rather the wounds inflicted by them. 'How the pang of these sharp wounds enters into me together with the remembrance of my calamity!' The word κέντρον is again used of a 'stabbing pain' in Tr. 840, κέντρ' ἐπιέξαντα.

1319, 20. The coldness of this and similar expressions of the chorus, who are stunned by the sight, acts as a foil to the passion of Oedipus.

1322. The line is cited by Eustathius in this form. ἐμοῖς ἐπὶ πόνοις, quoted as a v. r. in L. mg., has arisen from the misreading of ἐπίπολος by some early scribe. Cp. the v. r. τήνδε θεσπίζει γραφήν for τήνδ' ἔθεσθ' ἐπιστροφὴν, supr. 134. με is governed, (1) by ὑπομένεις, 'You endure me, do not avoid me'; (2) by

κηδεύων.

1325. Cp. Il. 24. 563, καὶ δὲ σὲ γινώσκω, Πρίαμε, φρεσίν, οὐδέ με λήθεις, κ.τ.λ.

1329. Supr. 96-8.

1330. *κακῶς . . *ἐμοί] The correction has the effect of making a lyric iambic trimeter of this and of infr. 1350, which has not been successfully emended as a dochmiac line. The repetition of the same word (κακὰ κακὰ, ἐμὰ ἐμὰ) is feeble in a speech of Oedipus, although admissible in the chorus, supr. 1217. For similar iambic lines, cp. Eur. Bacch. 992, 1012: Phoen. 647, 666.

1331. οὔτις, ἀλλ'] Cp. Il. 21. 275, ἄλλος δ' οὔτις μοι τόσον αἴτιος Οὐρανίωνων, ἀλλὰ φίλη μήτηρ.

1334. ὀρᾶν . . ἰδεῖν] 'Wherefore should I have sight, who could never again see aught that was pleasant to see?' For ὀρῶντι, cp. infr. 1371.

ΟΙ. τί δῆτ' ἐμοὶ βλεπτόν, ἢ

στερκτόν, ἢ προσήγορον

ἔτ' ἔστ' ἀκούειν ἡδονᾶ, φίλοι;

10 ἀπάγετ' ἐκτόπιον ὅτι τάχιστα με, 1340

ἀπάγετ', ὦ φίλοι, τὸν *ὄλεθρον μέγαν,

τὸν καταρατότατον, ἔτι δὲ καὶ θεοῖς 1345

ἐχθρότατον βροτῶν.

ΧΟ. δαίλαιε τοῦ νοῦ τῆς τε συμφορᾶς ἴσον,

ὥς σ' ἠθέλησα μῆδ' ἀναγνῶναί ποτε.

ΟΙ. ἀντ. β'. ὅλοιθ' ὅστις ἦν ὃς ἀγρίας πέδας

νομάδος ἐπιποδίας ἔλυσ' ἀπὸ τε φόνου 1350

ἔρρυτο κἀνέσωσε *μ', οὐδὲν εἰς χάριν πράσσω.

τότε γὰρ ἂν θανῶν,

5 οὐκ ἦν φίλοισιν οὐδ' ἐμοὶ τοσόνδ' ἄχος. 1355

1337, 1338. In one line LA. 1337. τί δῆτ' τί δῆ ποτ' L Trin. 1341. ὄλεθρον] ὄλεθριον MSS. Turnebus corr. 1345. καταρατότατον] 1st o from ω L. καταράτατον Trin. pr. καταρότατον Trin. καὶ θεοῖς next line LA. 1347. ἴσον] ἴσως A. 1348. ὥς σ'] ὅσος? L. ὥσσ' C⁵A. ποτε] ποτ' ἂν LME Trin. V Vat. b. L² Pal. ποτε A Δ Vat. ac. V³ Trin. 1349. ἀγρίας] ἀπ' ἀγρίας LA. 1350-1354. Division of lines in L and A. νομάδος-] ἔλαβε-] ἔρρυτο-] πράσσω... θανῶν. 1350. νομάδος M. ἔλυσ'] ἔλαβεν μ' L. ἔλαβεν μ' C³. ἔλυσεν C⁴A. ἔλυσέ μ' E L² Γ Δ Pal. Trin. Trin^o ἔλυσ' M. ἔλυσεν Trin. pr. 1355. ἄχος] ἄχθος LML² Γ Δ. Trin. ἄχως A Trin.

1337-9. 'What then can I look upon, what can I love, what can I hear any more addressing me with pleasure, O my friends?' For the difference of Trin. and Trin. see the account of the MSS.

ἡδονᾶ. dat. of manner. E. on L. p. 20.

1341. *ὄλεθρον] Sc. ὄντα.

1345. ἔτι] Not only now accursed, but hated from the beginning.

1348. ὥς σ' ἠθέλησα μῆδ' ἀναγνῶναί ποτε] (1) 'Unhappy for thy penetration no less than for thy calamity, how I could wish that I had never discovered who thou art.' Cp. Hdt 2. 91. where Perseus finds out who are his kindred. ἀναγνῶναι τοὺς συγγενεάς. Or (2) as Solger trans. in 1824, 'Ich wünschte das du hättest nie dich selbst erkannt.' 'How I would that thou hadst never made the discovery.' Hesych. ἀναγνώση. ἀναγνωρισίση. ἀνάγνωσις. ἀναγνώρισις. The aorist without ἂν follows the analogy of ὤφελον, ἐχρην, and the like. The δέ in μῆδέ opposes the discovery to what has followed it. Cp. 1229. Or (3) reading ὥς ἠθέλησα μῆδέ σ'

ἂν γινῶναι ποτε (Dindorf), or ὥς σ' ἠθέλησα μηδαμὰ γινῶναι ποτ' ἂν (Dobr.) 'How I could wish never to have known thee.'

1349. (1) 'Perish the man, no matter who, that loosed the cruel clog upon my feet, when I was sent astray.' The plural of πέδη is more frequent than the singular, and the compound epithet ἐπιποδίας is more natural when in construction with a genitive: νομάδος, i. e. ἐν χωρίῳ ἀγρονόμου ἀλωμένου, ἡγούν ἐκκειμένου. Cp. Tr. 271, ἵππους νομάδας ἐξιχνοςκοπῶν, 'Tracking out his mares that had strayed.' (2) The Scholiast, who seems to have read ἔλαβ' or ἔλαβέ μ', explains: ἀπόλοιτό, φησιν, ὅστις ἀπὸ τῆς ἀγρίας πέδης τῆς διανεμομένης (gnawing asunder) τοὺς πόδας μου, ἔλαβεν καὶ διέσωσέν με. But such a meaning of νομάς is inadmissible.

1354. 5. (1) There is probably a change of subject, θανῶν being pendent nominative, 'For dying then, less grief had been my friends' and mine.' Others explain, (2) 'I had not been so great a sor-

ΧΟ. θέλοντι κάμοι τοῦτ' ἂν ἦν.

ΟΙ. οὐκουν πατρός γ' ἂν φονεὺς

ἦλθον, οὐδὲ νυμφίος

βροτοῖς ἐκλήθην ὦν ἔφυν ἄπο.

10 νῦν δ' *ἄθεος μέν εἰμ', ἀνοσίων δὲ παῖς, 1360

ὁμογενῆς δ' ἀφ' ὧν αὐτὸς ἔφυν τάλας.

εἰ δέ τι πρεσβύτερον *ἔτι κακοῦ κακόν, 1365

τοῦτ' ἔλαχ' Οἰδίπους.

ΧΟ. οὐκ οἶδ' ὅπως σε φῶ βεβουλεύσθαι καλῶς.

κρείσσων γὰρ ἦσθα μηκέτ' ὦν ἢ ζῶν τυφλός.

ΟΙ. ὥς μὲν τὰδ' οὐχ ᾧδ' ἔστ' ἄριστ' εἰργασμένα,

μή μ' ἐκδίδασκε, μηδὲ συμβούλευ' ἔτι. 1370

ἐγὼ γὰρ οὐκ οἶδ' ὅμμασιν ποίοις βλέπων

πατέρα ποτ' ἂν προσεῖδον εἰς "Αἰδου μολών,

οὐδ' αὖ τάλαιναν μητέρ', οἷν ἐμοὶ δυοῖν

ἔργ' ἐστὶ κρείσσον' ἀγχόνης εἰργασμένα.

1358. ἦλθον in 1357, οὐδὲ νυμφίος in 1359 L.A. 1360. ἄθεος] ἄθλιος MSS.
Elmsl. corr. 1361. ὁμογενῆς] μονογενῆς Γ. cp. supr. 212. 1365. ἔτι] ἔφν. L.
ἔφν A. ἔφν Trin. Herm. corr. 1372. πότ' L. ποτ' A. προσεῖδον A.

1373. μητέρ' L. ^(a)μητέρ' A. οἷν] οὖν L. οἷν C^aA.

row to my friends and myself.' Cp. Aj. 615, φίλοις μέγα πένθος εὔρηται. And, for ἐμοί, supr. 379, αὐτὸς σύ σοί.

1358. ἦλθον] Cp. 1519, ἀλλὰ θεοὶς γ' ἔχθιστος ἦκα.

1359. For the ellipse of the antecedent here and in 1361, cp. Ant. 1194, 5, τί γάρ σε μαλθάσσοιμ' ἂν ὦν ἐσύτερον ψεύσται φανούμεθ' ;

1361. ὁμογενῆς] In the active sense, like ὁμοσπύρος in 460 : i. e. γενῶν ὁμοῦ.

1365. πρεσβύτερον] Cp. Aesch. Ch. 631, καὶν δὲ πρεσβεύεται τὸ Διήμνιον λόγῳ. ἔτι] El. 558, 9, τίς ἂν λόγος γένειοι' ἂν αἰσχίων ἔτι ; Hermann's correction is supported by the occurrence of the same word in the corresponding place of the strophe. (ἔτι lost because of δέ τι ; ἔφυν from 1361).

1366. τοῦτ' E. on L. § 16. p. 23.

1368. κρείσσων γὰρ ἦσθα] 'Thou hadst better have been no more, than to live on in blindness.' Cp. Aj. 635, κρείσσων γὰρ "Αἰδᾶ κεύθων ὁ νοσῶν μάταν. For the ἂν omitted, see E. on L. § 27. p. 45.

1369. ἄριστα answers to κρείσσων. 'That this action is not best as it is,' (ὥς τὰδ' οὐκ ἔστ' ἄριστα ὧδε εἰργασμένα). Cp. Hdt. 1. 37, ἀμείνω ἐστὶ ταῦτα οὕτω ποιούμενα.

1369-1415. In this wonderful speech the passion of Oedipus is heard rising in varied tones from 1369 to 1390 (the steps are 1369-1374, 1375, 6, 1377-1383, 1384-1390) ; culminating in the prolonged outburst 1391-1408, where the four stages of horror in his life are recounted, and gradually subsiding into a gentler pathos in 1409-13, 1414, 15.

1371. βλέπων] 'If I had sight.'

1372. The shade of the dead in Hades is imagined as having all the characteristics of the living form. Oedipus, self-blinded, will be blind in Hades, just as the ghost of Heracles in the νεκρῖα has the ghostly belt and bow.

1373. οἷν] 'In relation to whom,' or, 'on whom.' For this dative, see Essay on L. § 12. p. 18.

1374. κρείσσον' ἀγχόνης] 'Worse

ἀλλ' ἡ τέκνων δῆτ' ὄψις ἦν ἐφίμερος, 1375
 βλαστοῦσ' ὅπως ἔβλαστε, προσλεύσσειν ἐμοί;
 οὐ δῆτα τοῖς γ' ἐμοῖσιν ὀφθαλμοῖς ποτέ·
 οὐδ' ἄστν γ', οὐδὲ πύργος, οὐδὲ δαιμόνων
 ἀγάλαμθ' ἱρά, τῶν ὁ παντλήμων ἐγὼ
 κάλλιστ' ἀνὴρ εἷς ἐν γε ταῖς Θήβαις τραφεῖς 1380
 ἀπεστέρησ' ἐμαυτόν, αὐτὸς ἐννέπων
 ὠθεῖν ἅπαντας τὸν ἀσεβῆ, τὸν ἐκ θεῶν
 φανέντ' ἀναγνον καὶ γένους τοῦ Λαΐου.
 τοιάνδ' ἐγὼ κηλῖδα μνηύσας ἐμῇν
 ὀρθοῖς ἔμελλον ὄμμασιν τούτους ὁρᾶν; 1385
 ἥκιστά γ' ἀλλ' εἰ τῆς ἀκουούσης ἔτ' ἦν
 πηγῆς δι' ὧτων φραγμός, οὐκ ἂν ἐσχόμην

1376. ἔβλαστε] ἐβλασεν L. ἔβλαστε A. προσλεύσσειν] προσλέυσεν L.
 προσλέυσεν CA. 1377. ὀφθαλμοῖς] ὀφθαλμοῦς L. ὀφθαλμοῖς C⁶A. 1379.
 ἱρά] ἱερὰ L. ἱρὰ A. 1380. γε] τε A. 1383. γένος ΔM. 1386. ἀκουούσης]
 ἀκου(σ)ούσης L. 1387. ἀν ἐσχόμην] ἀνεσχόμην LA. ἀνασχόμην M. ἠνεσχό-
 μην E Trin.

than death.' 'Which I would rather have died by strangling than do.' Cp. Eurip. Alc. 229, 30, ἄξια καὶ σφαγᾶς τάδε, | καὶ πλέον ἢ βρόχῳ δέρην | οὐρανίῳ πελάσσαι.

1375. 'But surely the sight of my children was a sight to be desired by me, —having such an origin as they had? No, not for these eyes to see.' For δῆτα here, cp. Phil. 1352, ἀλλ' εἰκάθω δῆτ'; and for the hypallage or attraction in ὄψις . . βλαστοῦσα, see E. on L. § 35, p. 60.

1376. βλαστοῦσ' ὅπως ἔβλαστε gives a reason by anticipation for οὐ δῆτα τοῖς γ' ἐμοῖσιν ὀφθαλμοῖς ποτέ. Cp. Eur. Or. 79. ἐπλευσ' ὅπως ἔπλευσα.

1378. ἄστν, sc. ἦν προσλεύσσειν ἐμοί.

1380. ἀνὴρ εἷς is often used with superlatives to signify, 'As compared singly with any other.' (Tr. 460, πλείστας ἀνὴρ εἷς Ἡρακλῆς ἐγῆμε δῆ, Thuc. 3, 39. μάλιστα δὴ μίαν πόλιν.) So here ἀνὴρ εἷς is 'More than any other single man.' This idiom affords a curious illustration of the tendency of the Greek language to limit an assertion in the act of emphasizing it.

1381. Cp. supr. 350.

1382. τὸν ἐκ θεῶν . . γένους τοῦ Λαΐου] 'Whom the gods have shown to be an unholy person, and who is discovered to

be of the race of Laius.' The words καὶ γένους τοῦ Λαΐου are added as the climax of horror. This designation was not included in the oracular curse, but the mind of Oedipus naturally passes from the anticipation to the actual discovery—to which the oracle had pointed the way, and which was chiefly present to his mind.

1384. τοιάνδ' . . ἐμῇν] ἐμῇν is predicative. 'Having brought to light such a stain upon myself was I going to look these men in the face with unchanged eyes?' Cp. supr. 572, τὰς ἐμὰς . . Λαῖου διαφθοράς. E. on L. § 23, p. 37, β, γ.

1385. τούτους] i.e. the citizens represented by the chorus. Oedipus is speaking to the coryphaeus. The expression ὀρθοῖς ὄμμασι, while alluding to the mangling of his eyes, also conveys the association of a frank and steady look. Cp. Eur. I. A. 851, οὐ γὰρ ὀρθοῖς ὄμμασιν σ' ἔτ' εἰσρωῶ, | ψευδὴς γενομένη, κ.τ.λ.

1386. 'But if there could also have been found a way of closing up the fountain of hearing in my ears.'

1387. οὐκ ἂν ἐσχόμην] 'I would not have refrained.' Cp. Hdt. 6, 85, ἐσχομπο τῆς ἀγωγῆς. The MSS, with a few exceptions, have ἀνεσχόμην or ἠνεσχόμην, which gives an inferior sense, and the

τὸ μῆποκλῆσαι τοῦμὸν ἄθλιον δέμας,
 ἴν' ἢ τυφλὸς τε καὶ κλύων μηδέν· τὸ γὰρ
 τὴν φροντίδ' ἔξω τῶν κακῶν οἰκεῖν γλυκύ. 1390
 ἰὼ Κιθαιρών, τί μ' ἐδέχου; τί μ' οὐ λαβὼν
 ἔκτεινας εὐθύς, ὥς ἔδειξα μήποτε
 ἑμαυτὸν ἀνθρώποισιν ἔνθεν ἢ γεγώς;
 ὦ Πόλυβε καὶ Κόρινθε καὶ τὰ πάτρια [48 a.
 λόγῳ παλαιὰ δόμαθ', οἶον ἄρά με 1395
 κάλλος κακῶν ὑπουλον ἐξεθρέψατε.
 νῦν γὰρ κακὸς τ' ὦν κακῶν εὐρίσκομαι.
 ὦ τρεῖς κέλευθοι καὶ κεκρυμμένη νάπη
 δρυμός τε καὶ στενωπὸς ἐν τριπλαῖς ὁδοῖς,
 αἱ τοῦμὸν αἷμα τῶν ἐμῶν χειρῶν ἄπο 1400
 ἐπίετε πατρός, ἄρά μου μέμνησθέ *τι,
 οἷ ἔργα δράσας ὑμῖν εἴτα δεῦρ' ἰὼν

1388. μῆποκλῆσαι] μὴ ἀποκλείσαι LA. 1390. οἰκεῖν] παροιμία· τὴν φροντίδα
 ἔξω ἔχειν. E. gl. mg. 1392. ἔκτεινας] ἔκτεινας A. 1395. ἄρα L. 1400.
 αἷμα] ὄμμα M. 1401. μέμνησθέ τι] μέμνησθ' ὅτι LA Vat. a. ἔτι Vat. c^{cc}
 Trin^c K. γρ. ὅταν mg. C² G. Elms. corr. 1402. ὑμῖν] ὕμιν L. ὕμιν CA.

omission of ἄν is improbable here. μῆ rather than μὴ οὐ is used, because of the hypothetical sentence. E. on L. p. 49.

1389. ἴν' ἢ] Cp. 1392. E. on L. § 36. pp. 60, 61.

τὸ γάρ, κ.τ.λ. (1) 'For it is sweet for the mind to dwell in her own place, shutting out the sight of evils.' For φροντίς as the subject, cp. Eur. Med. 48, νέα γὰρ φροντίς οὐκ ἀλγεῖν φιλεῖ. Or (2) 'Tis sweet to guide one's thought out of reach of evil.' Said in contradistinction to οἰκεῖν πόλιν. See v. rr.

1391. τί μ' ἐδέχου] 'Why did you not refuse to receive me?' So the force of the imperfect may be expressed.

For the appeal to nature, cp. (although the tone is somewhat different in each place) Phil. 936 foll., ὦ λιμένες, ὦ προβλήτες, κ.τ.λ.: Ant. 844, 5, ἰὼ Διρκαῖαι κρήναι Θήβας τ' | εὐαρμάτου ἄλσος.

1394. τὰ πάτρια λόγῳ παλαιὰ δώμαθ'] 'Home long ago in name though not really my father's.'

1395. ἄρα] Essay on L. § 29. p. 50.

'Ye brought me up, how fair in appearance, while corruption rankled within.' Cp. Shakespeare, Hamlet, 3. 4, 'It will but skin and film the ulcerous

place, while rank corruption, mining all within, infects unseen.'

1400. 'That drank from these my hands the blood from which I sprang.' τοῦμὸν αἷμα πατρός is not merely = τοῦμοῦ πατρός αἷμα, but marks that the blood which he shed was the same which ran in his veins — 'the blood of my father, which was my blood.'

1401. μέμνησθέ τι] Herm. defended μέμνησθ' ὅτι, the reading of most MSS. Although this is singular, it is not certain that the exclamations οἶα . . . ὅποια might not be used in a dependent clause. 'Do you remember that I did—what deeds! before you?' The marginal reading ὅταν points to ὅτε; cp. supra 1134, κατόιδεν ἦμος, κ.τ.λ. But of conjectural readings the most probable is μέμνησθέ τι (Elmsley), partly supported by Vat. c. Trin. K. 'Do you at all remember?' Cp. the v.r. on 1412. This is certainly idiomatic, and may be the genuine reading. For τι, cp. supra 1130, ἢ συνήλλαξάς τί πω; Phil. 1130, φρένας εἴ τις ἐχεις: O. C. 1281, ἢ τέρψαντά τι. ἢ δυσχεράναντ', and esp. Eur. Hec. 992, εἰ τῆς τεκούσης τῆσδε μέμνηται τί μου. ἔτι is weak.

1402. ὑμῖν] Dative of remote refer-

ὅποι' ἔπρασσον αὖθις; ὦ γάμοι γάμοι,
 ἐφύσαθ' ἡμᾶς, καὶ φυτεύσαντες πάλιν
 ἀνείτε ταὐτὸν σπέρμα, κάπεδείξατε 1405
 πατέρας, ἀδελφούς, παῖδας, αἶμ' ἐμφύλιον,
 νύμφας γυναικας μητέρας τε, χῶπόσα
 αἰσχιστ' ἐν ἀνθρώποισιν ἔργα γίγνεται.
 ἀλλ' οὐ γὰρ αὐδᾶν ἔσθ' ἃ μὴδὲ δρᾶν καλόν,
 ὅπως τάχιστα πρὸς θεῶν ἔξω μέ που 1410
 καλύψατ', ἢ φονεύσατ', ἢ θαλάσσιον
 ἐκρίψατ', ἔνθα μήποτ' εἰσόψεσθ' ἔτι.
 ἴτ', ἀξιώσατ' ἀνδρὸς ἀθλίου θιγεῖν.
 πίθεσθε, μὴ δείσητε. τὰμὰ γὰρ κακὰ
 οὐδεὶς οἶός τε πλὴν ἐμοῦ φέρειν βροτῶν. 1415

ΧΟ. ἀλλ' ὦν ἐπαιτεῖς ἐς δέον πάρεσθ' ὅδε
 Κρέων τὸ πρᾶσσειν καὶ τὸ βουλευεῖν, ἐπεὶ

1407. χῶπόσα] γ' ὦ πόσα L. χῶπόσα C⁶A. 1408. γίγνεται L. γίνεται ΑΓΔ.
 1412. εἰσόψεσθ' ἔτι] εἰσόψεσθ' ὅτι (?) L. εἰσόψεσθ' ἔτι C³A. 1413. ἴτ' LA.
 ἴτ' C²*. θιγεῖν] τυχεῖν E. 1414. πίθεσθαι with ε in mg. L. πείθεσθε C⁵A.
 Elmsl. corr. 1416. ἐς] εἰς LA.

ence = 'In which you were concerned.'
 See Essay on L. § 13. p. 19. 'With what
 deeds I affrighted you, and then came
 here to find what fortune!'

1403. For ἔπρασσον, which is less
 active than δράσας supr., cp. Aj. 1420
 ὅ τι πράξει.

ὦ γάμοι] This fresh outburst is occa-
 sioned by the mention of his Theban
 fortune. For the plurals in this and the
 following lines, expressing strong feeling,
 see Essay on L. § 20. p. 30.

1404, 1405. πάλιν | ἀνείτε ταὐτὸν
 σπέρμα] 'Gave birth a second time to
 the same seed.' Cp. Aesch. S. c. T.
 413, σπαρτῶν ἀπ' ἀνδρῶν ρίζωμ' ἀνείται :
 supra 270, 1, μήτ' ἄροτον αὐτοῖς *γῆς
 ἀνιέναι τινά, μήτ' οὖν γυναικῶν παῖδας.

1406. αἶμ' ἐμφύλιον can only mean
 'murder of kin.' Cp. O. C. 407, τοῦμ-
 φυλον αἶμα. The marriage of Laius and
 Jocasta had led to the parricide, in
 accordance with the oracle.

1409. Either (1) 'We may not speak
 of things it is not honourable to do,' or

(2) taking καλόν twice, 'It is not hon-
 ourable to speak of things which it is
 not honourable to do.'

1411. θαλάσσιον] i. e. εἰς θάλασσαν.
 Essay on L. § 23. p. 39. Cp. supra
 196, 7.

1413. ἀξιώσατ' ἀνδρὸς ἀθλίου θιγεῖν]
 Cp. Tr. 797, πρόσσελθε, μὴ φύγῃς τοῦμὸν
 κακόν.

1415. 'Fear not; my woes are such
 as none but I can bear;' i. e. I bear
 an incommunicable sorrow, which you
 therefore need not fear to share by
 contact with me. It is too heavy, and
 also too peculiar, for others to partake.
 Cp. Phil. 536, 7, οἶμαι γὰρ οὐδ' ἂν ὁμμα-
 σιν μόνην θέαν | ἄλλον λαβόντα πλὴν
 ἐμοῦ τλῆναι τάδε: Shak. King John,
 3. 1, 'My grief's so great | That no
 supporter but the huge firm earth | Can
 hold it up.'

1416. ὦν ἐπαιτεῖς] i. e. τοῦτων (gen-
 itive of respect) ἃ ἐπαιτεῖς.

1417. τὸ πρᾶσσειν] For the article
 with the epexegetical infinitive, cp. El

χώρας λείπεται μόνος ἀντὶ σοῦ φύλαξ.

ΟΙ. οἴμοι, τί δῆτα λέξομεν πρὸς τόνδ' ἔπος;
τίς μοι φανέται πίστις ἔνδικος; τὰ γὰρ 1420
πάρος πρὸς αὐτὸν πάντ' ἐφεύρημαι κακός.

ΚΡ. οὔθ' ὥς γελαστής, Οἰδίπους, ἐλήλυθα,
οὔθ' ὥς ὀνειδιῶν τι τῶν πάρος κακῶν.
ἀλλ' εἰ τὰ θνητῶν μὴ καταισχύνεσθ' ἔτι
γένεθλα, τὴν γοῦν πάντα βόσκουσιν φλόγα 1425

αἰδεῖσθ' ἀνακτος Ἑλίου, τοιόνδ' ἄγος
ἀκάλυπτον οὕτω δεικνύναι, τὸ μήτε γῆ
μήτ' ὄμβρος ἱρὸς μήτε φῶς προσδέξεται.
ἀλλ' ὥς τάχιστ' ἐς οἶκον ἐσκομίζετε·

τοῖς ἐν γένει γὰρ τὰγγενῇ μάλισθ' ὀρᾶν 1430
μόνοις τ' ἀκούειν εὐσεβῶς ἔχει κακά.

ΟΙ. πρὸς θεῶν, ἐπέιπερ ἐλπίδος μ' ἀπέσπασας,
ἄριστος ἐλθὼν πρὸς κάκιστον ἄνδρ' ἐμέ,

1422. οὔ(τ) L. οὐ C. οὐχ C mg. A. 1423. οὔθ' L. οὐδ' AC⁷. οὐχ
C⁶. mg. τι] τί L. τι A. 1427. γῆ] στέγη M. 1428 ἱρός] ἱερὸς
LA. προσδέξεται] προσδέξεται L. 1433. κάκιστον] κακῶν M.

1030, μακρὸς τὸ κρίνει ταῦτα χῶ λοιπὸς
χρόνος. Essay on L. § 33. p. 58.

1420. πίστις is here used in the later
meaning of persuasive argument. Cp.
Ar. Rhet. I. 1-11. 'What assurance of
mine will appear true?' Oedipus is
humiliated and softened. Cp. Shak.
Lear, 4. 3, '... The poor distressed Lear,
... by no means... | Will see his daugh-
ter... | A sovereign shame so elbows
him, | ... his own unkindness | ... these
things sting | His mind so venomously,
that burning shame | Detains him from
Cordelia.'

1424. Creon, after briefly re-assuring
Oedipus, turns abruptly to the attend-
ants, whom he reproaches with not
leading Oedipus within-doors. This is
natural and characteristic, though it
has given offence to several critics. Cp.
Shak. Macbeth, 2. 3, 'And when we
have our naked frailties hid, | That suf-
fer in exposure, let us meet, | And ques-
tion this most bloody piece of work, |
To know it further.'

1425. πάντα βόσκουσιν] Cp. Plat.
Rep. 6. 509 B, τὸν ἥλιον τοῖς ὀραμένοις
οὐ μόνον, οἶμαι, τὴν τοῦ ὀραῖσθαι δύναμιν

παρέχειν φήσεις, ἀλλὰ καὶ τὴν γένεσιν
καὶ αὔξην καὶ τροφήν: Aesch. Ag. 633,
πλὴν τοῦ τρέφοντος ἡλίου χθονὸς φύσιν.

1427. δεικνύναι] Epexegetic inf. (= *ὥστε μὴ δ.*) governed by αἰδεῖσθε, which
has a double construction. Essay on L.
p. 63.

τὸ μήτε γῆ] μὴ implies a reason, i. e.
'Seeing it is one which neither Earth,'
etc. Cp. the use of the indefinite ὅστις,
supra 1184, ὅστις πέφασμαι, κ. τ. λ.
'Seeing that I am,' etc.

1428. μῆτ' ὄμβρος] The showers
(Heaven's χέρνιβες) which represent
the sacred element of water. The
sanctities of earth and sky are violated
by the presence of Oedipus. Essay on
L. p. 98. ἱρός marks the purity or sacred-
ness of the element as it exists in nature.
Cp. κνέφας ἱερὸν, Il. 17. 455.

1430. μάλιστα is to be joined with
εὐσεβῶς ἔχει, 'May with least impro-
priety.'

1433. ἄριστος ἐλθὼν] 'Having shown
thyself so noble to one so base as I am.'
Cp. 1357, 1358, φονεὺς ἦλθον: and, for
ἐλπίδος, κ. τ. λ. Aj. 1382, καὶ μ' ἐψενσας
ἐλπίδος πολὺ.

- πιθοῦ τί μοι· πρὸς σοῦ γάρ, οὐδ' ἐμοῦ, φράσω.
 ΚΡ. καὶ τοῦ με χρείας ὧδε λιπαρεῖς τυχεῖν; 1435
 ΟΙ. ῥῖψόν με γῆς ἐκ τῆσδ' ὅσον τάχισθ', ὅπου
 θνητῶν φανοῦμαι μηδενὸς προσήγορος.
 ΚΡ. ἔδρασ' ἂν εὖ τοῦτ' ἴσθ' ἄν, εἰ μὴ τοῦ θεοῦ
 πρῶτιστ' ἔχρηζον ἐκμαθεῖν τί πρακτέον.
 ΟΙ. ἀλλ' ἢ γ' ἐκείνου πᾶσ' ἐδηλώθη φάτις, 1440
 τὸν πατροφόντην, τὸν ἀσεβῆ μ' ἀπολλύναι.
 ΚΡ. οὕτως ἐλέχθη ταῦθ'· ὁμως δ', ἵν' ἔσταμεν
 χρείας, ἀμεινον ἐκμαθεῖν τί δραστέον. [48 b.
 ΟΙ. οὕτως ἄρ' ἀνδρὸς ἀθλίου πεύσεσθ' ὑπερ;
 ΚΡ. καὶ γὰρ σὺ νῦν τὰν τῷ θεῷ πίστιν φέροις. 1445
 ΟΙ. καὶ σοί γ' ἐπισκῆπτω τε καὶ προτρέψομαι,
 τῆς μὲν κατ' οἴκους αὐτὸς ὃν θέλεις τάφον
 θοῦ· καὶ γὰρ ὀρθῶς τῶν γε σῶν τελεῖς ὑπερ·
 ἐμοῦ δὲ μήποτ' ἀξιωθήτω τόδε
 πατρῶον ἄστν ζώντος οἴκητοῦ τυχεῖν, 1450

1434. ἐμοῦ] ἐμοὶ Α.
 ποτιστ' L. πρῶτιστ' CA.

1435. ῥῖψον] ῥέψον LA.

1439. πρῶτιστ'] πρῶ-

1444. ἄρ'] ἄρ' L. ἄρ' A.

1445. τᾶν] τ' ἂν

LA. γ' ἂν L²G.

1446. τε] γε LAG. γε C⁶.

προτρέψομαι] προστρέψομαι

(ε from ι) LV. προτρέψομαι A Vat. abc. V³ Trin.

1435. τοῦ...χρείας] 'What request?' rather than 'A request for what?'

1437. φανοῦμαι] i. e. γενήσομαι. Cp. supra 790, προῦφάνη λέγων: Aj. 739, ἡ φάνην ἐγὼ βραδύς: Tr. 251, Ζεὺς ὅπου πράκτωρ φανῇ: infra 1485, πατήρ ἐφάνθη. 'Where I am sure to be addressed by none.'

1438. i. e. ἔδρασ' ἂν τοῦτο, εὖ ἴσθι, ἔδρασ' ἂν. See Essay on L. § 41. p. 77.

1440. 'But the declaration of his voice was wholly for destroying me.' For πᾶσα, which is adverbial, cp. El. 596, 597, ἡ πᾶσαν ἥς γλῶσσαν ὥς τὴν μητέρα κακοστομοῦμεν. ('Who dost talk of nothing else,' etc.)

1442. ἵν' ἔσταμεν] Cp. Tr. 1145, φρονῶ δὴ ἐνυφορᾶς ἵν' ἔσταμεν.

1443. ἐκμαθεῖν] 'To learn fully.' Cp. supr. 576, ἐκμάνθαν', and note.

1445. τᾶν] = τοι ἂν. τοι is here more expressive than γε.

πίστιν φέροις] Cp. El. 735, τῷ τέλει

πίστιν φέρων.

1446. i. e. 'Not only do I believe, but I will urge your duties upon you.' προτρέψομαι suits the context better than προστρέψομαι. The earlier part of the speech has more the tone of command than of supplication, as of one 'who instructs his sorrows to be proud,' or who, in the extreme of misfortune, is 'like a prophet new inspired.' He claims the right which the curse has given him to go into solitude, and he resigns his right in Jocasta (τῶν γε σῶν), whom he will not even name (τῆς κατ' οἴκους).

1449. 'But never let this, my father's city, be allowed to have me as a living inhabitant.' For the passive, see Essay on L. § 31. p. 54.

1450. ζώντος] i. e. 'You may slay me if you will (cp. ἀπολλύναι, 1441), but if I am to live you must send me into banishment.'

ἀλλ' ἔα με ναίειν ὄρεσιν, ἔνθα κηΐζεται
οὐμὸς Κιθαιρῶν οὗτος, δν μήτηρ τέ μοι
πατήρ τ' ἐθέσθην ζῶντε κύριον τάφον,
ἔν' ἐξ ἐκείνων, οἳ μ' ἀπαλλύτην, θάνω.
καίτοι τοσοῦτόν γ' οἶδα, μήτε μ' ἂν νόσον 1455
μήτ' ἄλλο πέρσαι μηδέν· οὐ γὰρ ἂν ποτε
θνήσκων ἐσάθην, μὴ 'πί τῃ δεινῷ κακῷ.
ἀλλ' ἡ μὲν ἡμῶν μοῖρ', ὅποιερ εἶδ', ἵτω·
παίδων δὲ τῶν μὲν ἀρσένων μή μοι, Κρέον,
προσθῇ μέριμναν· ἄνδρες εἰσὶν, ὥστε μὴ 1460
σπάνιν ποτὲ σχεῖν, ἔνθ' ἂν ᾧσι, τοῦ βίου·
ταῖν δ' ἀθλίαιν οἰκτραῖν τε παρθένοις ἐμαῖν,
αἷν οὔποθ' ἡμῇ χωρὶς ἐστάθη βορᾶς

1451. ὄρεσιν] ὄρεσσιν L. ὄρεσιν A.

1453. τ' ἐθέσθην] τε ἐθέσθην A.

1454. ἀπαλλύτην] ἀπολλύτην L. ἀπαλλύτην C⁵A. ἀπαλλύντων Trin. 1456.

μήτε] μήτε A. 1458. ὅποιερ] ὅπηπερ A. εἶδ' εἶδ' L. εἶδ' CA. 1459.

ἀρσένων LL². ἀρρένων AC¹Δ. Κρέον] κρέων LA. 1460. προσθῇ] πρόσθῃ LA.

1462. οἰκτραῖν] οἰκραῖν L. οἰκτραῖν C²A. 1463. ἡμῇ] ἡμῶν Trin. pr. c. gl. τὸ

χωρὶς τὸ ἀνευ παραλλήλου τροφῆς.

1451. ἀλλ' ἔα με] So Ant. 95.

ἐνθα κηΐζεται] 'Where is this Cithæron, which rumour celebrates as mine.' Cp. Tr. 659, ἔνθα κηΐζεται θυτῆρ = 'Where rumour reports him sacrificing.' Pind. Nem. 9. 41, ἐνθ' Ἀρέας πόρον ἀνθρωποὶ καλέοισι. The use is similar to that of καλεῖσθαι, λέγεσθαι, with names of places, but there is here a special reference to the rumour prevalent at the moment. Cp. supr. 1086 ff.

1453. ζῶντε. . τάφον] ζῶντε is the reading of the MSS. 'Let me await my death in that place, which they in their life-time appointed for my destined tomb.' ζῶντε is added to intimate that the intentions which they had in life will be fulfilled after their death; κύριον shows that their appointment was justified by the event and ratified by fate. The correction ζῶντι, which Brück introduced from the conjecture of Toup, brings in the notion of a 'living grave' where it is not required. Ant. 888, ζῶσα τυμβεύειν, is not parallel. ζῶντι would rather weaken the transition in what follows by anticipating ll. 1455, 6.

1454. οἳ μ' ἀπαλλύτην] For the 'conative' imperfect tense, cp. O. C. 274, ὅφ' ὧν δ' ἔπασχον, εἰδότες ἀπαλλύμην.

1455. i.e. 'Let me die in the wilderness; and yet what will be my end? What will destroy me, when I was saved in such a death? I was predestined to live for evils.'

The feeling here expressed is that referred to in O. C. 438, 9, καμάνθανον τὸν θυμὸν ἐκδραμόντα μοι | μείζω κολαστὴν τῶν πρὶν ἡμαρτημένων.

1458. ὅποιερ (and not ὅπηπερ) is right, because Oedipus is thinking of the end, which is still unknown to him.

1460. προσθῇ] Elms. conjectured προσθῇ, comparing El. 1334, νῦν δ' εὐλάβειαν τῶνδε προϋθέμην ἐγώ. But the meaning of προσθῇ suits the context well. 'Do not give thyself anxiety on their account.'

1462. ταῖν δ' . . ἐμαῖν] The construction of these words, which is suggested by παίδων . . μέριμναν, is broken off by the parenthesis, and resumed in the relative clause αἷν μοι μέλεσθαι.

1463-5. 'Apart from whom my table

τράπεζ' ἀνευ τοῦδ' ἀνδρός, ἀλλ' ὅσων ἐγὼ
ψαύοιμι, πάντων τῶνδ' αἰὲ μετειχέτην· 1465

αἶν μοι μέλεσθαι· καὶ μάλιστα μὲν χεροῖν
ψαῦσαί μ' ἕασον ἀποκλαύσασθαι κακά.
ἴθ' ὦναξ,

ἴθ' ὦ γονῇ γενναίε. χερσί τ' ἀν θιγῶν
δοκοῖμ' ἔχειν σφάς, ὥσπερ ἡνίκ' ἔβλεπον. 1470

τί φημί;

οὐ δὴ κλύω που πρὸς θεῶν τοῖν μοι φίλων
δακρυρροοῦντοιν, καὶ μ' ἐποικτείρας Κρέων
ἔπεμψέ μοι τὰ φίλτατ' ἐκγόνοιν ἐμοῖν;
λέγω τι; 1475

ΚΡ. λέγεις· ἐγὼ γάρ εἰμ' ὁ πορσύνας τάδε,
γνούς τὴν παροῦσαν τέρψιν, ἥ σ' εἶχεν πάλαι.

ΟΙ. ἀλλ' εὐτυχοίης, καὶ σε τῆσδε τῆς ὁδοῦ
δαίμων ἄμεινον ἢ 'μὲ φρουρήσας τύχοι.

1464. ὅσων] ὅσον A. 1466. μάλιστα μὲν] μάλιστ' ἐμαῖν M. 1467.
γρ. κλαυσασθαι
ἀποκλαύσασθαι] ἀποπλυνεσθαι M. 1469. τ' ἀν L. 1470. σφάς]
σφάς L.A. σφάς Pal. 1472. που] ποῦ L. που A. του M. 1474. ἐκγόνοι]
ἐγγόνοι L.A. ἐνγόνοι L². ἐκγόνοι B. 1475. λέγω τι] λέγω. τι; L.
1476. γάρ εἰμ'] γὰρ εἰμ' L.A. 1477. ἥ σ' εἶχεν L. ἦν εἶχεσ C³A. Trin.
ἥ σ' εἶχε L². Pal. M.

was never spread, so that they should
be without me.'

ἀνευ τοῦδ' ἀνδρός is an inverted epexe-
gesis, as though the expression had
run, 'Whose table was never spread
apart from mine, or without me.' The
point of view is changed, and Oedipus
no longer speaks of himself as separated
from his children, but of his children as
separated from himself. The v. r. in
Trin. may have been occasioned by the
strangeness of this inversion. See Essay
on L. § 42. p. 80.

1467. 'To touch them, and to lament
over our woes.'

1468. ἴθ' ὦναξ] For the interruption
of the metre in similar passages, mark-
ing a pause of uncertainty, cp. O. C.
315-318, 1271; Phil. 750; Tr. 865,
1081.

1469. ὦ γονῇ γενναίε] 'O right noble
one!' The tautology is merely em-
phatic, as in Aristoph. Vesp. 466, ὦ
πῶνα πονηρέ; Plat. Soph. 231 B, ἡ γένει
γενναία σοφιστικῇ. E. on L. § 40. p. 75.

1471. τί φημί] 'How?' This refers
not to the previous words, but to the
thought that his children are approach-
ing.

1472. 'Can it be that I hear—?'
τοῖν μοι φίλων] 'My dear ones.'
For the use of the masculine or com-
mon gender here, see Essay on L. § 20.
p. 30.

1474. τὰ φίλτατ' ἐκγόνοιν ἐμοῖν]
'My dearest children.' See Essay on
L. § 10. 6 p. 17.

1475. λέγω τι] 'Can I be right?'
1477. i.e. 'Knowing the delight which
you have always taken in your children,
and thus foreseeing the delight which
their coming gives you at this moment.'

1478. τῆσδε τῆς ὁδοῦ] 'In requital
for thus bringing them.' Genitive of
the reason. See E. on L. § 10. p. 15.

For ὁδός, see Essay on L. p. 96;
and cp. El. 1314. μᾶ σε τῆς ὁδοῦ θανόντα
τε | καὶ ζῶντ' ἐσείδον; O. C. 1506, τῆσδε
τῆς ὁδοῦ.

ὦ τέκνα, ποῦ ποτ' ἐστέ; δεῦρ' ἴτ', ἔλθετε 1480
 ὡς τὰς ἀδελφὰς τάσδε τὰς ἐμὰς χέρας,
 αἶ τοῦ φυτουργοῦ πατρὸς ὑμῖν ὦδ' ὄρᾶν
 τὰ πρόσθε λαμπρὰ προὔξენησαν ὄμματα·
 δς ὑμῖν, ὦ τέκν', οὐθ' ὄρων οὐθ' ἱστορῶν
 πατὴρ ἐφάνθηεν ἔνθεν αὐτὸς ἠρόθηεν. 1485
 καὶ σφὼ δακρύω· προσβλέπειν γὰρ οὐ σθένω·
 νοούμενος τὰ λοιπὰ τοῦ πικροῦ βίου,
 οἷον βιῶναι σφὼ πρὸς ἀνθρώπων χρεῶν.
 ποίας γὰρ ἀστῶν ἤξετ' εἰς ὀμιλίας,
 ποίας δ' ἐορτάς, ἔνθεν οὐ κεκλαυμέναι 1490
 πρὸς οἶκον ἴξεσθ' ἀντὶ τῆς θεωρίας;
 [49 a.
 ἀλλ' ἡνίκ' ἂν δὴ πρὸς γάμων ἤκητ' ἀκμάς,
 τίς οὗτος ἔσται, τίς παραρρίψει, τέκνα,
 τοιαῦτ' ὀνειδίη λαμβάνων, ἃ τοῖς ἐμοῖς
 γονεῦσιν ἔσται σφῶν θ' ὁμοῦ δηλήματα; 1495

1480. δεῦρ' ἴτ', ἔλθετε] δεῦρ' ἔλθετε LΔ. δεῦρ' ἴτ' ἔλθετε AC⁷. 1484. ὅς] ὅς L. δς A. ὑμῖν] ὑμῖν L. ὑμῖν A. 1485. ἠρόθηεν] ἠύρέθηεν M. 1487. λοιπὰ] λοιπὰ A. τὰ πικρὰ τοῦ λοιποῦ L². 1490. δ' om. Δ. 1491. ἴξεσθ'] ἴξεσθ' L. ἴξεσθ' C³ A Vat. ac. 1492. δῆ] δει L. δ' ἢ C³. δῆ A. ἤκητ' LA. ἤκητ' C³ L². 1493. παραρρίψει] παραρίψει L. παραρρίψει AC⁷. παρόψεται M².

1481. 'Come to these hands of mine, that own one mother with you.' Cp. O. C. 535. κοινὰ γὰρ πατρὸς ἀδελφεαί.

1482, 3. 'Which have provided for you this sad spectacle of your father's once bright eyes.'

On προξενέω, see Essay on L. p. 98, init.; and on the construction of ὦδ' ὄρᾶν (l. 1482), *ibid.* § 33. p. 57. The use of προὔξενησαν is occasioned by ὄρᾶν, which, though epexegetic, is first in the order of words, and suggests προξενεῖν θεωρίαν. ὦδε, sc. ἔχοντα. See Essay on L. § 39. I. p. 72.

1484. οὐθ' ὄρων εἴθ' ἱστορῶν] 'Blind and uninquiring,' i. e. unconscious. Cp. *supr.* 413, κοῦ βᾶλειπς ἴν' εἰ κακοῦ: 530, ἃ γὰρ δρῶσ' οἱ κρατοῦντες οὐχ ὄρῶ.

1485. ἐφάνθηεν] 'Became,' with the additional meaning 'was discovered to be.'

1486. i. e. 'My eyes, that see you not, shed tears for you.'

1487. νοούμενος] 'Thinking sadly of. The rare middle voice expresses deep personal feeling. E. on L. § 31. p. 53.

1488. βιῶναι . . πρὸς ἀνθρώπων] For πρὸς, cp. Aj. 511, σοῦ διολίσσεται μόνος | ὑπ' ὀφφανιστῶν μὴ φίλων.

1490, 1. 'Bathed in tears instead of enjoying the solemnity.' θεωρίας combines the notion of 'assisting' at contests or exhibitions of various kinds, with that of performing a religious function.

1490. For the perfect tense of κεκλαυμέναι, cp. Il. 16. 7, τίπτε δεδάκρυσαι, Πατρόκλεις: Aesch. Cho. 731, τρόφον δ' Ὀρέστων τήνδ' ὄρῶ κεκλαυμένην.

1493. 'Who will be the man? Who will run the risk of incurring such reproaches as will fall upon my parents, and will also be your bane?'

1495. γονεῦσιν, though including the misfortune of Laius, who brought calamity on himself and his race, refers

τί γὰρ κακῶν ἄπεστι; τὸν πατέρα πατὴρ
 ὑμῶν ἔπεφνε· τὴν τεκοῦσαν ἤροσεν,
 ὅθεν περ αὐτὸς ἐσπάρη, κάκ τῶν ἴσων
 ἐκτήσαθ' ὑμᾶς, ὧν περ αὐτὸς ἐξέφυ.

τοιαῦτ' ὀνειδιεῖσθε. κᾶτα τίς γαμεί; 1500

οὐκ ἔστιν οὐδεῖς, ὦ τέκν', ἀλλὰ δηλαδὴ
 χέρσους φθαρῆναι καγάμους ὑμᾶς χρεῶν.
 ὦ παῖ Μενοικέως, ἀλλ' ἐπεὶ μόνος πατὴρ
 ταύταιν λέλειψαι, νῶ γάρ, ὦ 'φυτεύσαμεν,
 ὀλώλαμεν δὴ ὄντε, μή σφε *περιίδης 1505

πτωχὰς ἀνάνδρους, ἐγγενεῖς, ἀλωμένας,
 μηδ' ἐξισώσης τάσδε τοῖς ἐμοῖς κακοῖς.
 ἀλλ' οἴκτισόν σφας, ὦδε τηλικάσδ' ὀρῶν
 πάντων ἐρήμους, πλὴν ὅσον τὸ σὸν μέρος.

ξύννευσον, ὦ γενναῖε, σῇ ψαύσας χερσί. 1510

σφῶν δ', ὦ τέκν', εἰ μὲν εἰχέτην ἤδη φρένας,
 πόλλ' ἂν παρήνουν· νῦν δὲ τοῦτ' εὐχεσθὲ μοι,

1497. ἔπεφνε] ἔπεφνεν L. ἔπεφνε A. 1500. ὀνειδιεῖσθε] ὀνειδεῖσθαι L.
 ὀνειδεῖσθε C¹ or ²A. 1504. 'φυτεύσαμεν] φυτεύσαμεν LA. 1505. *περιίδης]
 παρίδης MSS. Dawes corr. 1506. ἐγγενεῖς] ἐνγενεῖς L. ἐγγενεῖς C⁴A. ἀλω-
 μένας] ἀλωμένους L. ἀλωμένας C⁴A. 1508. οἴκτισόν σφας L. οἴκτισον σφᾶς C⁵A.
 οἴκτισον σφᾶς Pal. 1510. ξύννευσον] ξύννευσον L. ξύννευσον C²A.
 1511. σφῶν] σφῶν L. σφῶ C. τέκν'] τέκν(α) L. 1512. εὐχεσθὲ μοι] 3rd ε
 from αι in L. and E.

more particularly to Jocasta. This dat. is to be joined with ἔσται, δηλήματα being added with σφῶν, which is an ethical dative.

1498. ὅθεν . . ἐσπάρη] For ὅθεν, cp. supr. 1485, ἐνθεν. ἐσπάρη = σπαρεῖς ἐγένετο.

1500. 'And who then will marry you?'

1505-7. 'Do not suffer them, being your kinswomen, to wander poor and unhusbanded, nor make their woes to be like mine.' On ἐξισώσης, see E. on L. p. 96; and for the order of words, ib. § 41. p. 77.

1506. ἐγγενεῖς] Sc. οὔσας. Essay on L. § 23. p. 38. The conjectural emendations, ἐκγενεῖς, ἀστέγους, ἀζένους, etc., are unnecessary. Cp. Eur. Phoen. 761, 2 (Eteocles to Creon), μητρός δ' ἀδελφός

εἰ· τί δεῖ μακρηγορεῖν; | τρέφ' ἀξίως νιν σοῦ τε τὴν τ' ἐμὴν χάριν.

1507. i.e. 'Let not my fall be their ruin.' Cp. supr. 425. Essay on L. p. 96.

1510. ψαύσας] Sc. αὐταῖν. Oedipus holds the children forward, that Creon may put his hand upon them in token of acknowledging his duty to them as a kinsman.

1512. νῦν δὲ τοῦτ' εὐχεσθὲ μοι] 'But now I would have you pray.' The mistake of the Scholiast, who suggested that εὐχεσθε was passive ('be the object of this prayer of mine'), arose from not observing the idiomatic use of μοι: i.e. 'Instead of giving you advice which you cannot understand, I will put into your mouths this simple prayer.' Cp. O. C. 1116, ταῖς τηλικαῖσδε συμκρὸς ἐφαρκεί λόγος.

οὐ καιρὸς αἰεὶ ζῆν, * βίου δὲ λῳονος
 ὑμᾶς κυρῆσαι τοῦ φυτεύσαντος πατρός.

KP. ἄλλῃς ἔν' ἐξήκεις δακρύων· ἀλλ' ἴθι στέγης ἔσω. 1515

OI. πειστέον, κεί μηδὲν ἡδύ. KP. πάντα γὰρ καιρῷ καλᾷ.

OI. οἶσθ' ἐφ' οἷς οὖν εἶμι; KP. λέξεις, καὶ τότ' εἴσομαι
 κλύων.

OI. γῆς μ' ὅπως πέμψεις ἀποικον. KP. τοῦ θεοῦ μ' αἰτεῖς
 δόσιν.

OI. ἀλλὰ θεοῖς γ' ἔχθιστος ἦκω. KP. τοιγαροῦν τεύξει
 τάχα.

OI. φῆς τὰδ' οὖν; KP. ἂ μὴ φρονῶ γὰρ οὐ φιλῶ λέγειν
 μάτην. 1520

OI. ἀπαγέ νῦν μ' ἐντεῦθεν ἤδη. KP. στεῖχέ νυν, τέκνων
 δ' ἀφοῦ.

1513. *βίου] τοῦ βίου MSS. 1515. ἐξήκεις] ἐξήκησ L. ἐξήκεισ C⁵A. ἴθι]
 ἴσθι L. 1516. κεί] κ retouched by C⁶. 1517. οἶσθ'] οἶσθ' L. οἶσθ'
 CA. εἶμι] εἶμι MSS. Brunck corr. 1518. πέμψεις] πέμψεις LAC⁸.

πέμψησ C⁵. ἀποικον] ἀπ' οἴκων LAV. Trin. ἀπ' οἴκων C⁷. τ' ἀπ' οἴκων Pal. M.
 1519. γ' om. Γ. 1521. ἀπαγέ νυν . . στεῖχέ νυν] ἀπαγέ νυν . . στεῖχε νυν LA.
 ἀφοῦ] ἀφ' οὐ L. ἀφοῦ CA.

1513. οὐ καιρὸς αἰεὶ ζῆν, κ.τ.λ.] Din-
 dorf's correction of this line, by substi-
 tuting ἐᾷ for αἰεὶ, while retaining τοῦ, is
 objectionable on many grounds: (1)
 The crasis of ἐᾷ, the third singular in-
 dicative or subjunctive, is not sufficiently
 supported in a conjectural reading by
 the single instance in Homer, Il. 5. 256,
 τρεῖν μ' οὐκ ἐᾷ Παλλὰς Ἀθήνη; (2) καιρὸς
 (sc. ἔστιν) is a common idiom, and is
 good sense, while οὐ καιρὸς ἐᾷ is nei-
 ther; (3) the insertion of the article is a
 more likely error than the corruption of
 a verb. Meineke's οὐ καιρὸς ἢ ζῆν is
 better. But the article τοῦ has no special
 force, and may have come either from a
 gloss or from immediately below; and
 the emphatic αἰεὶ suits well with the
 feeling of Oedipus, who is thinking of
 the unhappy circumstances of his own
 life. The pause at the middle of the
 line is not frequent, but there are several
 examples of such a division, after a strong
 monosyllable like ζῆν, in the present play.
 See esp. ll. 12, 110, 1066, 1155.

1514. ὑμᾶς is added to strengthen
 the antithesis. The accusative, in the
 epexegesis, presents no difficulty. See

Essay on L. § 16. 3. p. 24.

1515. 'Thou hast gone far enough in
 weeping.' Creon here assumes the tone
 of one who is henceforth to be regent
 of the land. Supr. 1418. The hu-
 manity shown by him supr. 1476, 7,
 now gives way to reasons of state. Cp.
 Ant. 182, 3. Schndw., in 'Die Sage von
 Ödipus,' 1852, suggested, 'without lay-
 ing any stress on the conjecture,' that
 the Oedipus Rex may have originally
 ended with the voluntary departure of
 Oedipus, as in the play of Seneca, and
 that the exodos may have been subse-
 quently altered by Sophocles in order
 to adapt it to the Oedipus Coloneus.

1516. καιρῷ] i. e. ἐν καιρῷ.

1518. τοῦ θεοῦ . . δόσιν] Supr. 1438.

1519. ἦκω] Cp. O. C. 12, and note.

1520. γάρ = 'No, for,' etc. Cp. O. C.
 765-7, πρόσθεν τε γάρ με τοῖσιν οἰκείοις
 κακοῖς | νοσοῦνθ', ὅτ' ἦν μοι τέρψις ἐκπε-
 σεῖν χθονός, | οὐκ ἤθελες θέλοντι προσ-
 θέσθαι χάριν.

ἂ μὴ φρονῶ] 'What I do not clearly
 know.'

1521. ἐντεῦθεν] From before the palace,
 since I may not go at once from the land.

ΟΙ. *μηδαμῶς ταύτας γ' ἔλη μου. ΚΡ. πάντα μὴ βούλου κρατεῖν*

καὶ γὰρ ἀκράτησας οὗ σοι τῷ βίῳ ξυνέσπετο.

ΧΟ. *ὦ πάτρας Θήβης ἔνοικοι, λεύσσετ', Οἰδίπους ὄδε, ὃς τὰ κλείν' αἰνίγματ' ἤδη καὶ κράτιστος ἦν ἀνὴρ, 1525*
**πρῶτος ἐν ζήλῳ πολιτῶν καὶ τύχαις *ἐπιφλέγων,*
εἰς ὅσον κλύδωνα δεινῆς συμφορᾶς ἐλήλυθεν.
ᾧστε, θνητὸν ὄντ', ἐκείνην τὴν τελευταίαν ἰδεῖν
ἡμέραν ἐπισκοποῦντα, μηδέν' ὀλβίζειν, πρὶν ἂν
τέρμα τοῦ βίου περάσῃ μηδὲν ἀλγεινὸν παθῶν. 1530

1526. *πρῶτος] ὅστις MSS. Ib. ἐν VM. οὐ cett. ζήλῳ] βίῳ M. *ἐπιφλέγων] ἐπιβλέπων MSS. with gloss ἐπαυρόμενος ME. 1528. ὄντ', ἐκείνην] ὄντα κείνην LG. ὄντα ἐκείνην C³. ὄντ' ἐκείνην A. ἐκείμην M². 1529. μηδέν' ὀλβίζειν, πρὶν ἂν] Several words written above these have been erased in L. γρ. πάντα προσδοκᾶν ἔωσ ἂν C². in mg.

1522. μου is ablative genitive.

1526. The unintelligible reading of this line, which appears in most MSS, ἥσστις οὐ ζήλῳ πολιτῶν καὶ τύχαις ἐπιβλέπων†, has been changed to ὃν τίς οὐ ζήλων πολιτῶν καὶ τύχαις ἐπιβλέπων = 'Whom which of the citizens did not envy, and gaze on his fortunes?' and to ὃν τίς οὐ ζήλῳ πολιτῶν τῆς τύχης ἐπέβλεπεν; Another solution of the difficulty is to suppose that a line following this one has been lost. 'Who did not' (after the manner of tyrants) [maintain his power] 'by envy of the citizens and by keeping an eye upon their fortunes;' i.e. Oedipus was a wise and popular ruler, not like Thrasybulus or Periander, who cut off the tallest heads of grain. Cp. Pind. Pyth. 3. 71, *πραῦς ἀστοῖς, οὐ φθονέων ἀγαθοῖς*. But the transition from the dative to the participle is harsh; and ζήλος is not φθόνος. The reading of VM, ἐν for οὐ, and the gloss ἐπαυρόμενος in ME, suggest a different line of conjecture, viz. that some other verb is concealed in ἐπιβλέπων. ἐπιφλέγων would harmonize well with κλύδωνα in the following line, both together suggesting an image of brightness quenched. Cp. Aesch. S. c. T. 772, *τίν' ἀνδρῶν γὰρ τοσόνδ' ἐθανύμασαν θεοὶ καὶ ξυνέσταιο πόλεος, κ.τ.λ.*: Ib. 758, *κακῶν δ' ὥσπερ θάλασσα κῦμ' ἄγει*: Pind. P. 11. 45, *δόξ' ἐπιφλέγει*. The Naples MS. No. 291 (II. F. 34), (quoted by Elmsley as 'Farn.'), has ἐπιβλέπων. There still remains the awk-

wardness of ὅστις with the participle. The emendation above attempted removes this; but is no doubt only one of several possible expedients. ΠΡ may have been lost after ἀνὴρ (ΗΡΨΡ); and the remaining letters of πρῶτος, ΟΤΟC, might then be changed to ὅστις; cp. supr. 478 (ὄτ.—ᾧστ.), O. C. 775 (τισ—τοσ). For ζήλος πολιτῶν as equivalent to εὐδαιμονία, cp. esp. Aj. 503, *οἷας λατρείας ἀνθ' ὅσον ζήλου τρέφει*: Thuc. 2. 64, *ὅστις δ' ἐπὶ μεγίστοις τὸ ἐπιφθονον λαμβάνει, ὁρθῶς βουλεύεται*: Pind. i. 85, *κρέσσων γὰρ οἰκτιρμοῦ φθόνος*.

1528. The order is ᾧστε (τινα), ἐπισκοποῦντα ἐκείνην τὴν τελευταίαν ἡμέραν ἰδεῖν, ὀλβίζειν μηδένα ὄντα θνητόν. 'So that one waits to see that final day, not calling any mortal happy, before he have completed the term of his life, without any sorrow.' Cp. Pind. Nem. 11. 10, *τέλος δωδεκάμηνον περάσαι σὺν ἀτρώτῃ κραδίᾳ*. The lighter trochaic rhythm, here (1515 foll.) preparing for and hastening the exit of the chief actor, affords relief to the mind of the spectator after the long strain of excited feeling. The comparative tameness of the concluding lines (wrongly assigned to Oed. by the Schol., who was thinking of the Phoenissae) is in accordance with this. The lines in the Phoenissae read like an imitation of this passage, which, although beneath the general style of Sophocles, is not inferior in merit to the concluding words of the chorus in the other plays.

ΟΙΔΙΠΟΥΣ ΕΠΙ ΚΟΛΩΝΩΙ.

INTRODUCTION.

*Ἐπειτα, ἐπειδὴ ἡ ἡμέρα ἐφῆκε, ξυνέκλησαν τὴν ἐκκλησίαν ἐς τὸν Κολωνόν· ἔστι δὲ ἱερὸν Ποσειδῶνος ἔξω πόλεως, ἀπέχον σταδίους μάλιστα δέκα. Thuc. 8. 67.

- ΟΙ. νῦν χρησμός, ὦ παῖ, Λοξίου περαίνεται.
 ΑΝ. ὁ ποῖος; ἀλλ' ἢ πρὸς κακοῖς ἐρεῖς κακά;
 ΟΙ. ἐν ταῖς Ἀθήναις κατθανεῖν μ' ἀλώμενον.
 ΑΝ. ποῦ; τίς σε πύργος Ἀτθίδος προσδέξεται;
 ΟΙ. ἱερὸς Κολωνός, δῶμά θ' Ἰππίου θεοῦ.
 ἀλλ' εἴα, τυφλῷ τῷδ' ὑπηρετεῖ πατρί,
 ἐπεὶ προθυμεί τῆσδε κοινοῦσθαι φυγῆς.

Eur. Phoen. 1703-9.

Καὶ ἔστιν ἐν τῷ τεμένει τῶν σεμνῶν Ἐρινύων, ὃ ἔστιν ἐν τῷ καλουμένῳ ἱππείῳ Κολωνῷ, οὕτω κληθέντι, ἐπεὶ καὶ Ποσειδῶνός ἐστιν ἱερὸν ἱππείου, καὶ Προμηθέως, καὶ αὐτοῦ οἱ ὀρεώκομοι ἴστανται¹. From the Ὑπόθεσις of Sallust.

Ὁ ἐπὶ Κολωνῷ Οἰδίπους συνημμένος πῶς ἐστι τῷ τυράνῳ. Τὸ δὲ δρᾶμα τῶν θαυμαστῶν. ὃ καὶ ἤδη γεγηρακῶς ὁ Σοφοκλῆς ἐποίησε, χαριζόμενος οὐ μόνον τῇ πατρίδι, ἀλλὰ καὶ τῷ ἑαυτοῦ δήμῳ (ἦν γὰρ Κολωνήθεν), ὥστε τὸν μὲν δῆμον ἐπίσημον ἀποδείξαι, χαρίσασθαι δὲ καὶ τὰ μέγιστα τοῖς Ἀθηναίοις. From the 1st Ὑπόθεσις.

Τὸν ἐπὶ Κολωνῷ Οἰδίποδα ἐπὶ τετελευτηκότῃ τῷ πάππῳ Σοφοκλῆς ὁ ὕδου ἐδίδαξεν, υἱὸς ὢν Ἀρίστωνος, ἐπὶ ἄρχοντος Μίκωνος, ὃς τέταρτος ἀπὸ Καλλίου, ἐφ' οὗ φασὶν οἱ πλείους τὸν Σοφοκλέα τελευτῆσαι. From the 2nd Ὑπόθεσις.

IN the Oedipus Tyrannus the action of Greek Tragedy attained its most perfect concentration and unity. In the Antigone and Electra the approach to this is very strongly marked: in the Ajax and Trachiniae less strongly. These five excel all other tragedies in severity. They represent a type of dramatic art that is peculiar to Sophocles. In each of them he has selected a supreme moment which he has treated with an exclusive intensity. The great dramas of Aeschylus, whether they were represented in connected trilogies or not, are fragmentary when taken singly, and their parts are less highly finished: while in the richly varied theatre of Euripides the attention is seldom so enchained by the principal action of any piece as not

¹ This suggests the possibility that Colonus (with its opportunities for grazing, etc.) may have been from early times

a place where horses and mules were stationed for those who wished to ride to Eleusis or Thebes.

to allow room for minor distractions; for subsidiary situations, and general reflections on life. Such works as the *Antigone* and *Oedipus Tyrannus* were perhaps only possible in the age of Pericles, and the immediately succeeding years. The political and social changes of the next generation led inevitably to an alteration in the tone of Tragedy.

The *Philoctetes* and the *Oedipus Coloneus*, which are affirmed by constant tradition to have been amongst the latest works of Sophocles, have certainly some common features in which they differ from his other extant plays, and they have less of this severe and concentrated character.

1. They dwell more on the external means of producing pity and fear, and appeal more obviously to the senses of sight and hearing. In modern language, they are more melodramatic, and less tragical. The entrance of the chief person in each following that of the chorus produces a striking visual impression¹. The lameness and neglected aspect of *Philoctetes*, the blindness, the soiled raiment, and the beggar's scrip of *Oedipus*, are kept vividly prominent throughout. The withdrawal of *Oedipus* from the sacred ground, his hiding in the grove, the threatening movements of the chorus, the intercession of *Antigone*, her subsequent capture on the stage, the attempt of *Creon* in person to drag *Oedipus* away by force, the blind man's gestures when his daughters are restored (1099 ff.), the clinging of the sisters to *Polynices*, and afterwards to their father (1544), are spectacular incidents with which may be compared the kneeling of *Philoctetes* (l. 485), the evident signs of his agony when overcome by pain, his falling asleep upon the stage, and the passage between the chorus and *Neoptolemus* which follows; all the incidents in which the bow is conspicuous; above all, the tableau, where *Philoctetes* aims the shaft at *Odysseus*, and *Neoptolemus* arrests his arm; the struggle of *Philoctetes* with the attendants of *Odysseus*, who prevent him from committing suicide, and the last contention between *Neoptolemus* and *Odysseus*, in which both draw their swords, or are about to do so. In all these cases there is a direct and pointed appeal to the eye.

The inarticulate cries of *Philoctetes*, which are heard before his entrance, and again afterwards on the stage, may be compared with the wild outcry of the chorus at the name of *Oedipus*, and their loud summons to *Theseus* upon the attempt of *Creon*². The lyrical peculiarities of both dramas arise partly from the attempt to produce a thrilling effect at once on eye and ear. *Phil.* 201-18, 827-64, *O. C.* 117-253, are unlike anything elsewhere in Sophocles³, and can be paralleled only from Euripides. See especially *Orestes*, 140-207.

In speaking of the external machinery of these dramas, we must not forget the thunder and lightning, and the effect of supernatural darkness, which accompany the peripeteia of the *Oedipus Coloneus*, nor the apparition of *Heracles*, which brings about the catastrophe

¹ Cp. *Phil.* 225, καὶ μή μ' ὄκνη | δέισαντες ἐκπλαγῆτ' ἀπηγριωμένον, with *O. C.* 286, μηδὲ μου κάρα | τὸ δυσπρόσοπτον εἰσρωῶν ἀτιμάσης.

² The difference of manner here spoken of may be illustrated by contrasting *Aj.* 331-343 with *Phil.* 201-218.

³ Unless *Tr.* 971 ff.

of the Philoctetes, although in this last we may recognize a return to the earlier manner of the Ajax.

Lastly, both dramas have their appropriate setting of picturesque natural scenery: the uninhabited promontory, with its rocks, woods, springs, wild beasts and birds;—the surpassing beauties of Colonus. Although no drama of Sophocles is without allusions to external nature,—the tents on the damp, green Troad, amidst the bleating of the flocks, contrasted with bright, rocky Salamis (Aj.), the brook of Dirke reflecting the sunrise, the bare rising ground above the orchards (Ant.), the vale of Argolis (El.), the wild pastures of Citheron, the thicket by the triple way (O. T.), the high wold of Oeta, the Cenean promontory, the warm springs of Thermopylae, the Artemis-haunted Sperchean shore (Trach.),—yet in none of them are the features of the outward scene so prominent, or so continually dwelt upon, as in these two. The Trachiniae, which comes nearest to the last plays in this and other respects, may be regarded as intermediate between them and the central group, Antigone, Electra, Oedipus Tyrannus.

2. Also in other ways the Oedipus Coloneus shows a relaxation of the Sophoclean severity. The action of the Oedipus Tyrannus yields no place to subordinate interests. The public calamities of which we hear at the beginning only bring the person of the hero into a clearer light, and are lost sight of in the consummation of his fate. But in the Oedipus Coloneus the destiny of Oedipus, although the central, ever-present object, is by no means the sole constituent element. The *religio loci* of Colonus, the glory of Athens, the enmity of Thebes, are also largely present. All these are woven, in subordination to the principal motive, into an artistic whole; but the unity which results is of a different order from the unity of the Oedipus Tyrannus or the Antigone. The interest of the Ajax was doubtless largely reinforced by national pride¹. The hero of Aegina and Salamis was associated with glorious memories, and every Athenian was interested in the vindication of his heroic virtue. But the epithet *κλεινή* attached to Salamis, and the single mention of Athens by the hero in his last speech, are the only direct indications of this feeling. For parallels to this aspect of the Oedipus Coloneus we must again have recourse to Euripides². The subject of the Philoctetes is not national, although Neoptolemus, like Ajax, is an Aeacid: but a cognate element of subordinate interest may be found in the allusions to persons and events at Troy. (Phil. 410–460.)

3. The differences here pointed out may be partly accounted for by the fact that the Philoctetes and Oedipus Coloneus are not tragedies ending in a disaster, but dramas of reconciliation, in which there is a change from evil to good fortune, a long struggle of some kind being presupposed. Such dramas are necessarily *episodical*, because the fable does not of itself supply a natural culmination of

¹ 'Namentlich hat Soph. in dem Aias so auch unserem Drama ein Idealen patriotischens Interesse zu geben gewusst, ohne damit ausserhalb der poesie liegenden

politische zwecke zu verfolgen.' Schndw. Intro. to O. C.

² See below, p. 275.

dramatic interest¹. The central motive, being of a feebler kind, is more apt to be reinforced from without. And some of the preceding remarks might be applied to the Eumenides of Aeschylus², in which the fate of the hero is bound up with the *religio loci* and with the pride of Athens in her Areopagus. It is true also that the general theme of the final vindication of a noble spirit has been anticipated in the concluding portion of the Ajax. But the Eumenides was probably one of a trilogy, and in any case amongst the last plays of Aeschylus: and the peculiarities in question are not found in the Ajax. The fact that they are found in the Oedipus Coloneus and Philoctetes, as in no other of the seven plays, gives probability to the tradition which assigns them to a distinct period.

4. And this probability is greatly strengthened when it is further observed that in these two plays a certain meditative inwardness begins to take the place of dramatic energy. The intensity of the action in the Oedipus Tyrannus, while dispensing with external adjuncts, also leaves less room for quiet contemplation. The emotions that are aroused are not unaccompanied with deep thoughts: but these are flashed upon the mind, not brooded over. Whereas the spectator who had before him the blind Oedipus, or the lame Philoctetes, through five long scenes, had time to think about the hero's wrongs, and to reflect on the ethical and religious aspects of the situation. While the *catastrophe* of both dramas is produced by external means,—(the 'dreadful summoner' in the Oedipus Coloneus, the apparition of Heracles in the Philoctetes),—and not developed from the action itself, as in the Antigone, Electra, and Oedipus Tyrannus,—the real *peripeteia* or culmination of interest in both is of an inward nature, turning upon mental conditions. There is abundance of sustained interest, but that which keeps the spectator in suspense is not the imminence of some fatal act or discovery, but the resolution of such questions as these, Will the Coloniatae, will Theseus, acknowledge the essential innocence of Oedipus notwithstanding his reputed crimes: will they prove their nobility by protecting him, and having once undertaken his defence, will they continue true? We know that on this depends at once the final peace of Oedipus and the glory of Athens: but the problem has an interest apart from consequences. Again, will ambition or faithfulness win the final mastery in the breast of Neoptolemus? This inward problem divides our interest with the contemplation of the obdurate resentment of the frank-hearted Philoctetes. Both together throw into the shade the more practical question, which the *θεός ἀπὸ μηχανῆς* comes in to solve, Will Philoctetes return to Troy?

This contemplative tendency may be regarded as indicative of Sophocles' later manner for two chief reasons, both as coincident with the growth of ethical reflection at Athens towards the end of the fifth century B.C., i. e. during the last decade of the life of Socrates, and as evincing that *εὐκολία*, or mellowness of spirit, which the poet's contemporaries observed especially in his later years.

¹ Cp. K. O. Müller on Aesch., Eum. § 84.

² Ib. §§ 35, 99.

5. And here there occurs a remarkable parallel between the most perfect of ancient and the greatest of modern tragic poets. The words in which a recent writer has characterized the last group of Shakspeare's dramas might be applied with little modification to the Oedipus Coloneus. 'From the tragic passion which reached its climax' (shall we say in the Oedipus Tyrannus?) 'we pass suddenly to beauty and serenity: from the plays concerned with the violent breaking of human bonds, to a group of plays which are all concerned with the knitting together of human bonds, the reunion of parted kindred,'—'the atonement for wrong.'—'In these plays there are two sets of *dramatis personae*: the great sufferers, aged and experienced,'—'and the young and beautiful children in the brightness of the morning of life.'—'There is a romantic element about these plays. In all there is the same romantic element of lost children recovered by those to whom they are dear.'—'In all there is a beautiful romantic background of sea or mountain' (of grove or island)¹. The same writer reminds us that the Tempest has been supposed to reflect Shakspeare's personal feeling: just as in parts of the Oedipus Coloneus the poet gives indirect expression to his love of home, and to his consciousness of the burden of age (ll. 62, 3, 668 ff., 1556 ff.).

The only important words omitted in the foregoing extract have reference to the forgiveness of injuries. This Christian grace is wholly absent both from Oedipus and Philoctetes. They are as great in their resentment as in their wrongs. Oedipus is reconciled to the Erinyes: he has peace with the gods, and goodwill for the Athenian 'men of goodwill,' but like Ajax he is inexorable towards his persecutors, and leaves a curse behind him as well as a blessing.

It is this darker side of the Oedipus Coloneus that has often suggested another Shakspearian parallel, that of King Lear. And certainly there is no personage in Shakspeare whom the aged Oedipus more nearly resembles. He has the same consciousness of being 'more sinned against than sinning': the same fond clinging to parental and kingly honours: the same calamity, in being driven from home and kindred by his offspring: the same vehemence in cursing them; and he finds in Antigone the same comfort which Lear finds in Cordelia. But he has more true dignity than Lear ever had, and he knows well throughout the differing qualities of his children. He is assured that the hard life which his daughters have lived has been compensated by his affection for them.

6. Even when descending occasionally from the summit of tragedy, and expatiating in milder regions, Sophocles still remains the supreme artist. The Coloneus is different in kind from the Tyrannus, but it is not less wonderful. The author of the first Greek argument is perfectly justified in saying: τὸ δὲ δράμα τῶν θαυμαστῶν.

From first to last the mind dwells with unbroken sympathy on the person of Oedipus, who from the moment when he appears to the chorus never leaves the stage, until the time arrives for his mysterious

¹ See Dowden's Shakspeare Primer, pp. 54-6.

departure. And when he is no more seen, attention is still riveted on him by the solemn description of his passing away.

This central interest is enhanced by various shades of contrast, in which this drama is unusually rich, some of the gradations being peculiarly soft and gentle. Old age and childhood, religion and superstition, horror and pity, royal courtesy and royal sorrow, peace and contention, the blessing and the curse, all pass before us in impressive harmony.

We see the effect produced by the person of Oedipus on an ordinary Athenian, and again on the rustic villagers, who shudder when they hear his name: we see them calmed and partly reconciled by the fearless affectionate pleading of the girl Antigone. The arrival of Ismene, while furthering the action, presents us with a minor contrast between the sisters, both faithful, one heroic in her faithfulness. The princely nobleness of Theseus gives assurance of peace and victory, and the praises of Colonus are sung. The contention with Creon, whom we are made to hate, and the curse on Polynices, whom we pity while condemning him, only delay the rest which they cannot destroy. The gloom attending the departure of Polynices, and the contrast between the acceptance of Oedipus and the rejection of one who 'found no place of repentance, though he sought it carefully,' makes a profoundly solemn impression on the mind of the chorus. Yet we foresee that even the doom of Polynices will be ultimately softened by the far-reaching affection of Antigone. The 'natural tears' of the two children do not break the tranquil spell for the Athenian spectator,—in whose land 'the kindness of the dead' has been laid up for evermore¹.

THE PLOT (ἡ σύστασις τῶν πραγμάτων).

Oedipus had not long remained in Thebes after the day of horror. Creon, who had hesitated to cast him forth when he himself desired it, had afterwards yielded to the solicitation of the citizens, who were bent on 'driving out the pollution.' The sons made no resistance, and the blind and feeble king was forced to wander forth alone. After a time, Antigone, as she grew older and felt the first motions of her heroic nature,

¹ The fact mentioned in the second *ὑπόθεσις*, that the Oedipus Coloneus was exhibited by the younger Sophocles in the archonship of Micon, four years after the author's death, may be accepted as being probably taken from the *διδασκαλία*, without admitting the assumption that it was then produced for the first time. But the opinion, that the drama was written in old age, seems to have been universally received in antiquity. (Cic. de Senectute, c. 7; Plutarch de Rep. ab Sene gerenda, p. 785 a.) And although the story 'that Sophocles, when accused of dotage by his sons, convinced his judges by reading the

first stasimon of this play, which he was then composing,' is almost certainly apocryphal (notwithstanding Ar. Rhet. 3. 15), and as Hermann (1841) has shown, is probably based on a fancy of Aristophanes, yet it is traced to the first century B.C., and presupposes the general belief that this drama was a late work of Sophocles. But even were this story credited, and the statement of the second *ὑπόθεσις* accepted without reserve, it would not be necessary to believe that this immortal work was composed at the age of 90. Political causes may have delayed its appearance. See below, p. 275.

followed her father into the wilds, and led him up and down to beg a scanty subsistence from village to village. Once only they had a visit from Ismene, who came secretly to tell them of an oracle which the Thebans had received, affecting her father's destiny. Thus time elapsed, and Oedipus was now wayworn and old, when led by knowledge of the oracles, and also drawn by some mysterious guidance, he came into the plain of Attica. (*εἰσοδος*)—At this moment he appears on the stage. He is changed alike from the pride of his former power, and from the fury of his despair. He is dignified by the consciousness of a grief unlike other men, and of a sacred mission. As a sign of their approaching some city, they have met several wayfarers, and each one has told them that they are drawing near to Athens. At last Oedipus, still prompted by the inward monitor, desires to rest, ('by some sacred precinct if so be'), and the next person who comes near (an Athenian from the neighbourhood) informs him that he is violating the sacred ground of the Eumenides. He accepts the omen. In the oracle which had first pointed to his calamities, it had been contained that he should end his life in such a spot, and in doing so, bless the country that received him and be revenged upon his enemies. From this moment he is fully conscious of the Divine favour, and waits patiently, though not without anxiety, for the miraculous consummation. His peace is assured, but not yet attained. He has no fear of the Erinyes: they have done their worst, and are now really to him the 'kind goddesses,' 'sweet daughters of old Night' (l. 106). He knows that they will receive him, and not cast him out. This means, not merely that he is longing for the repose of death; but that by an inward enlightenment, following upon his sufferings, his noble nature is purified and calmed, and he looks onwards with a good hope that is yet full of awe (1-110).

(*παρόδος καὶ μέλη ἀπὸ σκηνῆς—ρήσεις*)—But his knowledge is not shared by the rustic guardians of the sacred grove, in whose persons the narrowness of local superstition is contrasted with the larger spirit of piety which the poet upholds. These men are summoned by the informant of Oedipus, who, at their request, bears the news to Theseus. They insist on all minutest ceremonies of the shrine of which they are the protectors, but know little of the inward meaning of any of them. They are filled with horror at the idea of one having encroached upon their holy place, and they shrink at the very sight of the offender. But when they see that he is ragged, old, and blind, though their wonder is even more excited, they begin to pity him, until, in reply to their interrogations, he gives his name. The unhappy Oedipus, indeed! Nay, rather, to their apprehension, the polluted wretch, whose presence within their borders is sure to bring calamity. Antigone appeals to them to show mercy to the unfortunate; and Oedipus tells them that they are mistaken, if in rejecting the suppliant they think to do honour to the Gods. The guardians of the ground, though superstitious, are not inhumane; and they are impressed by the solemn words of the old stranger. When he declares that he is come to bless Athens, they are so far pacified as to wait until Theseus, who has taken the

scattered villages under his supreme authority (cp. Thuc. 2. 15), has been sent for to resolve the doubt (111-302).

(First *ἐπεισόδιον*)—Ismene comes, and reports the impending struggle between the brothers at Thebes, adding that Creon is on his way with a commission to take Oedipus home, since Phoebus has declared that victory will be with those who have him on their side. But though the Thebans desire to get him into their power, yet because of his past calamities they will not receive him, nor give him burial in their land.

Oedipus is thus confirmed in his presage, and in his resolution to remain at Colonus. He pronounces the curse upon his sons, and declares more openly than before that his advent is a blessing to Athens and a calamity to Thebes (313-460).

The chorus, on whom this scene has made some impression, although their scruples are by no means overcome, advise Oedipus to make atonement at the shrine of the Erinyes, with the usual ceremonies, which they carefully describe. Ismene goes to perform these: and, in the interval that still remains before the coming of Theseus, Oedipus answers the importunate questions of the chorus by again pleading the unconsciousness and therefore the innocence of his past actions (*κομμός*) (461-548).

(Second *ἐπεισόδιον*)—Theseus arrives, and in a few gracious words expresses the true sympathy of one who has had experience of adversity. Oedipus does not disdain this courtesy of a princely nature, but, instead of asking for assistance, gives himself to Athens. The day is coming when all will not go so smoothly between Athens and Thebes, and when the grave of Oedipus will be the pledge of victory. He only claims protection from the attempt of Creon. Theseus accepts the boon with the same noble confidence with which he had at first offered help, and in modest words assures Oedipus of his protection (549-647).

(First *στάσιμον*)—The peacefulness of the situation is for the present restored, and the chorus at last give the Stranger an unreserved welcome to Colonus and Athens, exalting in their song the beauties of their rural district and the divine privileges which are there treasured for the great city (668-719).

(Third *ἐπεισόδιον*)—The arrival of Creon again disturbs the tranquillity of the scene. Although he has already intercepted Ismene when about her offering, he at first affects to use persuasion, and would make it appear that Oedipus is perverse in refusing to return home. This draws a torrent of invective from the old man, who exposes the duplicity of the Thebans. (*κομματικά*)—After some altercation, Creon avows the capture of Ismene, and, resorting to open violence, gives a sign to his attendants, who carry off Antigone. He is himself laying hands on the person of Oedipus, when the shouting of the inhabitants brings Theseus to the spot (720-886).

The prince had not gone far, but with a religious feeling apparently prompted by the Stranger's advent, had been sacrificing at the neighbouring altar of Poseidon. He sends word to those attending the sacrifice, to set out instantly in pursuit of the servants of Creon,

who were carrying off the maidens, and indignantly expostulates with Creon for the violence of his acts. Creon asserts, in his defence, that he was provoked by the bitter words of Oedipus, and adds with a sneer, that he had not thought the great Athens, whose court of Areopagus had 'purged the gentle weal,' would have given protection to an incestuous parricide. To this Oedipus replies in a passionate outburst, in which much of his early impetuosity is recalled, that his crimes were involuntary, and that he is innocent.—In order to make his innocence appear complete, the murder of his father, which in the Oedipus Tyrannus is represented as perpetrated in anger, is here spoken of as having been done in self-defence.—Theseus, who loves deeds more than words, simply bids Creon lead to where the maidens are (887-1043).

(Second *στάσιμον*)—Oedipus is now left alone upon the stage, and the chorus console him with an imaginary description of the victorious pursuit and rescue of the captive maidens (1044-1095).

(Fourth *ἐπεισόδιον*)—No sooner is the strain ended than, to the joy of Oedipus, Theseus returns with Antigone and Ismene.

But the father's gratitude is immediately put to a severe test. Theseus has been told that there is a suppliant at the altar of Poseidon: and by the description given of him, Oedipus knows the suppliant to be Polynices.

He reluctantly yields to the petition of Theseus and Antigone, that the son may be allowed to speak with his father.

On this Theseus goes forth, and the chorus (in the third *στάσιμον*) mourn over the incessant vexations to which the old age of Oedipus is exposed (1096-1248).

(Fifth *ἐπεισόδιον*)—Polynices comes and begs with tears that his father would cease from his anger against him, and take his part. But Oedipus, who had refused to strengthen the Theban side, is no less obdurate to the prayer of his eldest son, and calls the justice of Heaven to witness the curses he invokes on both his sons alike for their unfilial conduct. Antigone tenderly beseeches her brother to desist from his fatal attempt: but he goes onward to his doom, and only asks for her kind offices in his burial. (Compare the Antigone.) (1249-1446.)

The hour is now come. The destiny of Oedipus is full. The promised sign of thunder is heard; the scene is darkened; the storm rages. (*κομματικά*)—Theseus is again summoned, and when he arrives, Oedipus renews his solemn promise, and bids the king follow, while he himself leads the way, no longer taking the hand of any one, to his last resting-place (1447-1555).

(Fourth *στάσιμον*—*ἀγγέλου ῥῆσις*)—The chorus send after him a few words of prayer: and soon one of the attendants returns and makes an impressive report of the marvellous but peaceful end (1556-1666).

(*κομμός*, *ἐξόδος*)—The passionate lament of the daughters, who ask in vain to see their father's grave, is soothed by Theseus on his return. He promises to send them home to Thebes, and the drama closes (1667-1779).

Of the main situation in the Oedipus Coloneus there is no clear trace in the earlier literature, except the lines quoted at the beginning of this Introduction from the Phoenissae of Euripides. Unless we set aside the received date of either play, and assume an imitation of the elder by the younger poet here as in Phoen. 1758 ff., the grave of Oedipus must have been the subject of a legend known to them both, in which the blind hero was led to Colonus by Antigone in consequence of an oracle. If Euripides followed the traditional story, as in such an incidental allusion is most likely, Sophocles has here, as elsewhere, deepened his composition by interposing an indefinite time, viz. between Oedipus' departure from Thebes and his arrival in Attica. So in the Oedipus Tyrannus, whereas others had supposed the discovery to take place in the very year of the fatal union with Jocasta¹, Sophocles (or Aeschylus before him) imagines a long interval of prosperity²; and in the Trachiniae he puts many years between the marriage of Heracles to Deianira and his death, which others had described as following immediately on that event³. In the present instance his invention of a long period of wandering, during which Oedipus and Creon had become old men, was favoured by the many monuments of Oedipus that were associated with the cultus of the Eumenides or of Demeter in various parts of the borderland between Boeotia and Attica⁴, in all of which Oedipus may be imagined to have sojourned from time to time⁵.

While bringing on the stage a new fable, Sophocles by no means parts company with tradition: and in all that relates to the attempt of Polynices⁶ and Adrastus, and the curse of Oedipus, he probably had in his mind the Thebais of Arctinus, the Oedipodea of Cinaethon, and other popular authorities, from which he selected what he found suitable, altering where he chose, and rigorously rejecting all that he found irrelevant. But the Cyclic poetry has perished, and we are only able to distinguish two particulars in which he has recast the heroic legend.

Polynices, whom Euripides, apparently in accordance with the common tradition⁷, represents as the younger brother, is here made the elder. This has the double effect of making the usurpation of Eteocles less excusable, and so increasing the guilt of the Theban party, and of heightening the interest of the spectators in Polynices, who, whatever his previous conduct may have been, has now been wronged. It may also be observed that the curse of Oedipus is more impressive when uttered upon his firstborn son, who, however pitiable now, was originally most bound to protect his father.

¹ Od. II. 274, γῆμεν ἄφαρ δ' ἀνάπυστα θεοὶ θέσαν. Oedipus was commonly said to have died at Thebes, as in Il. 23. 679, δεδοπότης Οἰδιπόδαο.

² Schnhw., Die Sage von Odipus, 1852.

³ Schnhw., Introd. to Trachiniae.

⁴ K. O. Müller on Aesch. Eum. §§ 81-3. Schnhw., Die Sage von Ödipus.

⁵ The intention attributed to the Thebans in l. 404 was similarly favoured by the

legend mentioned by the Schol. on l. 91.

⁶ The lines in which Polynices describes his comrades have a distinctly Epic tone.

⁷ This is confirmed by the remark of the Scholiast, who on such a point is especially trustworthy: τὸ χ παράκειται, ὅτι πρεσβύτερον φησὶ τὸν Πολυνείκη. Schol. l. 375. Polynices is the one who provokes the curse in the passage from a Thebais quoted by Athenaeus, II, 465 F.

The other change is in the place given to the curse of Oedipus, which, though still in part referrible to the irascibility of age, is more immediately connected with the unfilial behaviour of his sons, and with the Divine Nemesis, which is denounced against the whole people of Thebes, for having unrighteously condemned the guiltless. Besides this ethical motive there is a dramatic reason for bringing Polynices before his father at the last. The horror which the scene leaves on the spectator prepares him to be rightly impressed by what succeeds. The peal of thunder following so soon upon the curse must have made the flesh creep. And the description of the calm end of Oedipus coming after this must have brought with it a sense of consolation mingled with awe. It is curious that the poet in so far returns to the original story as to represent the curses which he puts into the mouth of Oedipus as repetitions of a curse which had been pronounced by him at an earlier time (l. 1375).

THE PERSONS (τὰ ἦθη).

There is considerable variety of character in the Oedipus Coloneus : and although there is comparatively little action, each of the persons lives and breathes as a real human being. We enter perfectly into the situation and motives of each individually, while they affect us also in their relations to the central figure. There are some subtle traits; such as the mingled tact and boldness of the child Antigone in interceding with the elders for her father, and with her father for Polynices; the degree of querulousness, not amounting to any loss of dignity, that marks the old age of Oedipus; the natural pity that tempers the fanaticism of the chorus; also the contrast between their sacred horror, and the matter-of-fact piety of the ξέρος. The character of Theseus is that of a true prince, generous and considerate to the unfortunate, irresistibly commanding, by the force of simple justice, to his subjects and his enemies. His noble love of action in preference to words assists the progress of the drama at the points where it is most in danger of flagging. The person of Oedipus is at once profoundly sacred and intensely human. The deep solemnity that breathes throughout the play arises greatly from his consciousness of a destiny unlike that of other men. Yet the poet does not shrink from representing in him the feebleness and caution of old age (113 ff., 174 ff.), together with an irascible spirit in which the impetuosity of the first Oedipus is still perceptible (761 ff. etc.). His royal dignity peers through his discoloured raiment (75, 6). He bears with him a softened memory of his misfortunes (1130 ff.). But above all, his affection for his daughters shines forth most brightly when he is about to leave them (1610 ff.). This union of tenderness with vindictiveness, of which Electra is also a signal example, belongs essentially to the sentiment of the ancient world. Lastly, it is remarkable that while Polynices is utterly condemned, his person engages the interest of the spectator, and does not forfeit the sympathy of the poet, who, like Dante, can feel tenderly without softening judgment.

THE STYLE (λέξις).

The language of the Oedipus Coloneus is distinguished, (1) by an ornate fulness and expansiveness, and also (2) by extreme reflectiveness and refinement. The latter remark (2) applies chiefly to the lyrical portions, which are separated in style from the iambic *ρήσεις* more than elsewhere in Sophocles, the dialogue in the more level passages being characterized by the same vernacular ease as in the Philoctetes. See esp. ll. 720-760, 896-959. But what is true in this respect of the lyric measures is still applicable, though in a less degree, to the senarii.

(a.) We observe especially the frequency of compound words for simple: e. g. l. 17, *πυκνόπτεροι*, (where the Scholiast observes *ἐκράτησε δὲ μεγάλως τῇ φράσει, ὥστε μέλισσαν αὐτὸν ἐκάλεσαν οἱ κωμικοί*), 57, *χαλκόπους*, 482, *μελάμφυλλος* little more than *μέλαινα*, 540, *ταλακάρδιος* = *τάλας*, 900, *δίστομος*, 1055, *δίστολος*, 1081, *ταχύρρωστος*.

(b.) The rarer or less obvious expression is constantly preferred: l. 139, *τὸ φατιζόμενον*, 101, *ἀσκέαρνος* = *ἄξεστος*, 150, 1, *ἀλαῶν ὀμμάτων* . . *φυτάλμιος*, 25, *ἐμπορος* = *ὁδοίπορος*, 482, *μελίσσης* = *μέλιτος*, 248, *νεύσατε*, 550, *ἔμφην* (1348, *ἔμφης*), 691, *στερνούχου*, 717, *ἐκατομπόδων*, 884, *γὰς πρόμοι*, 1055, *ἐγρεμάχαν*, 1062, *ῥιμφαρμάτοις* . . *ἀμίλλαις*, 1092, *ὀπαδόν*, 1156, *ἐμπολν*, 1212, *σκαυσάναν φυλάσσω*, 1220, *ἰσοτέλεστος*, 1235, *ἐπιτέλογχε*, 1243, *κυματοαγείς*, 1260, *ὀμματοστερεῖ*, 1477, *διαπρύσιος*, 1495, *ἐστίαν ἀγίζων*, (for *θύων ἐπὶ βωμῷ*), 1655, *πυμάτῳ* (also 1235), 1762, *ξυνά*.

The tendency to periphrasis and the use of Epic Greek may be recognized in several of the above instances. The love of amplification appears also in ornamental epithets and twofold expressions such as *μήθ' οὐ κέκευθε μήτ' ἐν οἷς κείται τόποις* (1522).

The poet's peculiarities have become more pronounced, and also the ultra-refinement of the period has influenced the diction,—without, however, injuring its beauty.

(c) In like manner, the influence of the Sophistic tendency is perceptible in many of the *ρήσεις*. A modern reader is apt to feel that the contentions between Oedipus and Creon and the scenes with Polynices are too long, and that this takes something from the main impression. As in the latter part of the Ajax, there is a rhetorical prolixity that seems to us inconsistent with ideal poetry. But while Sophocles at his highest and best subdues this tendency into just conformity with his tragic motive, it is everywhere present in him, and the indulgence of it must have been extremely popular. As in the word-contest of Teucer and Menelaus the Athenians saw an image of the debates in the ecclesia, so in the pleadings of Oedipus they would find an echo of the forensic oratory, and of the ethical disputations of which they had now grown fond. The *ἀδολεσχία* of the period is reflected here¹.

The prevailing metre of the lyrical portion is logaoedic,—chiefly

¹ *Γνώμαι* occur at ll 115, 171, 185, 229, 246, 277, 309, 339, 488, 508, 548, 607, 613, 658, 755, 776, 954, 1032, 1116, 1135, 1187, 1192, 1197, 1201,

1212 ff., 1267, 1281, 1381, 1451, 1484, 1534, 1536, 1565, 1615, 1697, 1751. Many of these moral sayings are put into the mouths of the two children.

The senarii of the dialogue have an easy and regular flow, rising in some places to a grandeur which recalls the *Oedipus Tyrannus*, (see esp. ll. 969-99, 1360-96), but for the most part running on with an even tenour, not swelling into waves. There is an increase in the variety of pauses and the number of 'light endings,' though this is less marked than in the *Philoctetes*, and a corresponding increase in the number of lines that are divided between different persons¹. The rhythm of ll. 1169, 1414, is unlike anything elsewhere in Sophocles, and the division of the trisyllabic foot in ll. 26, 823, 1008, is noticeable.

remarkable increase in the number of lines thus broken, and the repetition of the less usual forms mentioned above, we have the following new forms : $\bar{\cup} - \cup \bar{\cup} \bar{\cup} - \cup - | \bar{\cup} - \cup \bar{\cup}$, $\bar{\cup} - \cup | - \cup - \cup | - \cup - \cup$, $\bar{\cup} - \cup | - \cup - \cup - \cup - \cup$, $\cup - \cup - \bar{\cup} - | \cup - \bar{\cup} - \cup -$ (Phil. 589), $\cup - \cup - \cup | - \cup - | \cup - \cup -$ (Phil. 810=816), $\cup - \cup - \cup - \cup | - \cup - | \cup -$ (Phil. 814), and even $\bar{\cup} - \cup - | \cup - \cup | - \bar{\cup} - | \cup \bar{\cup}$ (Phil. 753). Also in the trochaics, $\cup - \cup - | \bar{\cup} - \cup - \bar{\cup} | - \cup - \cup - \cup \bar{\cup}$.

This feature is entirely absent from the Antigone.

THE SENTIMENT (*διάνοια*).

1. Religious and moral. It is perceived at once that the Oedipus Coloneus is full of religious feeling; and in this we may distinguish two pervading elements, which, though for a moment they seem to jar, are held in harmonious combination by the poet's skill—the *religio loci*, and the inward religious sentiment of peace.

There breathes throughout the most affectionate reverence for Colonus; for the numen of Poseidon, who inhabits there, of Prometheus, of the Erinyes; for the mystery of the brazen threshold, the groves of the Academy, the neighbouring hill of Demeter; together with a proud and tender fondness for the natural beauties of the region.

All these, however, with their manifold associations, are but the apt setting of the chief jewel,—the holy calmness of spirit with which Oedipus goes to his mysterious doom. In vain would the guardians of the local rites warn him from the inviolable ground. His inward consciousness has sealed his acceptance, and in his blindness he has a light from heaven. He knows that the divine powers do not ratify the narrow judgments of their ministers, who, in paying honour to the gods, dishonour them. One soul may prevail with them in place of thousands if it approach them with a pure intent. He feels assured of final peace before any outward sign has befallen, by an intimation which, though not conveyed through the senses, he recognizes as coming to him from the dread powers. The external ceremony of purification is performed for him by another, and though he acknowledges the importance of the form of prayer, he permits it to be offered for him more for the satisfaction of others, than because he feels it to be necessary to his own security. His every word betrays the consciousness that he is now a sacred person, chosen by Fate for the punishment of his enemies and the protection of Athens, and that this sacredness is in some way connected with the sorrow by which he has expiated an involuntary crime. He has throughout been pure from all taint of guilt, which can only attach to those who have knowingly done wrong; although his misery is such as outwardly to put a gulf between him and Theseus. The guilt is on the head of those who, under pretence of 'driving out pollution' from their state, have wronged the innocent, and on that of the unnatural sons, who put forth no hand to save their father.

Here are contained, though still chiefly in the form of feeling, several ethical principles belonging to the latest stage of reflection in Greece, and some which find their full expression only in the New Testament. That mercy is better than sacrifice, and is weightier than the tithing of anise, mint, and cummin; that involuntary actions are properly exempt from blame; that the intention is everything in a religious service; that the height of impiety is cruelty done in the name of the Gods:—these are so many ways of expressing the inwardness and the moral nature of religion.

A modern reader is apt to inquire how the consciousness which is thus expressed was reconcilable with the sincere acceptance of poly-

theism, with the minute observance of a traditional ritual, and with the belief in omens and signs from heaven. But a moment's reflection shows that, while philosophy separates, and that only gradually and in part, between true ideas and the forms of the imagination, it is of the essence of poetry to combine them. And in dramatic poetry, the thoughts which lie deepest in the poet's heart, and towards which he is more or less consciously working, can only appear (though they are the true light of all his seeing) in so far as they are conducive to the most effective development of his subject. The plastic art of Sophocles is nowhere more evident than in the harmony which he has produced between the external and internal religious elements in this tragedy. This will become more evident if we consider (*a*) the traditional framework and (*b*) the ethical motive of the composition.

a. The Oedipus Coloneus supplies a good illustration of the separateness of each Grecian cultus¹. The poet (for whatever reason) holds firmly to his design of honouring the sacred things of his own deme exclusively. There was a 'grave of Oedipus' in the temple of the Eumenides on the Areopagus, as elsewhere in Greece². But although the spectators are seated under the Acropolis, and the Areopagus is mentioned, there is no thought of any shrine of the Furies but in the grove at Colonus, or of any monument of Oedipus elsewhere. In like manner, if Athena is mentioned, it is 'Ἀθήνη ἱππία (l. 1070, cp. Paus. 1. 30), if Poseidon, it is as the tamer of the steed, if the olive is celebrated, it is not the plant in the Acropolis, but the *μυρία* in the Academy. At the same time, the holy things of Colonus were in great part a repetition of those of the Acropolis, and in celebrating them the poet indirectly appeals to universal Athenian sentiment³.

The temples of the Furies, or Dirae, and also those of Demeter (Schol. on O. C. l. 91) in various parts of Greece, appear to have had amongst their sacred things a monument of Oedipus, who, like Adrastus, was the impersonation of atonement for unwitting crime, and whose name was therefore associated in the popular belief with sacrifices or peace-offerings for homicide. As one who above all others had stood in need of propitiation, and had found it from the dreadful deities, his memory was cherished by those who came to seek a similar boon. The worshippers figured to themselves that Oedipus or Adrastus had been accepted, and hence conceived the hope that they themselves might be cleansed from their sin. The craving for atonement, to which the worship of the Eumenides was due, thus found a passing satisfaction. That such a tendency was growing about this time in Greece we have evidence in its emphatic condemnation by Plato, who may have included Oedipus and Adrastus, and perhaps Orestes, among the *λύσιμοι θεοί* (Rep. 2. 366 A, cp. Legg. 10. 906 C).

¹ Aesch. Ag. 637, *χωρὶς ἡ τιμὴ θεῶν*.

² Paus. 1. 28. § 7. Schndw., Sage von Ödipus. K. O. Müller on Eum. § 83.

³ Thus the hill of Demeter Euechlōis is not to be confounded with the shrine of Demeter Chloë at Athens. It is probably the larger knoll about a quarter of a mile

eastward from the true Colonus. See note on l. 1600, and cp. K. O. Müller, Eum. § 83. He has well brought out the close connexion of the worship of the Semnae with that of Demeter, and other elemental deities. Cp. Paus. 2. 11, § 3.

Another proof of the widely-extended cultus of Oedipus is the mention in Herodotus (4. 149) of a temple at Thera, dedicated by Aegidae from Sparta (originally a Cadmean family) to the Erinyes of Oedipus and Laius. This worship, with various modifications of the legend, which were peculiar to each neighbourhood, probably existed in several parts of Boeotia and Attica—as, for instance, at the place called Potniades in the Citheron country. At Colonus it seems to have been associated with the traditional reverence for one or more sacred spots, which in some mysterious way were thought to have communication with Hades, and also, together with the sacred olive-trees, to be the Palladium of the city's freedom. The possession of the grave of Oedipus, or rather, according to Sophocles, of the place where he passed from the upper air, was said to make Athens secure against Theban invasion. Compare the importance of the bones of Orestes in the early struggles between Sparta and Tegea, and of the grave of Eurystheus in Eur. Heracl. 1026 ff. This, however, was only one of the local sanctities of the Coloniatic district. The land was full of divine presences having two chief aspects, first as Gods of Sea and Fire and Earth and of the underworld, and secondly as patrons of the Horsemen; the hero-knight Colonus being claimed as the eponymus of the deme. The whole region, even to the 'hollow pear-tree and the stone tomb,' was loved by Sophocles as his early home, and was inseparably connected in his mind with the glory and prosperity of Athens. See below, p. 277.

The poet had therefore a peculiar satisfaction in taking the Passing of Oedipus as a subject for dramatic treatment. And having made this selection, he was naturally disposed to connect this Attic fable with his own former handling of the Theban legend.

β. Here a new motive enters into his design, and it becomes important to remember that the work belongs to a late phase of the Greek drama. The limits of the tragic art had long been prescribed by the idea of Fate, which Sophocles had already interpreted as an inscrutable Divine Will. Tragedy had darkly mirrored forth 'the wonder and the mystery' of human life. But in the act of doing so she had stirred such questionings as these. 'Is man then the sport of a capricious power, which deceives and ruins him without his fault? Are we to the Gods "as flies to wanton boys?" And do you tell us that the Gods are just? What justice is there in taking revenge for an unconscious wrong? Is a princely and loyal nature like that of Oedipus to be afflicted without end for his father's disobedience, even if his rash impetuosity, by those who are "potent with such spirits," has been made the means of plunging him into an abyss of horrors? If human goodness is indeed divine, why are good men afflicted? Why are innocent men allowed to fall into error? If justice calls for expiation, does not a higher justice require that the "demand of a good conscience" shall be satisfied?'

Sophocles, who reflects even the latest feeling of his age, was fully conscious of these difficulties, which he expresses through the person

of Philoctetes (Phil. II. 450, 1, *ποῦ χρὴ τίθεσθαι ταῦτα, ποῦ δ' αἰνεῖν, ὅταν τὰ θεῶν ἐπαυῶν τοὺς θεοὺς εὖρω κακοὺς*;)—and in thinking over the legend of his native deme, which was known to comparatively few, he seemed to himself to have found a partial solution of them. Oedipus, who is the type of tragic suffering, is also the type of consolation. The Gods do not contend for ever with those whom they rebuke and chasten: they will not reject the plea of ignorance: they distinguish voluntary from involuntary crime: they will accept the atonement of a pure soul though from a faltering hand. And, while they cannot, or will not, undo the consequences even of an unwitting action, they will yet turn the evil into good, and cause a great sorrow to be a great possession. The oppressed and afflicted man, to whom death appears the only refuge, shall find peace at last, honoured by the Gods, sought out and revered by the noblest men, blessed in himself, and a source of lasting benediction to others. Such at least had been the end of Oedipus, and by such thoughts the poet's treatment of the fable is modified.

2. Historical and political associations¹. Although the value of a great ideal poem can be but slightly affected by the consideration of outward events, the question which has been already touched in p. 261, whether, besides the religious motive, this drama has not also a political side, is pressed on us by the nature of the subject.

(a) *Historical circumstances*. The Oedipus Coloneus evidently conveys, more directly than the Ajax, an expression of Athenian patriotism, and in this respect is very closely akin to the Suppliques and Heracleidae of Euripides. These three plays (with the doubtful addition of Eur. H. F.) may be said, in point of subject, to form a separate group, apart from all other tragedies composed in the second half of the fifth century B.C. They agree in glorifying Athens as the home of equity, the universal refuge for the oppressed: they are concerned with her relations towards Thebes and Argos. Theseus in O. C. and Suppl., his son Demophon in Heracl. are representatives of the same spirit of piety and mercy. In the Suppliques there is a threatened contention between Athens under Theseus and Thebes under Creon. In the Heracleidae the grave of Eurystheus is represented as giving Athens the assurance of victory. Certain minute coincidences make it not improbable that two at least of the three plays were produced about the same time², which, if we are right in assuming the Oedipus

experience of a time of contention.

¹ Ideal poetry may often be coloured by actual circumstances and events, and it is antecedently probable that an Athenian drama, in which the chief persons are Athenian and Theban, should bear some trace of the hostile relation of Thebes to Athens: although it does not follow that the dramatist, whose scene is laid in the heroic age, must make pointed allusions to particular incidents of the war. When Milton speaks of 'Necessity the tyrant's plea,' or 'Close ambition varnished o'er with zeal,' he is not alluding to particular acts or persons, and yet he is clearly reflecting the

² Cp. esp. Eur. Suppl. 581-7, with O. C. 1019 ff., S. 314-23, with O. C. 939 ff.; S. 339 with O. C. 560, S. 623 with O. C. 1715, S. 930 with O. C. 632, S. 1109 with O. C. 1211, S. 1202 with O. C. 1593. Böckh, de Trag. Gr. Principibus, p. 187, assigns Eur. Suppl. to B.C. 420, the year of the treaty with Argos. But the tone of Theseus to Adrastus is far from conciliatory, and the advice of Athena indicates profound mistrust. Cp. Thuc. 8. 25, 27. The subject of the Heracleidae suits well with B.C. 417, though II. 1034-7

Coloneus to be a late play of Sophocles, must have been during the later years of the Peloponnesian War. And certainly there was no time in which Athens was more absorbed in her own destiny, or stood in more need of consolation: none in which her relations to other states in Greece, and the confidence reposed in her by her allies, were more naturally causes of anxiety¹; none consequently in which the spectator of tragedy was more likely to feel respecting the subjects of these three dramas, τὸν πάντα ὄμιλον καὶ ἀσπῶν καὶ ξένων ξύμφορον εἶναι αὐτῶν ἐπακοῦσαι (Thuc. 2. 36). In Eur. Suppl. the reflection of contemporary feeling about the conduct of Argos may be distinctly traced. See esp. ll. 1185, 6.

That Athens was at war with Thebes when the O. C. was written might be inferred, even if history did not make it certain, from the hope of conquest over the Cadmeans which is assured to the possessors of Oedipus' grave. But the passages in which they are represented as at peace together are such as to suggest that a strong hope of ultimate friendship must have been entertained. Theseus cannot imagine how bitterness should ever come in between them. He says that the hearth of warlike friendship ever subsists between Athens and the Cadmeans. Not Thebes, but men of Thebes who are unworthy of her virtuous training are regarded by him as really in fault (ll. 919, 20). The poet carries back his audience to a time when it was not the wont of Thebes to nurture unrighteous men. This is certainly a noble way of speaking, and also of hearing, about an enemy. Does it arise simply from the ideal point of view, or is it prompted by some oligarchical sympathy (see below), or by the desire to strengthen the pro-Athenian party at Thebes? However this may be, Sophocles has not forgotten his own maxim, that a foe is to be hated as if he were one day to be a friend. He may have seen the policy of representing Thebes as only temporarily misled by her present rulers. Or it may have been inconsistent with his sacerdotal feeling² to speak ill of the city and home of Dionysus³.

(b) *Political affinities.* Here we touch on ground that is very uncertain, and not very important. But it is difficult not to connect the probability that the Oedipus Coloneus was amongst the later plays of Sophocles, with the fact that the open ground of Colonus was chosen by the authors of the revolution of the 400 for the place of

are curious, if the truce with Sparta was formally unbroken. The Heraclidae has some minute coincidences with the Philoctetes. Cp. Heracl. 338, 510, 903 (read τοῦ δ' ἀφίσθαι), 965, with Phil. 156, 451, 1304, 1442. Like Soph. O. C. and Ar. Thesm., this play bears evidence of the growing worship of Demeter.

¹ Cp. Aristoph. Av. 880, Χίσιον ἤσθην πανταχοῦ προσκειμένους.

² It has hardly been enough considered, what influence religious persons (including the dramatic poets) may have exercised in counteracting the isolating tendency of

the passion for autonomy in the several states of Hellas. The worship of Zeus, Apollo, Athena, Hera, Poseidon, etc., was all-pervading, and although Dionysus was a late comer, yet the people assembled at his festival were drawn together by powerful constraining bonds. In treaties it was before all else provided that the common ceremonies shall be securely and properly observed. See esp. Thuc. 5. 18. § 1, περὶ μὲν τῶν ἱερῶν τῶν κοινῶν... Cp. Ar. Av. 189, 90.

³ See esp. 1770, Θήβας | τὰς ἀγυλίους, and cp. Eur. Phoen. 822-33.

the assembly that was to ratify the appointment of the new council¹. The formalities with which that assembly was constituted must have included some acknowledgment of the sanctities of Colonus; probably an offering to the same Poseidon Hippius to whom Theseus sacrifices in this play². Was there any predisposing cause for this remarkable choice of a place for that assembly? The meeting of the democratic reaction was held in the Munychian theatre³, in the midst of the sailor population. Was the Colonus Hippius in some special sense the Knights' Quarter⁴? If so, we can understand why the poet's celebration of his birth-place should find acceptance with an important section of his countrymen: who at one moment may have even desired to nationalize the worship of their patrician 'Mons Sacer.'

(c) It has been common to remark that in the Oedipus Coloneus Sophocles has given expression to his love of home. But the motive of a dramatic writing can never be accounted for without considering the temper of the audience. This taken in connexion with the preceding observations may permit us to entertain the hypothesis that the play was prepared for the Great Dionysia of B.C. 411. And although the following passages may have been written entirely without reference to passing events, yet, on the above supposition, they would be peculiarly effective.

(a') l. 27. The holiest place at Colonus is the *stay of Athens*.

(β') ll. 66, 7. The people have no voice, but obey the King, who rules, l. 68, not in word only but in power.

(γ') l. 1538. Divine vengeance must not be provoked by indulging the madness of the citizens.

(δ') ll. 1534, 5. αἱ δὲ μῦραί πόλεις, κ.τ.λ., after the revolt of Chios, Miletus, Rhodes.

(ε') ll. 947 ff. The praise of the Areopagus.

(ς') ll. 811, 2. μηδέ με | φύλασσε' ἐφορμών. The years 412-10 B.C., when the whole of the Peloponnesian fleet had been liberated by the Athenian failure at Syracuse, was preeminently a time of naval blockades.

(ζ') ll. 1032, 3. μηδὲ τήνδ' ἐ τήν πόλιν, κ.τ.λ., as interpreted by the enemies of Alcibiades, including the Eumolpidae. Cp. Ar. Thesm. 339, Thuc. 8. 70.

(η') ll. 1593, 4. The compact with Pirithous never to be broken: i. e. the firm alliance of the Thessalian horsemen. Cp. Thuc. 8. 3.

(d) The author of the second Greek argument has preserved a singular tradition, according to which the Oedipus Coloneus was produced in the spring of 401 B.C., four years after the death of Sophocles. Now, suppose for a moment that the play was first performed at the Great Dionysia of B.C. 411, when the appointment

¹ Thuc. 8. 67.

² Cp. Thuc. 8. 70.

³ Thuc. 8. 93.

⁴ Ll. 62, 3 and 1070-3 of O. C. acquire fresh significance under this hypothesis. And the enmity of Thebes, which

of all powers in Greece proper alone possessed a formidable cavalry, had a peculiar significance for the Athenian ἱππεῖς. The obscure allusion in Ar. Av. 907, may also be accounted for, if Meton (as a Pythagorean) was on the aristocratic side.

of the new council was an accomplished fact¹: one can easily understand that after their deposition it would not be performed a second time: Colonus had strange associations for the unwilling members of the silent ecclesia: but in the years after the amnesty, a time of which, as Grote remarks, the political history is extremely obscure, the suppressed drama, having no associations with the reign of the thirty, might be successfully revived.

(e) To sum up what is to be said on this doubtful point:—

(1) It appears improbable that the Oedipus Coloneus should be composed between B.C. 411 and 405, the year of the poet's death, because in the Dionysiac theatre, which was neutral ground², it would be undesirable to remind the people of the scene of the appointment of the 400.

(2) Yet the Oedipus Coloneus is admitted to be a late work of Sophocles, and for the reasons adduced on p. 275, may be plausibly referred to the period *following* 413 B.C.

(3) If the remarks on pp. 276, 7, have any force, Sophocles in glorifying Athens through Colonus is in so far supporting those who believed that the salvation of the state depended on a more 'prudent' method of administration³.

(4) It is in agreement with these considerations to suppose that the play may have been performed in the spring of B.C. 411, at the Great Dionysia, and revived in B.C. 401, after being suppressed in the interim.

(5) The lasting significance of the Oedipus Coloneus is wholly independent of any such transitory associations, which notwithstanding, as is seen in Dante and Milton, may sometimes lend vividness to thoughts and feelings of universal range.

3. Historic conceptions. The reference to Xerxes and to Archidamus, which have been generally recognized in ll. 702, 3, τὸ μὲν τις *οὐ, νεαρὸς οὔτε γήρᾳ | σημαίνων ἀλιώσει χειρὶ πέρσας, is not out of keeping with the main design. The events so distantly alluded to had become historical, and were proudly remembered by every Athenian citizen.

Another point is interesting as throwing some light on the poet's conception of the ancient condition of 'what is now called Hellas.' The preface of Thucydides, from which these words are quoted, is evidence of the activity of speculation on this subject in the

¹ The Lenaea of 411 B.C., which preceded the revolution, is not suggested here, because the poet is more likely to have written in the interest of a *de facto* government than of a political plot.

² Thuc. 8. 93, sub fin.

³ The following are the chief places in the other plays of Sophocles where *political γνώμαι* occur: Aj. 158 ff., 668 ff., 964 ff., 1071 ff., 1079 ff., 1246 ff.; Ant. 175-195, 295 ff., 367 ff., 453 ff., 661-676, 737-9, 873 ff., 1045 ff.; [El. 1505-7]; O. T. 54-7, 322, 3, 380 ff., 408 ff., 588 ff., 614, 4, 879 ff.; Trach. 280 ff.; Phil. 96 ff.,

138 ff., 385 ff., 431 ff., 456 ff. For *γνώμαι* in O. C. see above p. 270, note.

The Sophocles, who, according to Ar. Rhet. 3. 18. § 6, was one of the probuli, and is there said to have admitted that he voted for the new constitution, because 'though bad the best, it was the best possible,' may be a distinct personage. But though the poet at 55, when already holding a command, seemed to Ion of Chios like any other respectable Athenian, it is not antecedently improbable that at 82 he should be one of the ten elderly citizens chosen as 'safe men.'

later years of the fifth century B.C., and the chapters which he devotes to this subject, together with the third book of Plato's *Laws*, are probably a mere fragment of what in modern language may be called the literature of the question. And, although historic truth is not the business of the tragic poet, there are differences in this respect between Aeschylus, Sophocles, and Euripides, which are not wholly without significance. The picture of King Pelasgus, and the description of his wide dominion, in the *Suppliques* of Aeschylus, imply no slight effort of historical imagination, and although the indications in the *Oresteia* are too slight to enable us to infer the poet's conception of the old Argive empire, yet the absence of all mention of Mycenae and Sparta, and the description of Menelaus by the Argive chorus in *Ag.* 619, as *τῆσδε γῆς φίλον κράτος*, sufficiently indicate a point of view distinctly differing from that of Sophocles in the *Ajax*, and from the *Odyssey*¹. Are not the two brothers represented as holding at Argos a joint power like that of the Heracleid kings of Sparta in the later history, and as ruling the whole Peloponnese, while having allies in Phocis and elsewhere in Northern Greece? Similarly in the *Oedipus Coloneus*, Sophocles has striven to carry the spectators back to a time, not only before the institution of democracy, but before the demes of Attica were firmly united in one *πόλις*. The deme Colonus is felt by its own members to be a distinct community, owning the sovereignty of Theseus, the king of Athens, which they speak of as their metropolis, but retaining the custody of their own sacred rites, and regarding the *ἄστυ* at the Acropolis, with respect indeed, but still from without; with the friendship of neighbours rather than with the affection of citizens². Thus the imagination is stationed at the point of time when according to a tradition which Thucydides believed³, Theseus, by a far-sighted policy which he had power to enforce, brought under one government the several districts which had previously had their own magistracies and councils, and had even been at war with one another⁴.

RELATION TO EARLIER DRAMAS.

1. The obvious connection between the *Oedipus Coloneus* and the *Oedipus Tyrannus* must not be pressed too closely. There are certain outward resemblances, which amidst so many striking differences may be merely accidental, such as the number of lines in the opening speech of Oedipus (13, the coincidence is remarked by Schndw.), and the long scene which follows the first stasimon (*O. T.* 512-862, *O. C.* 720-1043), similarly broken by short commatic passages and the entrance of an additional person (Jocasta, Theseus). The connection of thought between the two dramas has been already indicated. The *Oedipus Tyrannus* maintains the absoluteness of the Eternal Laws, which crush him who violates them, whether he do so consciously or

¹ See Schol. on Eur. *Or.* 1. 46.

² *Ll.* 67, 78, 236, 297, 303, 699, 715, 841, 2, 1065-7, 1496, 1753.

³ Thuc. 2. 15.

⁴ The emphatic use of *κοινός* in 633, 1753 reminds us of the *ἐννομιεσμός*.

unconsciously. The Oedipus Coloneus declares that the unwitting offender, although he suffer, shall find peace at last.

A more doubtful question is, How far has Sophocles cared to observe consistency in his treatment of the fable? For instance, Creon refuses to expel Oedipus without again consulting Apollo (O. T. 1438). This refusal is clearly referred to in the Oedipus Coloneus (l. 766): and we read there of a response received by the Cadmeans, which was brought secretly to Oedipus by Ismene. If we assume a close connection between the plays, we should infer that this is the response obtained by Creon in pursuance of the intention expressed by him in O. T. 1438, and that Ismene brought it to her father at the moment when he was being driven forth. But if it pointed to his finding rest in Attica, it is strange that the Thebans should not have been aroused to jealousy and have sought to detain him. It is better to consider this point as being external to both dramas, and the oracle as one having reference to the ultimate fate of Oedipus; and to suppose it brought by Ismene to him during the earlier period of his wanderings, after he had been exiled from Thebes.

That the character of Creon is the same in both dramas will hardly be maintained. In the Oedipus Tyrannus he is gentle, although cold: in the Oedipus Coloneus, where he plays the part of '*advocatus diaboli*,' he is painted in much darker colours.

The feeling of Oedipus towards his parents in the two plays is different, but the difference involves no discrepancy. There is no trace in the Oedipus Coloneus of the remorse expressed in the Oedipus Tyrannus. Nor is it imagined on the other hand that ties so violently severed can be renewed. He speaks gently of his mother, but of Laius, though this point is obscure, he seems to imply more than once his unreserved condemnation (ll. 271, 1390).

In the aged Oedipus we are more than once reminded of the grand, passionate impetuosity of the previous impersonation. There is no effort to maintain exact conformity, and the portraiture is in a different manner, but in working out his new motive the artist is manifestly conscious of the impression which his former work has made. See esp. ll. 765 ff., 969 ff., 1375 ff.

And in the pathetic scene between Antigone and Polynices, who goes forth under his father's curse, the poet indulges in a distinct allusion to the legend which he had long since made beautiful. This is far from being misplaced, however, as it casts a softening light over what would otherwise be too black a shadow. The girl Antigone, at once affectionate and fearless, and gifted with strength and wisdom beyond her years, may well be imagined to grow up afterwards into the heroic maid: and the more prominent part in the action which is here given to Ismene, though it makes some compensation for the way in which she is allowed to disappear in the Antigone, does not obliterate the contrast of character between the two sisters. But Creon appears in the Oedipus Coloneus as an old man, although in the Antigone he is represented as in the meridian of life at a later period. See esp. Ant. 1023, *ταῦτ' οὖν, τέκνον, φρόνησον*. And the fable of this play is not presupposed in the Antigone.

Yet Sophocles admits no such glaring discrepancy between his treatment of the same fable at different times as Euripides must have done, if the lines quoted by the Scholiast as from the Oedipus of Euripides¹ are really his².

2. Besides the resemblance of subject already noticed, between the Oed. Col. and Eur. Suppl. and Heracl., this play presents some points for comparison with the Eumenides of Aeschylus.

The Eumenides is related to the Areopagus with its Cave of the Furies (where also there was a grave of Oedipus) much as the Oedipus Coloneus is to Colonus. What most strikes us in making the comparison is the different spirit in which the Dreadful Ones are treated in the two plays. With the bold familiarity of an earlier worship Aeschylus brings the Erinyes in all their horrors upon the stage. It is true that after coming to curse they remain to bless—just as their ministers in Sophocles first bid Oedipus avaunt, and then receive him kindly. But in the later drama the whole conception of these Powers is softened and beautified³, and partakes something of the delicate grace of the region over which they preside⁴. They are still *δευῶπες*, 'of dread aspect,' but we hear nothing of their trailing robes and their serpent-hair: they are the 'all-seeing,' as elsewhere in Sophocles: but a holy silence is observed about their vengeful deeds. It is still more remarkable that in threatening the Thebans with his *ἀλάστωρ* Oedipus makes no pointed reference to the Erinyes whose protection he has sought, and that he asks their indulgence before launching his curse at Creon. He does invoke them incidentally in cursing Polynices, but without naming them, although in the same breath he invokes by name both Tartarus and the God of Strife. And Polynices, in naming the Erinyes of Oedipus, makes no allusion to the Eumenides. Almost everywhere in Sophocles Deity is an impalpable presence withdrawn from sight, while not on that account less powerfully felt. But throughout the Oedipus Coloneus there reigns a silent awe, a spirit of *εὐφημία*, which, although intensely Greek, is unequalled elsewhere in Greek literature. The habit professed by the chorus (ll. 129 ff.) is steadily observed, and not the Erinyes only, but also Demeter and

¹ *ἡμεῖς δὲ Πολύβου παῖδ' ἐρείσαντες πέδω, κ.τ.λ.* Contrast Phoenissae, ll. 59–62.

² It has been thought an inconsistency in the Oedipus Coloneus that the sons of Oedipus should be cursed for obeying the oracle which said that the possession of the person of Oedipus was necessary to the security of their country. But if the Thebans had understood the real purpose of the Gods, they would have received Oedipus and buried him in Theban soil, notwithstanding his unwitting parricide. And oracles, especially in connection with the driving out of pollution, had become so much a matter of course on both sides of every political struggle, that Sophocles and his audience might both pass lightly

over their religious significance. The inconsistency, if it is one, is of the same order with the absence of any atonement for the blood of Laius, of which Sophocles does not seem to have felt the need. The case with respect to this might have been different had Oedipus returned to Thebes. O. C. 271, 1390.

³ As in the art of Scopas. Paus. 1. 28. § 6.

⁴ So in the Colonus of to-day, perhaps at the very spot where Oedipus is supposed to disappear, the Holy Virgin is worshipped as *ἡ Ἐλαιούσα*, which the sacristan explains to mean not 'the merciful,' (from *ἐλεος*), but 'the guardian of the olive,' *ἡ ποιούσα τὰς ἐλάδας ἀναθήλαι*.

Persephone (ll. 683, 1050, 1556), Cerberus (1568), and Death (1574 ff.), are mentioned without being named.

MINOR DIFFICULTIES.

It remains to notice several points of detail.

1. Oedipus is told by the Athenian that the place where he rests is called *χθονὸς τῆσδε χαλκόπους ὁδός*, 'the indestructible threshold or basement' of Colonus or of Attica¹. And in the description of his passing away he is said to pause and put on fresh garments after an ablution, when he arrived at the steep-down threshold, rooted in earth with steps or foundations of brass (or with indestructible foundations). Is the thing meant in either passage the same or different?

It is no doubt possible that they are different. We may either suppose that two places in the grove where the native rock appeared were similarly named, or that the whole ground of the Eumenides was called the threshold of the brazen floor, while a particular spot, where the path became precipitous, (and there were perhaps brazen steps), was called the *καταρράκτης ὁδός*. The Scholiast on l. 192 assumes that the platform where Oedipus is allowed to rest is the same on which he sits at first and that it is literally paved with brass. If so, this would symbolize the primitive worship of the adamantine, indestructible basement of rock. Or we may read *ὁδός* in the second passage only and *ὁδός* in the first, although the context does not favour this. But if the place called *ὁδός* in the two passages is one and the same², it becomes necessary to suppose a change of scene. And this is not impossible. For it is conceivable that in the *πρόλογος* the scene is laid near the spot where Oedipus is finally to pass away, on the side of the grove which is furthest from Athens, and that when Oedipus and Antigone, on seeing the approach of the chorus, have hidden themselves, the scene is changed to the entrance of the grove on the side nearest to Athens. In favour of this supposition it may be remarked (1) that Oedipus in the *πρόλογος* occupies ground which it is not permissible to tread, but is afterwards made to sit where all may (*ἵνα πᾶσι νόμος*), and it is probable that on both occasions he occupied the centre of the stage: (2) that the chorus speak of having wandered all round the grove: cp. Aj. 868, *πᾶ, πᾶ, πᾶ, | πᾶ γὰρ οὐκ ἔβαν ἐγώ*; ³ In either case the word 'brazen' is

¹ Schol. on l. 27: *χαλκόπους ὁδός ὥς οὕτω τινὸς καλουμένου τόπου ἐν τῷ ἱερῷ χαλκόποδος ὁδοῦ. φησὶ δὲ Ἀπολλόδωρος δι' αὐτοῦ καταβάσιον εἶναι εἰς Ἄιδου καὶ*

Ἰστρος δὲ μνημονεῖει τοῦ χαλκοῦ ὁδοῦ, καὶ Ἀστυδάμας. καὶ τις τῶν χρησιμοποίων φησί·

Βοιωτοὶ δ' ἵπποιο ποτιστείχουσι Κολωνόν, ἔνθα λίθος τρικάρανος ἔχει καὶ χάλκεος οὐδός.

Cp. the Epic notion of Hades:—

ἐνθα σιδηρεΐαι τε πύλαι καὶ χάλκεος οὐδός.

² This is assumed by K. O. Müller, Eum. § 83, but he does not explain the discrepancy.

in Aj., Ant., El., O. T., Trach., is separable from the rest of the play, although there is no change of scene.

³ It may be observed that the *πρόλογος*

probably used in the sense of 'adamantine,' 'indestructible,' and ὀδός is rather 'floor' than 'threshold.' The native limestone rock, perhaps with some rifted appearance not now visible, was associated by primitive religious feeling at once with the 'strong foundations of the Earth,' as the symbol of permanence, and with the 'house of darkness' to which any opening in it seemed directly to lead. This fancy may have originally occasioned the conservation of the place, as of similar places on the Areopagus, and on the northern and eastern sides of the Acropolis, to the chthonian powers.

2. In characterizing the spot where Oedipus was last seen on earth, the poet makes mention of various objects which seem to have partaken of the sanctity which especially marked this place; the bowl on which the compact of Theseus with Pirithous was commemorated; the hollow pear tree—whose ancient look, familiar to Sophocles, is transferred by him to the Thesean period:—the stone-tomb, probably a sarcophagus of unknown origin: and the bit of rock from Thoricus, ὁ Θορίκιος πέτρος, some survival of primitive worship, perhaps a piece of Laurian ore, cp. the λίθος τρικάρανος of Schol. on l. 27¹.

3. Other minute features of the locality are mentioned. We can never hope to trace them now that the hill of Colonus, long since bare of foliage, is become a quarry for road metal. When Oedipus is still within the sacred precinct the chorus express a fear, lest he should stumble into the sacred grassy dell, where no voice is ever heard, but the moist basin gathers pure water,—or where water is mingled with honey. The place of offering beyond the grove, to which Ismene is directed by a more circuitous path, must have been near to this—where the sacristan dwelt, and the carefully wrought vessels for the service were kept.

The Colonus must have been for the most part open ground, else it could not have been made the meeting-place for the ecclesia which elected the four hundred. But the grove of the Eumenides, round its eastern declivity, looking towards the hill which was probably that of Demeter Eucloüs (a quarter of a mile off), was held peculiarly sacred. The space in front of this, and at its entrance, at the south-eastern angle, is the scene of the greater part of the play. The place of offering, where the ministrant poured libations looking towards the day-break, was probably at the eastern end, and at the north-eastern angle (where is now the shrine of Ἐλαιῶνα) was the most sacred place, with the memorial of the descent of Theseus to the underworld, with the memory of Oedipus' last moments, and the associations which surrounded these. Close by, and still northward, were the garden-grounds of the Coloniata deme, watered continually by runnels from the Cephissus. And almost blending with these westwards were the groves of Academus, and the Morian olives, scarce less sacred than the plant in the Acropolis, from which one legend spoke of them as derived. The knoll was crowned with an altar of Poseidon, worshipped here as in the Erechtheum as the author of horsemanship.

¹ See Tac. Hist. 4. 53 (at the restoration of the Capitol), 'passim injectae fundamentis argenti auriq.ue stipēs, et metal-

lorum primitiae, nullis fornacibus victae, sed ut gignuntur.'

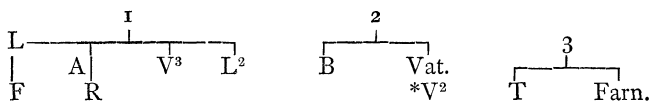
4. A singularity of the Oedipus Colonus is the requirement of the occasional presence of a fourth actor, which is further complicated by the difficulty of distributing the parts amongst three actors without dividing the part of Theseus amongst all three. It has been observed that the difficulty occurs entirely in the latter half of the play, in which Ismene is almost a *κωφὸν πρόσωπον*, and it has been accordingly suggested that this part may have been here assumed by a supernumerary (*παρὰσκήνιον*). The part of Ismene having been thus divided, that of Theseus also has to be divided between the second and third actors. Thus:—

1. The Protagonist takes the part of Oedipus.
2. The Deuteragonist those of the Stranger, Ismene to l. 509, Theseus *except in ll.* 886–1043, Creon, Polynices, the Messenger.
3. The Tritagonist those of Antigone, and of Theseus in ll. 886–1043.
4. The Supernumerary, Ismene in the latter part of the play.

This is ingenious. But it is equally possible that four actors were employed (as in Eur. And.), though in each scene the rule is still observed—*ne quarta loqui persona laboret*. And Schneidewin, who is a good judge of such matters, seems inclined to adopt this conclusion.

STATE OF THE TEXT.

Amongst the seven plays the Coloneus was one of those least frequently read and copied, although it is evident from the ancient scholia that it was carefully studied by the learned in Alexandria. The corrections in L are comparatively few, and a large proportion of these and of the marginal readings are by hands which were intermediate between the copying of the scholia and the recensions of the 14th century. Little has been added to Elmsley's account of the existing MSS. Three chief families are distinguishable, those of L, B, and T, the recension of Triclinius. This last, however, has but little independent value, as it is founded on a MS. of the second family. Amongst those which agree most nearly with L, a minor distinction may be made between A, with which R agrees, and V³, from which Aldus appears to have printed. In some important readings L² is independent of L. Some good readings are quoted from F, a more recent MS. very closely related to L. Thus we have



Only a few lines of this play remain in V; see esp. l. 1517. Ven. 617 has never been collated. It is of the L family, but corrected by a disciple of Triclinius.

There are many slight corruptions, and some grave ones, in which all the MSS. agree. The peculiarities of language and of metre already noticed make the correction of these unusually difficult.

ΟΙΔΙΠΟΥΣ ΕΠΙ ΚΟΛΩΝΩΙ.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΟΙΔΙΠΟΥΣ.

ΑΝΤΙΓΟΝΗ.

ΞΕΝΟΣ ΑΘΗΝΑΙΟΣ.

ΧΟΡΟΣ Ἀττικῶν γερόντων.

ΙΣΜΗΝΗ.

ΘΗΣΕΥΣ.

ΚΡΕΩΝ.

ΠΟΛΥΝΕΙΚΗΣ.

ΑΓΓΕΛΟΣ.

ΟΙΔΙΠΟΥΣ.

ΤΕΚΝΟΝ τυφλοῦ γέροντος Ἀντιγόνη, τίνας

χώρους ἀφίγμεθ', ἣ τίνων ἀνδρῶν πόλιν;

τίς τὸν πλανήτην Οἰδίπουν καθ' ἡμέραν

τὴν νῦν σπανιστοῖς δέξεται δωρήμασιν

σμικρὸν μὲν ἐξαιτοῦντα, τοῦ σμικροῦ δ' ἔτι

μείον φέροντα, καὶ τόδ' ἐξαρκοῦν ἐμοί;

στέργειν γὰρ αἱ πάθαι με χῶ χρόνος ξυνῶν

5

Readings of LA, with occasional references to Vat. Pal. 287 (Vat.), V, (defective in this play), L², V³, Par. 2787 (B), Ricc. 34 (R). 5. σμικροῦ] μικροῦ LA. 7. ξυνῶν] παρῶν B Vat.

The scene of the *πρόλογος*, ll. 1-116, is probably on the north side of Colonus, with Athens in the distance. See Introduction, p. 282. The spot so familiar to the audience (οὐ λόγοις τιμῶμεν' ἀλλὰ τῇ συνουσίᾳ, *infr.* 63, 4) would probably be recalled by the representation on the stage of some striking objects, especially those which marked the 'religio loci.' Oedipus enters (right?), led by Antigone, and sits down in the middle of the proscenium, where he remains until Antigone describes the approach of the chorus.

1. Ἀντιγόνη . . . Οἰδίπουν] A word or two in the dialogue serves to introduce the persons, as in O. T. 8, ὁ πᾶσι κλεινὸς Οἰδίπους, with which τὸν πλανήτην Οἰδίπουν is intentionally contrasted.

τίνας . . πόλιν] Cp. Hom. Od. 6. 119, *alib.*, τεῶν αὐτε βροτῶν εἰς γαίαν ἱκάνω;

3. τὸν πλανήτην] Oedipus, like Orestes, before coming to Athens, has wandered far since the pollution was first found upon him. Cp. Aesch. Eum. 337, 8, οὐ προστρώπαιον οὐδ' ἀφοίβαντον χέρα, | ἀλλ' ἀμβλὴν ἥδη προστετριμμένον τέ πρὸς | ἄλλοισιν οἴκοις καὶ πορεύμασιν βροτῶν.

καθ' ἡμέραν τὴν νῦν] His place of

sojourn changed from day to day.

4. σπανιστοῖς . . δωρήμασιν] 'With scanty alms.' Cp. Shak. Lear, 3. 2, 67, 'their scanty courtesy.' The verbal *σπανιστός*, 'made small,' is explained by the words which follow, σμικρὸν . . φέροντα. For the situation, cp. Od. 15. 312, πλάγξομαι, αἶ κέν τις κοτύλην καὶ πύργον ὀρέξῃ.

5. σμικρὸν . . σμικροῦ] It is difficult to suppose that two forms of the same word can have occurred in the same line, although μικροῦ, the reading of L, is supported by the alliteration of μείον, which is opposed to it.

6. φέροντα] Cp. O. T. 590, ἐκ σοῦ πάντ' ἀνέν φόβον φέρω. For καὶ = καίτοι, see E. on L. § 25. p. 42.

7, 8. 'For my sufferings, and the long time which I have lived, and also a noble nature, teach me resignation.'

χῶ χρόνος ξυνῶν μακρός] 'And the length of the time that is with me.' Time is partly personified; E. on L. p. 19. Cp. οἱ συγγενεῖς μῆνες, O. T. 1082, Shak. Tro. and Cress. 4, 5, 'That hast so long walked hand in hand with time.' The position of μακρός is emphatic. E. on L. § 41. p. 76. τρίτον is added by a familiar pleonasm. *Ib.* pp. 69, 75.

μακρὸς διδάσκει καὶ τὸ γενναῖον τρίτον.
 ἀλλ', ὦ τέκνον, θάκησιν εἴ τινα βλέπεις,
 ἢ πρὸς βεβήλοισι ἢ πρὸς ἄλσεσιν θεῶν,
 στήσόν με καξίδρυσον, ὥς πυθοίμεθα
 ὅπου ποτ' ἐσμέν. μανθάνειν γὰρ ἤκομεν
 ξένοι πρὸς ἀστῶν, ἂν *δ' ἀκούσωμεν τελεῖν.

10

ΑΝΤΙΓΟΝΗ.

πάτερ ταλαίπωρ' Οἰδίπους, πύργοι μὲν οἷ
 πόλιν στέγουσιν, ὥς ἀπ' ὀμμάτων, πρόσω

15

9. θάκησιν] θάκοισιν R^c. θάκοισιν cett. 13. ἂν *δ' ἀνακ. L. ἄν ἀκ. CA.
 χ' ἄν ἀκ. B Vat. Elmsl. corr. τελεῖν LA. τελεῖν C². ποεῖν L². 14. οἰδί-
 που B Vat. 15. ἀπ' ὀμμάτων] γρ. ἀνομμάτῳ C².

9. θάκησιν] Ricc. 34 has θάκοισιν, anticipating Seidler's conjecture. The reading θάκοισιν admits of a possible explanation. 'At some sitting place, if you see any seat—either by a place where all may sit, or by a sacred grove, let me stop and sit down.' θάκοισιν, dat. of place, supplemented by πρὸς βεβήλοισι (θάκοισιν), and in construction with στήσον. But the reading in the text is simpler and smoother, and the corruption may have arisen from a very simple itacism. Cp. Phil. 17, 18, ἡλίου διπλῇ | πάρεστιν ἐνθάκησις, where, as here, θάκησις is 'opportunity of sitting.' And this is exactly the meaning which the context requires. Essay on L. p. 94, δ.

10. πρὸς βεβήλοισι] For the neut. adj., cp. 167, ἀβάτων ἀποβάς. The line prepares the way for what is to follow. Oedipus is led by a divine presentiment towards the sacred grove of the Eumenides; cp. infr. 97, οὐκ ἔσθ' ὅπως οὐ πιστὸν ἐξ ὑμῶν περὶν | ἐξήγαγ' ἐς τόδ' ἄλσος. See also the second ὑπόθεσις to this play, οὐ μὴ ἔστω ἐτέρω βεβήλω τόπος, αὐτόθι κάθηται. The suppliant in clinging to the altar, etc., inevitably trespassed on things sacred. Cp. Eur. Suppl. 63, δσίως οὐχ, ἐπ' ἀνάγκας δὲ προσπίπτουσα . . θεῶν θυμέλας.

11. ὥς πυθοίμεθα] And then, haply, we may learn.' Cp. Aesch. Suppl. 675, καὶ γεραροῖσι πρεσβυτοδόκοι | γεμόντων θυμέλαι φλεγόντων θ', | ὥς πόλις εὐ νέ-

μοιτο. Where the optative expresses a remote intention. Here the uncertainty of the mood accords with the feeling of the blind and weary Oedipus.

12. μανθάνειν γὰρ ἤκομεν] ἤκειν, like other verbs of motion, is used with a mixed literal and figurative meaning: 'We are come where we must learn,' i. e. partly 'we are here to learn,' partly 'we are reduced to the point of learning.' Cp. O. T. 1433, ἄριστος ἐλθὼν: El. 1201, μόνος γὰρ ἦκα τοῖς ἴσοις ἀλγῶν κακοῖς. E. on. L. § 52. p. 97.

13. The omission of δέ in L is indefensible. χᾶν has some MS. authority, and may be right, notwithstanding the objection which is made to the double crasis (for καὶ ἂν). But Elmsley's correction is more probable.

14, 15. This answers τίνων ἀνδρῶν πόλιν; i. e. 'We are not yet come to the city, whose towers are seen from far.'

15. στέγουσιν] 'Protect.' Cp. Aesch. Sept. 216, 797, where, however, the word is used without the acc. of that which is protected. This is a simpler and more natural expression than στέφουσιν, which is therefore an unnecessary conjecture.

ὥς ἀπ' ὀμμάτων] (1) 'To judge of them by the eye,' sc. εἰκάζειν or κρίνειν, or more simply without supplying an infinitive, (2) 'to the eye.' 'Are far away for the eye to reach,' i. e. 'We have but a distant view of them.'

χῶρος δ' ὅδ' ἱρός, ὡς ἀπεικάσαι, βρύων
 δάφνης, ἐλαίας, ἀμπέλου· πυκνόπτεροι δ'
 εἴσω κατ' αὐτὸν εὐστομοῦσ' ἀηδόνες.
 οὐ κῶλα κάμψον τοῦδ' ἐπ' ἀξέστου πέτρου·
 μακρὰν γὰρ ὡς γέροντι προὔσταλῃς ὁδόν.

20

ΟΙ. κάθιζέ νύν με καὶ φύλασσε τὸν τυφλόν.

ΑΝ. χρόνου μὲν οὐνεκ' οὐ μαθεῖν με δεῖ τόδε.

ΟΙ. ἔχεις διδάξαι δὴ μ' ὅποι καθέσταμεν;

ΑΝ. τὰς γοῦν Ἀθήνας οἶδα, τὸν δὲ χῶρον οὐ.

ΟΙ. πᾶς γάρ τις ἤδα τοῦτό *γ' ἡμῖν ἐμπόρων.

25

ΑΝ. ἀλλ' ὅστις ὁ τόπος ἧ μάθω μολοῦσά ποι;

ΟΙ. ναί, τέκνον, εἴπερ ἐστὶ γ' ἐξοικήσιμος.

ΑΝ. ἀλλ' ἐστὶ μὴν οἰκητός. οἶομαι δὲ δεῖν

16. ὡς ἀπεικάσαι] ὡσάφ' εἰκάσαι L. ὡς ἀφεικάσαι C². ὡσάφ' εἰκάσαι AV³.
 καὶ σάφ' εἰκάσαι R. ὡς ἀπεικάσαι BL². Suid. 19. πέτρου] γρ. πάγου C².*.
 20. γὰρ om. A. add. A⁶. 21. νυν] νῦν MSS. 22. foll. The persons here and
 elsewhere are marked by a line in L. 22. δεῖ] δεῖ· L. 23. δῆ] δῆ C². ὅποι]
 ὅπου Vat. 25. τις] τι L. τις C²A. A cross + against this line by C².
 τοῦτό γ' om. V³ pr. τοῦτον cett. 27. εἴπερ ἐστὶ γ' εἴπερ ἐστίν B Vat.
 28. μὴν] μὲν AB Vat. R. δεῖν] εἰ from η.

16. χῶρος δ' ὅδ' ἱρός] Answering to
 τῖνας χῶρους ἀφίγμεθα; in 1, 2, and to
 ἡ πρὸς ἄλσεσιν θεῶν in l. 10.

ὡς ἀπεικάσαι] The reading ὡς σάφ'
 εἰκάσαι, 'As one may guess with cer-
 tainty,' though it has some MS. author-
 ity, is less in keeping with the modera-
 tion of the style. Cp. Tr. 141, πεπυ-
 σμένη μὲν, ὡς ἀπεικάσαι, πάρει | πάθημα
 τοῦμὺν. ἀπο as in ἀπομαντεύσθαι, ἀπο-
 πειρᾶσθαι: i. e. ἀπεικάσαι is 'to hazard
 a conjecture.'

βρύων governs the genitive with the
 general notion of fullness. Cp. O. T.
 83, πολυστεφής . . δάφνης.

17. πυκνόπτεροι] The compound
 adds picturesqueness to the expression.
 'Many-winged nightingales,' i. e. Many
 fluttering nightingales. See E. on L.
 p. 101. For the synaphea, cp. O. T.
 29, Ar. Av. 1716.

20. 'Since the way you have travelled
 is long for an aged man.'

21. τὸν τυφλόν] For the article, cp.
 O. T. 1323, τὸν τυφλὸν κηδεῖων.

22. 'I have had time enough to learn
 that well.'

23. When Oedipus is seated, he re-
 peats his inquiry. The repetition is
 marked by δῆ. 'Now, can you tell
 me—?'

25. τοῦτό *γ' is obviously right, though
 only found in one MS. Par F. τοῦτον has
 arisen from χῶρον in the preceding line.

The verse is given to Antig. by L,
 but the 2nd hand has put a line against
 this and the following verse, and a
 cross in the margin. The initials of the
 persons after 21 are by a recent hand.

27. ἐξοικήσιμος . . οἰκητός] 'If it is
 habitable.' 'It is indeed inhabited.'
 The latter word is more definite. Anti-
 gone sees clear signs of habitation.
 The compound with ἐξ gives emphasis
 and completeness to the idea: cp.
 Thuc. 2. 17, ὑπὸ τῆς παραχρήμα ἀνάγ-
 κης ἐξωκλήθη: also words like ἐξεστεμ-
 μένος, ἐκκοσμεῖν, ἐξανδρόομαι. E. on
 L. p. 101. The reason of the condi-
 tion, εἴπερ κ.τ.λ., is simply that in an
 uninhabited place there would be no
 one to ask. Sch. καλῶς δὲ τὰ τῆς οἰκο-
 νομίας, ἵνα μὴ μόνος ὁ Οἰδίπους ἀπολει-
 φθῇ.

οὐδέν· πέλας γὰρ ἄνδρα τόνδε νῶν ὀρώ.

ΟΙ. ἦ δεῦρο προσστείχοντα κάξορμώμενον; 30

ΑΝ. καὶ δὴ μὲν οὖν παρόντα· χῶ τι σοι λέγειν
εὐκαιρόν ἐστιν, ἔννεφ', ὡς ἀνὴρ ὄδε.

ΟΙ. ὦ ξεῖν', ἀκούων τῆσδε τῆς ὑπὲρ τ' ἐμοῦ
αὐτῆς θ' ὀρώσης, οὐνεχ' ἡμὶν αἴσιος
σκοπὸς προσήκεις †τῶν ἀδηλοῦμεν φράσαι,— 35

ΞΕΝΟΣ.

πρίν νυν τὰ πλείον' ἱστορεῖν, ἐκ τῆσδ' ἔδρας
ἔξελθ'. ἔχεις γὰρ χῶρον οὐχ ἄγνόν πατεῖν.

ΟΙ. τίς δ' ἐσθ' ὁ χῶρος; τοῦ θεῶν νομίζεται;

ΞΕ. ἄθικτος οὐδ' οἰκητός. αἱ γὰρ ἔμφοβοι
θεαί σφ' ἔχουσι, Γῆς τε καὶ Σκότου κόραι. 40

ΟΙ. τίνων τὸ σεμνὸν ὄνομ' ἂν εὐξαίμην κλύων;

30. προσστείχοντα] προστείχοντα MSS. 32. ἔννεφ'] ἔννεφ' L. ἔννεφ' A.
ἀνὴρ] ἀνὴρ MSS. 34. αὐτῆς] αὐτῆς L. αὐτῆς AV³. θ' om. L. add.
AV³. οὐνεχ'] οὐνεκ' L. ἡμὶν] ἡμῖν MSS. 35. ἀδηλοῦμεν L. ἀ δηλοῦμεν C²AV³.
36. πρίν νυν] πρίν νυν LA. πρηνή B Vat. πρίν νυν R. τῆσδ'] τῆς AR.
37. οὐχ ἄγνόν] οὐκαγνόν L. οὐκ ἄγνόν C³A. 38. θεῶν] θεοῦ A p. m. 40.
Σκότου] σκότουσ L. 41. σεμνόν] σκαῖν A.

30. 'Do you mean coming forth from the town and advancing hitherwards?' On the inverted order, see E. on L. § 41, b, p. 78.

31, 32. 'Nay: he is actually in our presence: and whatever you think good to say at this moment, say on, for the man is here.'

33. ἀκούων] The reply in l. 36 suits with the aposiopesis, and the change to ἀκούω is not a happy one.

34, 35. οὐνεχ' . . ἀδηλοῦμεν] 'Since so fortunately we have met with you, who come to inform our ignorance.' The genitive follows σκοπός, and φράσαι is expegetical, αἴσιος 'happy,' 'fortunate,' as a good omen is called αἴσιος ὄρνις. σκοπός, properly 'one sent to look,' hence 'one who brings intelligence.' Cp. the figurative use of σκοπός in infr. 1096, τῷ σκοπῷ μὲν οὐκ ἐρεῖς | ὡς ψευδόμεαντις.

35. The MS. reading τῶν is very possibly erroneous, as in El. 422, βλασ-

τεῖν βρόντα θαλλόν, τῷ κατάσκιον (L), where the metre decides for φ. The early corruption τῶν ἀ δηλοῦμεν, however, is a proof of the antiquity of the reading τῶν, for had the words been ὧν ἀδηλοῦμεν, nobody would have thought of altering them to ὧν ἀ δηλοῦμεν. ἀδηλέω is not found elsewhere; but cp. Hesych. ἀδηλίαν, ἄγνοϊαν, and the analogy of ἀλαστεῖν, etc. E. on L. p. 102. ΞΕΝΟΣ] The Stranger, so called in relation to Oedipus, is an Athenian, but from the neighbourhood of Colonus, as appears from l. 70, ἀρ' ἂν τις αὐτῷ πομπὸς ἐξ ὑμῶν μῆλοι.

37. οὐχ ἄγνόν πατεῖν] i. e. ὃν πατεῖν οὐχ ὁσίον ἐστιν. Cp. Eur. Heracl. 1011, οὐχ ἄγνός εἰμι τῷ κτανόντι καταθανεῖν.

38. τοῦ θεῶν νομίζεται] 'To which of the Gods is it assigned by custom?'

41. 'What is their dread name, that I may address my prayers to them?' i. e. τίσιν ἂν εὐξαίμην, κλύων αὐτῶν τὸ σεμνὸν ὄνομα;

- ΞΕ. τὰς πάνθ' ὀρώσας Εὐμενίδας ὃ γ' ἐνθάδ' *ἄν
 εἴποι λεώς νιν· ἄλλα δ' ἄλλαχού καλά. [97 b.
 ΟΙ. ἀλλ' ἔλεφ' μὲν *τόν' ἰκέτην δεξαίατο,
 *ὥς οὐχ' ἔδρας γῆς τῆσδ' ἄν ἐξέλθοιμ' ἔτι. 45
 ΞΕ. τί δ' ἐστὶ τοῦτο; ΟΙ. ξυμφορὰς ξύνθημ' ἐμῆς.
 ΞΕ. ἀλλ' οὐδὲ μέντοι τοῦξανιστάναι πόλεως

42. *ἄν] ὦν MSS. Vauv. corr. 43. A cross + before εἴποι by C²* c. gl.: νιν, αὐτὰς διδὸ τὸ +. Cp. l. 25. ἄλλα] ἀλλὰ L. ἄλλα C². 44. ἔλεφ] ἔλεως LAV³R. ἔλεφ L²B Vat. *τόν] τόνδ' MSS: ed. Lond. 1747 corr. 45. γῆς] γῆς A. (i. e. γῆς?). 46. ἐστὶ] ἐστὶ A. 47. οὐδὲ μέντοι] οὐδεμόντοι L. οὐδ' ἐμόντοι C². οὐδὲ μέντοι AV³R. οὐδ' ἐμόντοι BVat.

42. ὃ γ' ἐνθάδ' *ἄν] The MSS, Suidas, and Eustathius agree in reading ὦν, which has been altered to avoid the omission of ἄν. For this see Essay on L. § 27. p. 45, and cp. Ar. Av. 180, πόλος; τίνα τρόπον; ΠΕ. ὥσπερ εἴποι τις τόπος, as well as Aesch. Ag. 339, τοιαῦτά τοι γυναικὸς ἐξ ἐμοῦ κλύουσι: Ibid. 1163: Supp. 727. But ὦν has no meaning here and ἄν is better.

43. ἄλλα δ' ἄλλαχού καλά] These words are best taken generally. The different names of the Furies illustrate the truth that 'Different customs are honoured in different places.' Cp. Pind. Fr. 200, 'Ἄλλο δ' ἄλλοισιν νόμισμα. The Stranger, while insisting on the sanctity of the spot, is aware that customs vary. His gentleness and moderation contrast with the fanaticism of the chorus. The name Ἐρινύες is avoided.

44. The MS. reading τόνδ' is shown by the metre to be wrong. Cp. infr. 52 and note. *τόν' ἰκέτην = 'their suppliant.'

45. *ὥς] The meaning is much the same whether we read ὥστε, with the MSS, or ὥς, which is favoured by the interpretation of the Scholiast, and is on the whole more probable. 'For I will not depart;' cp. infr. 1528, 9. The reading of the MSS, ὥστε, is only explainable, if at all, as a confused or mixed thought; Oedipus expressing in a single clause his prayer that he may not be driven away, and his determination to remain, 'That I may remain in this land which I will not leave.' Cp. Thuc. 3. 34, ὥστε ἦν μηδὲν ἄρεστὸν λέγειν, πάλιν αὐτὸν καταστήσειν, where the fut. inf. arises from a slight confusion of a similar kind. ὥς is simpler and better:

i. e. May they be kind to me, for I mean to stay.

The vagueness of γῆς τῆσδε has been objected to. But the meaning of Oedipus is that he is to rest in the soil of Attica. Cp. 84, 5, ἔδρας. . τῆσδε γῆς.

46. τί δ' ἐστὶ τοῦτο] 'What does this mean?' The Stranger is awestruck by the unexpected firmness of Oedipus.

ξυμφορὰς ξύνθημ' ἐμῆς] 'The word that sums my destiny.' For ξυμφορά, of the position in which one is placed by destiny, cp. Tr. 1145, φρονῶ δὴ ξυμφορὰς ἡν' ἐσταμεν. ξύνθημα (from συντιθέσθαι) is an appointed sign, generally in speech or writing, and especially one giving direction at a critical moment. Oedipus is thinking of the language of the oracles which he remembers. Cp. Trach. 157, δέλτον ἐγγεγραμμένην | ξυνθήματ'. Whether the notion of 'comprising much in little' belongs to the word accidentally, or is assisted by some association from συντιθέναι (El. 673, ἐν βραχείᾳ συνθεὶς λέγω), is not easy to determine. Cp. inf. 586, ἀλλ' ἐν βραχείᾳ δὴ τήνδε μ' ἐξαιτεῖ χάριν. Oedipus means that in praying the dread goddesses to receive him to rest finally in Attica, he is uttering the word which expresses his condition and destiny. The broken line has here the effect, not of hurried excitement, but of intense solemnity.

47. 'Indeed I am no less afraid to raise you up, without the city knowing of it.' By raising him from sanctuary, the Stranger would become responsible for his protection. The conjecture οὐδ' ἐμοὶ τοι, suggested by the errors of the MSS, introduces a false emphasis. οὐδὲ refers to a suppressed clause. The Stranger has

δίχ' ἐστὶ θάρσος, πρίν γ' ἂν ἐνδείξω τί δρῶ.

ΟΙ. πρὸς νυν θεῶν, ὧ ξεῖνε, μή μ' ἀτιμάσῃς,
τοῖόνδ' ἀλήτην, ὦν σε προστρέπω φράσαι. 50

ΞΕ. σήμαινε, κοῦκ ἄτιμος ἐκ γ' ἐμοῦ φανεί.

ΟΙ. τίς ἔσθ' ὁ χῶρος δῆτ' ἐν ᾧ βεβήκαμεν;

ΞΕ. ὅσ' οἶδα κάγῳ πάντ' ἐπιστήσει κλύων.

χῶρος μὲν ἱρὸς πᾶς ὅδ' ἔστ'. ἔχει δέ νιν
σεμνὸς Ποσειδῶν· ἐν δ' ὁ πυρφόρος θεὸς 55

Τιτὰν Προμηθεύς· ὃν δ' ἐπιστεῖβεις τόπον

χθονὸς καλεῖται τῆσδε χαλκόπους ὁδός,

ἔρεισμ' Ἀθηνῶν· οἱ δὲ πηλοῖοι γυαί

48. γ' ἂν] om. AR. ἂν V³. τί δρῶ] τί δρᾶν B. τι δρᾶς Vat. 49.
πρὸς νυν] πρὸς νῦν LA. 50. προστρέπω] προτρέπω R. 51. ἄτιμος ἔκ γ']
ἄτιμος γ' ἔκ γ' L. ἄτιμος ἐξ ἐμοῦ B Vat. 52. τίς] τίς δ' LA. τίς B Vat. 53.
ἐπιστήσει] ἐπιστήσῃ LA. 56. ὦν] ὦν L. ὦν C². 57. ὁδός] ὁδός MSS. Bruck. corr.
58. οἱ δὲ πηλοῖοι γυαί] γρ. αἱ δὲ πηλοῖον γυαί C³. (the same hand as in Phil. 493).

told him to depart, and he has expressed his determination to remain. After his last words the Stranger is unwilling to incur the responsibility of removing him. 'But without the authority of the state,' he says, 'I can no more remove you than I can let you remain.' μέντοι is therefore preferable.

48. πρίν γ' ἂν...δρῶ] (1) 'Until I have first shown the matter, (so as to be advised) what I must do:' (the indirect question depends on the notion of 'consulting' implied in ἐνδείξω): or (2), if δρῶ is taken as indicative, 'what I am doing.' This (2) is simpler and more natural. Cp. τί δρᾶς; infr. 829, Phil. 974.

50. ὦν σε προστρέπω φράσαι] 'In respect of the things which I entreat you to tell.'

52. τίς ἔσθ'] The omission of δέ, though supported only by Vat., and Par. B., is favoured by the context, since there is no opposition between this and the previous line. If δέ is genuine, the words must be regarded as a repetition *verbatim* of the question in 38.

53. 'You shall know all that I myself know.' For καί, see Essay on L. § 25. a. 1, p. 42, O. T. 1239 and note. Poseidon is the guardian deity of the whole region: particular spots are sacred to several deities, such as the fire-bringer, the Titan Prometheus.

55. ff. Apollodorus, quoted by the Scholiast, mentions an altar of Prometheus in the temple of Athena in the Academy, and at the entrance of the same temple a pedestal on which was represented in relief an altar of Hephaestus and Prometheus in common, together with the figures of both deities.

56. ὃν δ' ἐπιστεῖβεις τόπον...Ἀθηνῶν] 'But the place where you rest,' or 'the place where you have set your foot,' is called the brazen-floored threshold of this land, the stay of Athens.' Cp. Od. 17. 196, where οὐδόν is 'the ground.'

57. χαλκόπους] Lit. 'Having a foundation of brass.' A compound adjective, in which, as in πυκνόπτεροι supr. 17, ὑψίποδες. O. T. 866, the force of the termination is partially lost. The meaning is nearly the same as in 1591, χαλκοῖς βάθροισι γῆθεν ἐρριζωμένον. χάλκεος = 'indissoluble,' as in Pind. Pyth. 10. 27, ὁ χάλκεος οὐρανός. On the question of reconciling this passage with 1590, where Oedipus is described as halting when he reached the καταρράκτης ὁδός, out of sight of the spectators, see the Introduction to this play, p. 282.

58. ἔρεισμ' Ἀθηνῶν] Sophocles supposes the tradition which associated the tomb of Oedipus with the glory of Athens to have been foreshadowed in the local belief: an anticipation

τόνδ' ἰππότην Κολωνὸν εὖχονται σφίσιν
 ἀρχηγὸν εἶναι, καὶ φέρουσι τοῦνομα 60
 τὸ τοῦδε κοινὸν πάντες ὀνομασμένοι.
 τοιαυτά σοι ταῦτ' ἐστίν, ὦ ξέν', οὐ λόγοις
 τιμώμεν', ἀλλὰ τῇ ξυνουσίᾳ πλέον.

ΟΙ. ἦ γάρ τινες ναίουσι τούσδε τοὺς τόπους;
 ΞΕ. καὶ κάρτα, τοῦδε τοῦ θεοῦ γ' ἐπάννυμι. 65
 ΟΙ. ἄρχει τις αὐτῶν, ἣ 'πὶ τῷ πλήθει λόγος;
 ΞΕ. ἐκ τοῦ κατ' ἄστυ βασιλέως τάδ' ἄρχεται.
 ΟΙ. οὗτος δὲ τίς λόγῳ τε καὶ σθένει κρατεῖ;
 ΞΕ. Θησεὺς καλεῖται, τοῦ πρὶν Αἰγέως τόκος.
 ΟΙ. ἄρ' ἄν τις αὐτῷ πομπὸς ἐξ ὑμῶν μόλοι;
 ΞΕ. ὥς πρὸς τί, λέξων ἢ καταρτύσων, μόλοι; 70

61. ὀνομασμένοι] ὀνομασμένον LAV³. ὀνομασμένοι C. ὀνομασμένοι Vat. R.
 62. ἐστίν] ἐστὶ L. ἔστιν C²A. 63. πλέον] πλέων L. 64. ναίουσι] ναίου-
 σι(ν) L. 66. τις] τίς LV³. τίς A. 69. om. L. add. C². 70. ἄν]
 οὖν L. ἄν AV³R. τις] τίς L. ὑμῶν] ἡμῶν AV³. 71. καταρτίσων B.
 καταρτίσων Vat. μόλοι] μολεῖν AV³R. Suid. Schol.

similar to that by which the Athenians are called 'Theseidae' in Theseus' time, l. 1066. Schndw. supposes *ῥεῖσμα* to mean that this 'threshold of the land' was part of the rock on which the city was built. But though this fancy may have been included in the early belief, it does not agree with the word *τόπον* in l. 56. Cp. Pind. Fr. 46, 'Ελλάδος ῥεῖσμα, κλειναὶ Ἀθῆναι.

59. 'Colonus, god of horsemen, who is present with them here.' Cp. 65, *τοῦδε τοῦ θεοῦ*. There is no need of altering *τόνδε* into *τόν*: the presence of the guardian deity, who may or may not have been represented by a statue on the stage, is assumed.

62, 3. *οὐ λόγοις τιμώμεν', ἀλλὰ τῇ ξυνουσίᾳ πλέον*. 'Honoured, not in story, but more highly, by loving resort.' Thus the poet honours scenes which were familiar to his audience, and probably his own home. They were as yet uncelebrated in poetry, and he was going to make them famous. If recent scholars are right in assigning the Phoenissae to the spring of 410 B.C., the allusion in Phoen. 1707 would be subsequent to O. C., according to the reasoning on p. 278, *supra*.

66. 'Have they a ruler, or, are the

people allowed to have a voice?' The reading *ἄρχει τις*...; cannot be defended. The inversion, although of course allowable, gives a false emphasis.

67. 'This place depends for its government upon the king in the city.' On the use of *ἐκ*, see Essay on L. § 19, p. 27. There are many indications of the poet's wish to carry the spectators into the past. Cp. *infr.* 303, *μακρὰ κέλευθος*, not applicable to a time when Colonus was a suburb of Athens.

68. 'And who is thus supreme in word and power?' The emphatic use of *τίς*, as the real predicate, = *τίς ἄν*, accounts for the inversion. Essay on L. § 41, p. 78. See *Introd.* p. 277.

70. 'Could any one from you (i.e. from near Colonus) go to fetch him?' *πομπός*, = *στελῶν* in *infr.* 298.

71. 'That Theseus might come for what purpose of speech or decision?' Cp. l. 68, *λόγῳ τε καὶ σθένει*. The reading *μολεῖν* avoids the awkwardness of repeating *μόλοι* with a different subject, but whether the line is then taken to mean, (1) 'To what purpose is he to speak to him? Or is he to arrange for him to come?' or (2) 'To speak to him, or arrange for him to come, for what purpose?' the Stranger

ΟΙ. ὥς ἂν προσαρκῶν μικρὰ κερδάνῃ μέγα.

ΞΕ. καὶ τίς πρὸς ἀνδρὸς μὴ βλέποντος ἄρκεσις;

ΟΙ. ὅς ἂν λέγωμεν πάνθ' ὀρώντα λέξομεν.

ΞΕ. οἶσθ', ὦ ξέν', ὥς νῦν μὴ σφαλῆς; ἐπέειπερ εἶ 75
γενναῖος, ὥς ἰδόντι, πλὴν τοῦ δαίμονος
αὐτοῦ μέν', οὔπερ κάφάνης, ἕως ἐγὼ
τοῖσδ' ἐνθάδ' αὐτοῦ μὴ κατ' ἄστνυ δημόταις
λέξω τάδ' ἐλθών. οἶδε γὰρ κρινουσί *τοι
ἣ χρεὶ σε μίμνειν, ἣ πορεύεσθαι πάλιν. 80

ΟΙ. ὦ τέκνον, ἣ βέβηκεν ἡμῖν ὁ ξένος;

ΑΝ. βέβηκεν, ὥστε πᾶν ἐν ἡσυχῇ, πάτερ,
ἔξεστι φωνεῖν, ὥς ἐμοῦ μόνῃς πέλας.

ΟΙ. ὦ πότνιαι δεινῶπες, εὔτε νῦν ἔδρας [98 a.
πρώτων ἐφ' ὑμῶν τῇσδε γῆς ἔκαμψ' ἐγώ, 85

77. κάφάνης] κα(ι)φάνη(ι)σ L.

79. *τοι] σοι L. σοι C³*, γε AV³.

is thus made to ignore the obvious meaning of πομπός in the question of Oedipus. The optative (ὥς μῶλοι for ὥς ἂν μόλῃ) is occasioned by the optative preceding.

72. ὥς ἂν... κερδάνῃ] Oedipus, in expressing his own purpose, returns to the more direct form of expression.

73. μή] Essay on L. p. 48, 2, b.

74. 'All that I utter shall be full of light.' Cp. Aesch. Choeph. 844, πῶς ταῦτ' ἀληθῆ καὶ βλέποντα δοῶσιν; and the passive uses of *caecus* in Latin. The inversion of active and passive expressions is especially frequent in connection with perception by sight. See Essay on L. pp. 98, 99. The Stranger, on seeing the noble bearing of Oedipus, thinks it will be enough if he reports the matter not to the city, cp. l. 47, but to the elders of the deme.

75. 'Do you know how you must avoid disaster?' Cp. the common idiom οἶσθ' ὃ δρᾶσον (Ar. Av. 54, etc.), and see O. T. 543 and note.

ἐπέειπερ εἶ] 'I tell you this because I see you noble.' Sc. ταῦτά σοι λέγω.

76. ὥς ἰδόντι] ὥς emphasises the dative as in supr. 20, ὥς γέροντι.

πλὴν τοῦ δαίμονος] 'But for your fortune.' The nobility of Oedipus appears through his rags and blindness. Cp. Shak. Cor. 4. 5, 'Though thy

tackle's torn | Thou show'st a noble vessel.' Od. 14. 214, ἀλλ' ἔμπης καλὰ μιν γέ σ' ὅτομαι εἰσορόωντα | γιγνώσκειν, ib. 20. 194, δύσμορος, ἣ τε ἔοικε δέμας βασιλῆϊ ἄνακτι.

78. τοῖσδ' ἐνθάδ' αὐτοῦ] 'These here on the spot.' For the pleonasm, in which the words ἐνθάδ' αὐτοῦ are epexegetic of τοῖσδε, see Essay on L. p. 75. And, for the use of τοῖσδε which requires the epexegetis, ibid. § 22. p. 34. Cp. supra, l. 59, τόνδε. Κολωνόν.

79. οἶδε γὰρ κρινουσί *τοι] The variety of reading, in which both γε and σοι are somewhat harsh, many have

arisen out of σοι.

80. ἣ... ἣ] An Epic form, which appears also in Aesch. Prom. 780, Choeph. 890, putting an alternative more pointedly than εἰ... ἣ.

81. ἡμῖν] 'Is the Stranger gone, and are we alone?' Dative of remote reference. Essay on L. § 13. p. 19.

84. 'O revered forms of dread.' Cp. Aesch. Cho. 1048 ff. For the reduplication of adjectives without a connecting particle, see Essay on L. § 23. p. 37.

84. 5. εὔτε... ἐγώ] 'Since it is on a seat of yours that I have rested first in this land.' ἐπί is probably to be joined with ἔδρας, (cp. supr. 19, κῶλα κάμψον

Φοῖβφ τε κάμοι μὴ γένησθ' ἀγνώμονες,
 ὅς μοι, τὰ πόλλ' ἐκεῖν' ὄτ' ἐξέχρη κακά,
 ταύτην ἔλεξε παῦλαν ἐν χρόνῳ μακρῷ,
 ἐλθόντι χώραν τερμίαν, ὅπου θεῶν
 σεμνῶν ἔδραν λάβοιμι καὶ ξενόστασιν,
 ἐνταῦθα κάμψειν τὸν ταλαίπωρον βίον,
 κέρδη μὲν οἰκήσαντα τοῖς δεδεγμένοις,
 ἄτην δὲ τοῖς πέμψασιν, οἳ μ' ἀπήλασαν
 σημεία δ' ἤξειν τῶνδ' ἐμοὶ παρηγγύα,

90

86. γένησθ' γένησθ' L. γένησθ' C³. γένοισθ' V³. 88. ἔλεξε] ἔλεξεν L.
 ἐν χρόνῳ] ἐν-χ. L. 89. ὅπου] ὅ(π)που L. 90. σεμνῶν . . ξενόστασιν om.
 L. add. C². ξενόστασιν] γρ. καὶ κατάστασιν mg. C². 91. κάμπτειν AR.
 93. αὔτην (?) L. 94. δ' ἤξειν] δ' ἤξειν L. παρηγγύα] παρεγγύα LA³VR. παρεγ-
 γύα A^cV^{3c}.

τοῦδ' ἐπ' ἀξέστου πέτρου), and ἔκαμψα is used absolutely for ἔκαμψα μέλη. Supr. 19. E. on L. p. 98. Eur. Hec. 1079, πᾶ βῶ; πᾶ στῶ; πᾶ κάμψω; For the position of ἐπί before the subordinate genitive, 127, ἄλσος ἐς τῶνδε.. κορῶν: E. on L. § 41. p. 77. For the sense, cp. Od. 13. 228, ἐπεὶ σε πρῶτα κιχάνω.

γῆς] Partitive genitive with πρῶτων. Cp. supra, l. 45, ἔδρας γῆς τῆσδ'.

86. Φοῖβφ τε κάμοι.. ὅς] The order of actual sequence is inverted, and the first of the two words, being the more emphatic, is the antecedent to ὅς. Essay on L. § 41. p. 78.

ἀγνώμονες] 'Ungracious.' Cp. Tr. 1266, 7, μεγάλην δὲ θεῶν ἀγνωμοσύνην εἰδότες.

87. τὰ πόλλ' ἐκεῖν' ὄτ' ἐξέχρη κακά] Referring to O. T. 789, foll. Cp. Eur. Phoen. 1703 ff.

88. ταύτην has the emphasis and is the real predicate. 'Told me of a resting-place which could be no other than this.'

89. 'When I came to a land at the end of my wanderings, where I should find a seat belonging to the dread goddesses and auspicious shelter afforded by them, there I should end my ill fated life.'

ἐλθόντι] In construction with μοι, as if the sentence were παῦλαν γίνεσθαι μοι.

τερμίαν is predicative, 'a land which should be the end of my wandering.'

ὅπου.. λάβοιμι] Oratio obliqua from οὗ ἂν λάβης.

θεῶν with ἔδραν is possessive, with ξενόστασιν subjective, genitive. Essay on L. pp. 12, 62.

91. The metaphor in κάμψειν βίον is taken from a race. Cp. Eur. El. 755, πρὶν ἂν τέλος | γραμμῆς ἴκηται καὶ πέρα κάμψῃ βίου: Hipp. 87, τέλος δὲ κάμψαιμ' ὥσπερ ἡρέαμην βίου: Hel. 1666, ὅταν δὲ κάμψῃς καὶ τελευτήσῃς βίον. The turning-point is regarded in the figure as the end of the race. The construction as in κάμπτειν δρόμον. The infinitive follows ἔλεξε, and is coordinate with παῦλαν.

92. κέρδη μὲν οἰκήσαντα] Sc. ἐνταῦθα. 'Having fixed my habitation there,— a benefit to those who had received me, but a calamity to those who sent me forth, who banished me.' κέρδη and ἄτην are accusatives in apposition to the action of the verb, expressing the result of the action. If it is objected that the tense is momentary, and the result is only to be realised afterwards, this applies equally to Eur. Or. 1103, Ἐλένην κτάνωμεν, Μενελάω λύπην πικράν: although some such consideration has probably occasioned the v. r. οἰκήσαντα. Cp. 626, κοῦποτ' Οἰδίπουν ἐρεῖς | ἀχρεῖον οἰκητῆρα δέξασθαι τόπων | τῶν ἐνθάδ'. οἰκίσαντα has been conjectured, but οἰκίζω is not used in the sense required.

94. παρηγγύα] (1) 'He promised withal.' παρὰ = 'besides.' Or (2), like παρεγγυᾶν σύνθημα, 'He told me as a sign.' Cp. supr. 46.

ἢ σεισμόν, ἢ βροντήν τιν', ἢ Διὸς σέλας. 95
 ἔγνωκα μὲν νυν ὥς με τήνδε τὴν ὁδὸν
 οὐκ ἔσθ' ὅπως οὐ πιστὸν ἐξ ὑμῶν πτερὸν
 ἐξήγαγ' εἰς τόδ' ἄλσος. οὐ γὰρ ἂν ποτε
 πρῶταισιν ὑμῖν ἀντέκυσ' ὁδοιπορῶν,
 νήφων αἰόνοις, κάπῃ σεμνὸν ἐξόμην 100
 βάθρον τόδ' ἀσκέπαρνον. ἀλλὰ μοι, θεαί,
 βίου κατ' ὁμφὰς τὰς Ἀπόλλωνος δότε
 πέρασιν ἤδη καὶ καταστροφὴν τινα,
 εἰ μὴ δοκῶ τι μεῖνως ἔχειν αἰὲ
 μοχλοῖς λατρεύων τοῖς ὑπερτάτοις βροτῶν. 105
 ἴτ', ὦ γλυκεῖαι παῖδες ἀρχαίου Σκότου,
 ἴτ', ὦ μεγίστης Παλλάδος καλούμεναι

96. μὲν νυν] μὲν νῦν LA. Lines 99, 100, 101 om. pr. add. mg. V³. 99. ὁδοι-
 πόρων BVat. ὑμῖν] ὁμῶν MSS. ὑμῖν Schol. 100. αἰόνοις] αἰόνοις A.
 104. μεῖνως] εἰ from η L.

96-8. ἔγνωκα... ἄλσος] 'And I am sure that some true intimation from you has led me to my destination in this grove.' Cp. Pind. Ol. 6. 663, Il. 24. 53, 4.

97. πιστὸν . πτερὸν] 'Some true intimation from you.' The meaning of an 'omen' or 'sign' is generalized so as to apply to a presentiment or inward intimation. Schol. πτερὸν: οἰωνός. τὴν πτέρωσιν τῆς διανοίας. For a similar mental influence, cp. El. 459, οἶμαι μὲν οὖν, οἶμαι τι κἀκείνῳ μέλον | πέμψαι τὰδ' αὐτῇ δυσπρόσοπτ' ὀνείρατα; also Phil. 1039, εἰ μὴ τι κέντρον θεῖον ἦγ' ὑμᾶς ἔμοῦ.

99. The correction ὑμῖν is taken from the note of the Scholiast.

100. σεμνὸν... βάθρον] Cp. 57, 8: Aesch. Eum. 107, χοάς τ' αἰόνοισι, νη-
 φάλια μειλίγματα. The Schol. on this line mentions, on the authority of Polemo and Philochorus, various other deities to whom libations of pure water were offered in Attica.

102. βίου... πέρασιν] Not 'a passing out of life,' but a 'passing away of life.' The person is not thought of distinct from the life. So the Schol. Cp. infr. 1551 and note, and see E. on L. § 42 β, p. 80. The genitive βίου, however, is to be taken more closely with καταστροφὴν than with πέρασιν.

βίου... καταστροφὴν] 'Ending of life,'

a metaphor from turning down the end of a thread in weaving. Cp. Hdt. 4. 205, τὴν ζώνην κατέπλεξε.

104. 5. εἰ μὴ τι... βροτῶν] 'Unless haply (εἰ μὴ τι) my afflictions seem too light, who am always suffering the greatest calamities which can afflict mortals.' Schol. εἰ μὴ δοκῶ ὑμῖν ἐλαττόνως ἔχειν τὰ κακὰ καὶ δέισθαι προσθήκης κακῶν. Cp. Morris' Story of Sigurd, p. 374, 'And if all be little enough and the Gods begrudge me rest.' μεῖνως ἔχειν is naturally opposed to ἀρκοῦντως ἔχειν, and is to be taken in close connection with what follows: i. e. μεῖνως ἔχειν... λατρεύων = μεῖνως ἔχειν λατρευμάτων. Herm. takes μεῖνως ἔχειν as equivalent to μέλιτος λόγον εἶναι. But this is hardly legitimate, and gives a poor meaning.

106. γλυκεῖαι] 'Welcome daughters.' This epithet is not here merely propitiatory (like Εὐμενίδες, etc.), but expresses the real feeling of Oedipus. He has no fear of the Ἐρινύες, who have 'done their worst,' and are now to give him the rest for which he longs; cp. Aj. 394, where, in a different mood, Ajax more passionately invokes Erebus as to him most bright.

107. μεγίστης Παλλάδος καλούμεναι] 'Called the possession of mightiest Pallas.'

πασῶν Ἀθῆναι τιμιωτάτη πόλις,
οἰκτεῖρατ' ἀνδρὸς Οἰδίπου τόδ' ἄθλιον
εἶδωλον· οὐ γὰρ δὴ τό γ' ἀρχαῖον δέμας. 110

ΑΝ. σίγα. πορεύονται γὰρ οἶδε δὴ τινες
χρόνῳ παλαιοί, σῆς ἔδρας ἐπίσκοποι.

ΟΙ. σιγήσομαί τε καὶ σύ μ' ἐξ ὁδοῦ πόδα
κρύψον κατ' ἄλσος, τῶνδ' ἕως ἂν ἐκμάθω
τίνας λόγους ἑροῦσιν. ἐν γὰρ τῷ μαθεῖν 115
ἔνεστιν ἡλάβεια τῶν ποιουμένων.

ΧΟΡΟΣ.

στρ. α'. ὄρα. τίς ἄρ' ἦν; ποῦ ναίει;
(117-137) ποῦ κυρεῖ ἐκτόπιος συθεῖς ὁ πάντων

110. τό γ' V³, as Aldus. τόδ' cett. 111. οἶδε] ὤδε BVat. 114.
τῶνδ'] τῶν L. τῶνδ' C²A. 117-124. Division of lines in L. and A. ὄρα. τίς-|
ἐκτόπιος-| ὁ πάντων ἀκορέστατος-| λεύσατ' αὐτόν. προσδέκκου | προσπεύθου παντα-
χῆι | πλανάτασ | πλανάτας-οὐ | δ'.

109. ἀνδρὸς Οἰδίπου] 'Pity this miserable shadow of the man that Oedipus once was.' For this emphatic sense of ἀνὴρ, cp. 393, *τηνικαῦτ' ἄρ' εἰμ' ἀνὴρ*: Aj. 77, *πρόσθεν οὐκ ἀνὴρ ὅδ' ἦν*. The degree of emphasis in these passages varies. It is less in Aj. 77, than in O. C. 393. And in the present passage it is still more slight, suggesting rather than expressing the contrast of conditions.

110. The reading of Aldus, which various editors have approved without adopting it, is found in Ven. 467, from which he no doubt derived it. See *Introduct.* p. 284.

112. χρόνῳ παλαιοί] 'Very old men.' The pleonasm is intensive, as in *γονῇ γενναίε*, O. T. 1469.

σῆς ἔδρας ἐπίσκοποι] 'To see why you are sitting here.'

113. σιγήσομαί τε καὶ σύ μ' ἐξ ὁδοῦ πόδα κρύψον] 'I will say nothing. But take and hide me out of the way.' *με* is governed, *πρὸς τὸ σημαίνόμενον*, by the phrase *πόδα κρύψον*, which is substituted for *ὑπέλαγε* or the like. Cp. *Essay on L.* § 16. p. 23.

114. τῶνδε.. ἐκμάθω] 'Until I learn of these men.' Gen. of perception and also of 'respect.' E. on L. pp. 16, 13. For *ἐκμανθάνειν*, 'to learn perfectly,' cp.

O. T. 575, *ἐκμάνθαν'*.

115, 6. 'For in being fully informed lies the secret of cautious proceeding.' Oedipus has the timidity of age.

For the spondee in *ἐν γὰρ τῷ μαθεῖν*, cp. El. 376, *εἰ γὰρ τῶνδε μοι*. The four words are very closely bound together.

117 ff. Exit Oedipus and Antigone leading him. The scene is changed (?) to the entrance of the sacred grove. The chorus enter from the spectators' right. See *Introduction*, p. 282.

117. It is doubtful whether ἦν here is literally past, or, as *infra* 150, 1696, equivalent to an emphatic *ἔστι* = 'Who can it be?' according to the use noticed in the *Essay on L.* § 32, 6. p. 55. Schol. ὁ χορὸς ἐκ τῶν ἐπιχωρίων ἀνδρῶν πεπυσμένος, ὅτι προσκαθίσταται τις ἐν τῷ ἱερῷ τόπῳ τούτῳ, πρῶτα ὑποχαλεπαίνοντες φασί, τίς ἄρα ἔστιν ἢ ποῦ διατρίβει;

ποῦ ναίει] The same idiom recurs in Tr. 99, *πόθι.. ναίει*, of a temporary abode.

For ll. 117-254, cp. Phil. 135-219, Eur. Or. 140-207, Ion 184-236, Heracl. 73-83, where there is a similar interchange of lyrical measures between the chief actor on the stage and the chorus on their first entrance. The 'commatic parodos' of the *Electra*, ll. 121-250, is more regular in structure, and is rather

*προσπεύθου, λεύσσε νιν,

122, 3. προσπεύθου .. πανταχῇ] λεύσατ' αὐτὸν, προσδέρκει | προσπεύθου (προσφθέγγου AV³R.) πανταχῇ MSS. Herm. corr. λεύσατ' AR. λεύσσετ' B Vat.

The metrical scheme of ll. 117-254 is the following:—

α'. ˘ ˘ ˘ ˘ ˘ ˘ ˘ —
 ˘ ˘ ˘ — ˘ ˘ ˘ ˘ — ˘ ˘ ˘
 117-137 ˘ — ˘ ˘ ˘ — ˘ —
 = 149-169. — ˘ — ˘ ˘ —
 5 — ˘ — ˘ ˘ —
 ˘ ˘ —
 ˘ — ˘ ˘ ˘ — ˘ —
 — — ˘ ˘ ˘ — ˘ —
 — ˘ ˘ ˘ — ˘ —
 10 — ˘ ˘ ˘ ˘ — ˘ —
 ˘ ˘ ˘ ˘ —
 ˘ ˘ ˘ ˘ — ˘ ˘ —
 ˘ — ˘ ˘ ˘ — ˘ —
 — ˘ ˘ ˘ — ˘ —
 15 ˘ — ˘ ˘ ˘ ˘ — ˘
 ˘ ˘ ˘ ˘ —
 ˘ ˘ ˘ — — ˘ ˘ ˘ —
 ˘ ˘ ˘ ˘ —
 — ˘ — — ˘ ˘ ˘ —

Free anapaests.

β'. ˘ ˘ ˘ ˘ ˘ ˘ —
 178 ff. = 194 ff. ˘ ˘ ˘ ˘ ˘ ˘ —
 ˘ ˘ ˘ ˘ ˘ ˘ —
 ˘ ˘ ˘ ˘ ˘ ˘ —
 5 ˘ ˘ ˘ ˘ ˘ ˘ —
 [˘ ˘ — —
 ˘ ˘ ˘ ˘ ˘ ˘ —
 — — ˘ ˘ ˘ ˘ —
 — — ˘ ˘ ˘ — —]
 — — ˘ ˘ ˘ ˘ —
 — — ˘ ˘ ˘ ˘ —
 ˘ ˘ ˘ ˘ ˘ ˘ —
 ˘ ˘ ˘ ˘ ˘ ˘ —

ἐπ. α'. ˘ ˘ —
 207-236. ˘ ˘ ˘ ˘ — ˘ ˘
 ˘ ˘ ˘ ˘ — ˘ —
 — — ˘ ˘ ˘ — ˘ —
 5 — ˘ ˘ ˘ ˘ — ˘ ˘ —

5 προσδέρκον πανταχῇ.*

	υ	υ	ι	—	υ	υ	—	
	υ	υ	ι	—	υ	υ	—	
	υ	υ	ι	—	υ	υ	ι	υ υ ι — υ υ — }
	ι	υ	υ	—	υ	υ	ι	υ υ —
10	υ	υ	ι	υ	υ	—	υ	υ ι —
	ι	υ	υ	—	υ	υ	ι	υ υ —
	υ	υ	—	υ	υ	—	υ	υ — υ
	ι	υ	υ	—	υ	υ	ι	υ υ —
	υ	υ	ι	υ	υ	—	υ	υ ι —
15	ι	υ	υ	—	υ	υ	ι	υ υ —
	υ	υ	ι	υ	υ	—	υ	υ ι —
	ι	—	—	ι	υ	υ	—	
	υ	υ	ι	υ	υ	—	υ	υ ι —
	ι	—	—	ι	υ	υ	—	
20	υ	υ	ι	υ	υ	—	υ	υ ι —
	ι	υ	υ	—	υ	υ	ι	υ υ — υ υ
	ι	υ	υ	—	υ	υ	ι	υ υ — υ υ
	ι	υ	υ	—	υ	υ	ι	υ υ — υ υ
	ι	υ	υ	—	υ	υ	ι	υ υ — υ υ
25	ι	υ	υ	—	υ	υ	ι	υ υ — υ υ
	ι	υ	υ	—	υ	υ	ι	υ υ — υ υ
	ι	υ	υ	—	υ	υ		
	υ	ι	υ	—	υ	ι	—	

ἐπ. β'.	ι	υ	—
237-253.	—	ι	υ υ — υ ι
	υ	ι	υ υ ι υ ι υ — υ —
	ι	υ	υ ι — —
5	—	—	ι υ υ ι υ — —
	ι	υ	υ — υ υ ι υ υ — υ υ
	ι	υ	υ — ι υ —
	ι	υ	υ — — ι υ υ — υ υ
	ι	υ	υ — υ υ ι υ υ — υ υ
10	ι	υ	υ — υ υ ι υ υ — υ υ
	ι	υ	υ — υ υ ι υ υ — υ υ
	—	ι	υ υ — ι υ — υ —
	ι	υ	υ — υ υ ι υ υ — υ υ
	ι	υ	υ — ι υ —
15	ι	υ	υ — υ υ ι υ υ — υ υ
	ι	υ	υ — υ υ ι υ υ — υ υ
	ι	υ	υ — υ υ — ι υ —
	ι	υ	υ — υ υ
	υ	ι	υ — υ ι υ.

πλανάτας,

πλανάτας τις ὁ πρέσβυς, οὐδ'

*ἔγχωρος· προσέβα γὰρ οὐκ

125

ἄν ποτ' ἀστιβὲς ἄλσος ἐς

10 τᾶνδ' ἀμαιμακετᾶν κορᾶν,

ἅς τρέμομεν λέγειν,

καὶ παραμειβόμεσθ' ἀδέρκτως,

130

ἀφώνως, ἀλόγως τὸ τᾶς

[98 b.

εὐφήμου στοῖμα φροντίδος

15 ἰέντες· τὰ δὲ νῦν τιν' ἤκειν

λόγος οὐδὲν ἄζονθ',

ὃν ἐγὼ λεύσσων περὶ πᾶν οὕπω

135

δύναμαι τέμενος

γνῶναι ποῦ μοί ποτε ναίει.

ΟΙ. ὅδ' ἐκείνος ἐγὼ· φωνῇ γὰρ ὁρῶ,

125. *ἔγχωρος] ἐγχώριος MSS. Bothe corr. 128. ἀμαιμακετᾶν] ἀμαιμακέταν MSS. Division of lines in L and A. τᾶνδ' . . λέγειν | καὶ παραμειβόμεσθ' . . | τὸ τᾶς. 129. ἅς τρέμομεν λέγειν] ρέμομεν λέγειν om. L. add. C². ἅς . . λέγειν om. L². 134. γρ. οὐδὲν λιάζοντ' mg. C³. 135. λεύσσων] λεύσων L. 137. ναίει] ναί L. ναίει C²A. 138. ἐκείνος] ἐκείνους ὁρᾶν LL²B. ἐκείνος AV²R.

'Look out! Who was it then? Where is he? Whither is he sped away, the most reckless of men? Inquire for him; keenly look; look for him in every direction. The old man is some wanderer, and a stranger to the place: else never had he gone within the pathless grove of these invincible maidens, whom we tremble to name, and pass with downcast eyes, with voices hushed, without words, breathing the language of pious thought. But now we hear that one is come, having no reverence, of whom I, looking over all the grove, cannot yet tell where he is to be found.'

120. ἀκορέστατος] i. e. not to be satisfied without invading our most sacred place.

121-3. Hermann's conjectures are adopted to secure the correspondence of these lines with infr. 153-5, ll. 4-6 of the antistrophe: ἀλλ' οὐ μὲν ἐν γ' ἐμοὶ | προσθήσεις τάσδ' ἀράς | περᾷς γάρ.

125. προσέβα . . οὐκ] Essay on L. § 41, p. 78.

126. The genitive with ἄλσος forms

a single phrase; hence ἐς is not misplaced. Cp. El. 14, τοσόνδ' ἐς ἥβης: Il. 1. 350, θὴν' ἐφ' ἁλὸς πολλῆς: supr. 85. The preposition marks that he not only approached but entered.

127. ἀμαιμακετᾶν] Schol. ἀκαταμαχῆτων ἢ ἀπροσπελάστων. The former seems to be the true Homeric meaning, which however is modified in the Sophoclean use by an association from μαίομαι. Cp. Pind. Pyth. 3. 33, κασιγνήταν μένει | θύοισαν ἀμαιμακέτῃ.

131. Cp. infr. 489; Eur. Or. 409, 10, ὀνομάσαι δ' οὐ βούλομαι. OP. σεμναὶ γὰρ· εὐπαιδευτὰ δ' ἀποτρέπει λέγειν.

134. οὐδὲν ἄζοντα] The unusual active voice strengthens the expression. Cp. E. on L. pp. 51, 98. Oedipus alone of mortals has no fear of the Erinyes.

Blaydes conj. οὐκ ἀλέγονθ', retaining εἴ τιν' ἔχεις in l. 166. And the synaphea is certainly more regular if the anapaests have already begun.

138. 'Here am I, the man you seek, for I see by sound, as the saying goes;' i. e. 'I hear you, though I cannot see.'

τὸ φατιζόμενον.

ΧΟ. ἰὼ ἰώ,

140

δεινὸς μὲν ὄρᾱν, δεινὸς δὲ κλύειν.

ΟΙ. μή μ', ἱκετεύω, προσίδητ' ἄνομον.

ΧΟ. Ζεῦ ἀλεξήτορ, τίς ποθ' ὁ πρέσβυς;

ΟΙ. οὐ πάνν μοίρας εὐδαιμονίσαι

πρώτης, ὦ τῇσδ' ἔφοροι χώρας.

145

δηλῶ δ'· οὐ γὰρ ἂν ὧδ' ἀλλοτρίοις

ῥήμασιν εἶρπον

κάπῃ συμκροῖς μέγας ὥρμουν.

143. ἀλεξήτορ] ἀλεξήτωρ L.
δῆλον δ' BVat. ἂν om. LB Vat.
Schol.

144. μοίρας] μοῖρας L.

146. δηλῶ δ']

148. ὥρμουν LA. ὥρμων C³ and

Cp. Ant. 829, *ὡς φάτις ἀνδρῶν*. Oedipus and Antigone re-enter from behind, and after several movements, with irregular anapaestic accompaniment, he is again seated in the middle of the proscenium, on a raised platform. The absence of the conventional palace-front enables Oedipus to be seen when at the back of the stage.

140, 1. The chorus are at first too horror-stricken at the very sight of the offender, either to discern his blindness, or to gather the meaning of his words. This appears from their language in 149, 50, which is most naturally interpreted as an exclamation on first discovering that he is blind. The present words, as Oedipus perceives, simply express horror at seeing and hearing the impious one (*ἄνομον*). In l. 143 they pass from horror to curiosity. Only when he directly calls their attention to it, do they realize the fact that he is without sight. Schol. *οὐπα ἀκριβῶς ἐωρακότες αὐτὸν τοῦτό φασιν*.

142. 'Regard me not as lawless.' 'See not a lawless man in me.' For the apparent ellipse of *ὡς*, see Essay on L. § 23. p. 38, and § 39. p. 73.

144. 'Not altogether one of highest fortune, that ye should congratulate him thereon.' The genitive is in the first instance attributive, 'One of high fortune,' but is to be resumed with *εὐδαιμονίσαι*, which governs the genitive, as in Plat. Crit. 43 B, *πολλάκις σε εὐδαιμόνισα τοῦ τρόπου*. *εὐδαιμονίσαι* is

exegetic infinitive. See Essay on L. § 33. p. 57.

Another interpretation deserves notice. 'Not one to congratulate (= *οἶον εὐδαιμονίσαι*) on his first destiny;' i.e. The destiny which has been his from birth: *ἦν οἱ ἐπεκλώσαντο θεοί, ὅτε μιν τέκε μητήρ*. But to this may be objected, (1) that the infinitive can hardly stand except as exegetic; (2) the emphatic position of *πρώτης*; (3) the gentle irony of the former meaning, which is better adapted to the situation. The same objections apply to the conjecture *πρωτῆς*, i. q. *πεπραμένης* (Vauvillers, Schndw., Nauck.), which is a word only found in grammarians, and gives a poor sense.

145. *ἔφοροι χώρας* 'Guardians of this land.' Oedipus infers their office from the words of the *Ξένος*, l. 78, and of his daughter, l. 112, *σῆς ἔδρας ἐπίσκοποι*. Cp. Aesch. Pers. 25, *στρατιᾶς πολλῆς ἔφοροι*.

146. *δηλῶ δ'* 'And the manner of my coming proves this.' Cp. *δείκνυμι δ'*, 1145: Ant. 471, *δηλοῖ τὸ γέννημ' ὦμὸν ἐξ ὦμοῦ πατρός*: Aj. 355, *δηλοῖ δὲ τοῦργον, ὡς ἀφροντίστως ἔχει*.

ᾧδε 'Thus.' Ant. 990, *αὕτη κέλευθος*.

148. *κάπῃ συμκροῖς μέγας ὥρμουν* 'Nor, being a prince, as I am, should I have taken up my rest here to crave a small boon.' Schol. *καὶ ἐπὶ εὐτελείσιν αἰτήμασιν οὐκ ἂν σφόδρα ἱκέτεον, εἰ μὴ ἤμην δυστυχής*. Cp. supr. 5. It may be objected to this rendering that it is

- ἀντ. α'. ΧΟ. ξ ξ, ἀλαῶν ὀμμάτων 149
 (149-169) ἄρα καὶ ἦσθα φυτάλμιος, δυσαίων;
 μακραίων *τις, ἐπεικάσαι. 152
 ἀλλ' οὐ μὰν ἐν γ' ἐμοὶ
 5 προσθήσεις τάσδ' ἄρας.
 περᾶς γάρ,
 περᾶς· ἀλλ' ἵνα τῶδ' ἐν ᾧ 155

149-56. Division of lines in L. and A. ξ ξ -| ἦσθα -| μακραίων -| ἀλλ' -| προσθή-
 σεις -| περᾶς γὰρ περᾶς | ἀλλ' . . '. 152. μακραίων τέ θ' ὡς ἐπεικάσαι LABV³.
 μακραίων θ' ὡς ἐπ. Vat. 154. ἄρας] ἀρ . . ἄς L. 155. ἀφθέγκτω]

dramatically inappropriate to make Oedipus assume as manifest (δηλῶ δ', l. 146) what the chorus could not know. But it may be rejoined that he is meditating on his own condition and speaking oracularly, as in *supr.* 45. The other interpretation (also given in the Scholia), 'or being tall, have leaned on one so slight,' is less natural, and (unless *συμπερᾶς* is read) attributes a doubtful use both to the dative and to the plural.

149-169. 'And wast thou then blind? O wretched life, and protracted, too, if I am not mistaken. Howbeit, if I can prevent, thou shalt not bring this curse. For, I tell thee, thou art transgressing. But oh! lest you break the sacred peace of yonder grassy dell, where the watered hollow gathers softly-flowing streams,—of this take heed, all hapless stranger; avoid, remove. The distance hinders. Dost hear, O weary wanderer? If you have any matter for conference with me, come off forbidden ground, and speak, where all may. But, till then, avault thee!'

149, 50. ἀλαῶν ὀμμάτων ἄρα καὶ ἦσθα φυτάλμιος] 'Alas, and art thou then blind!' The interrogative has the force of an exclamation. For the emphatic order of the words, see *Essay* on L. § 31. p. 78, γ. ἀλαῶν ὀμμάτων φυτάλμιος is a poetical phrase (cp. τὸ φατιζόμενον, l. 139) for ἀλαὰ ὄμματα φύσας, i. e. ἔχων. Cp. Aj. 1077, κῶν σῶμα γεννήσῃ μέγα. The past tense has a pathetic or reflective force, *Essay* on L. § 32. p. 55. The chorus are not enquiring the cause of Oedipus' blindness, but are expressing their horror, slightly modified by pity, at the fact, which they have just discovered.

151, 2. μακραίων *τις, ἐπεικάσαι] For

the asyndeton, cp. 161 foll. Others read μακραίων τ' ἔτ', ἐπεικάσαι, in which ἔτι is prosaic, or μακραίων θ', ὅς' ἐπεικάσαι, for which *Linw.* cp. *Ar.* Pax 857, or μακραίων γ', ὅς' ἐπ' εἰκάσαι (!).

153. ἐν γ' ἐμοί] 'As far as lies in me;' i. e. If I can prevent.

153, 4. οὐ . . ἄρας] (1) 'Be thou blind or old, thou shalt not thus bring down the curse:' viz. by violating the precinct. προσθήσεις, sc. τῷ ἡμετέρῳ δήμῳ. For this use of προστίθῃμι, cp. O. T. 820, ἢ γὰρ π' ἐμαντῶ τάσδ' ἄρας ὁ προστιθείς. The chorus, after yielding for a moment to compassion, return to their main object, the vindication of the sacred ground. Otherwise, the mood of the chorus being supposed to change from horror to pity, (2) 'Thou shalt not thus bring a curse upon thyself;' or (3) 'Thou shalt not add this curse to thy calamity.'

154. περᾶς] (1) 'You are transgressing.' Not (2) 'You shall come forth:' although such a use of the present for a certain future is permissible.

155. ἀλλά, while opposing the command to the offence, also contrasts the danger of still further trespass with the trespass already committed. The construction ἐν νάπει πίπτειν is Epic: cp. Aj. 633, ἐν στέρνοισι πεσοῦνται, κ.τ.λ., ib. 375. For τῶδε, used in pointing to an object not close at hand, cp. El. 4, 7, 10.

ἵνα, κ.τ.λ. depends (1) on the general precept of avoidance (sc. εὐλαβοῦ), which is more definitely expressed, as the sentence proceeds, in τῶν . . φύλαξαι, κ.τ.λ. Or (2) an ellipse of λέγω may be supposed.

ἀφθέγκτω] 'Of unbroken silence,' *supr.* 131.

φθέγκτω μὴ *προπέσης νάπει
ποιάεντι, κάθυδρος οὖ

10 κρατῆρ μελιχίων ποτῶν

ρεύματι συντρέχει,

160

τῶν, ξένη πάμμορ', εὖ φύλαξαι,

μετάσταθ', ἀπόβαθι. πολ-

λὰ κέλευθος ἐρατύει·

15 κλύεις, ὧ πολύμοχθ' ἀλᾶτα;

165

λόγον εἴ τιν' οἴσεις

πρὸς ἐμὰν λέσχαν, ἀβάτων ἀποβάς,

ἵνα πᾶσι νόμος,

φῶναι· πρόσθεν δ' ἀπερύκου.

ΟΙ. θύγατερ, ποῖ τις φροντίδος ἔλθῃ;

170

156. προπέσης] προσπέσης MSS. Herm. corr. 158. κάθυγρος A pr. Vat.
159. ποτῶν] πότων L. 161. φύλαξαι in a separate line L: at the beginning
of the following line AV³. 163, 4. ἐρητύει B Vat. ἐρᾷ πτύει R. 166.

οἴσεις] ἔχεις LAV³. οἴσεις
ἔχεις C⁴. 167. ἀβάτων] ἀ(πο)βά(ν)των L. ἀπ'
ἀβάτων AR. 170. ἔλθοι L. ἔλθῃ AV³R.

156. The reading *προπέσης*, although conjectural, seems to be required by the metre, and *πρό* and *πρός* are often confused. Either compound gives a good sense—*προσπέσης* implying violence, and *προπέσης*, heedlessness.

157–60. *κάθυδρος οὖ κρατῆρ μελιχίων ποτῶν ρεύματι συντρέχει* (1) 'Where the stream of sweet waters flows together in the pure basin: 'ρεύματι, dat. of manner. The basin is said to 'run together in a stream' by a metonymy or inversion. *κάθυδρος* implies that it received no wine. Supr. 100, *αἰνοῖς*. (2) The Scholiast understood *μελιχίων ποτῶν* to refer to the honey that was mingled with the libation to the Eumenides (infr. 481); i.e. 'The libation of pure water mingles with the flowing hydromel.' *ρεύματι* dat. after *συν* in comp., and the bowl, as infr. 479, for the contents of the bowl. Meineke reads *χείματι*. (3) Taking the words as in (1), the epithet *μελιχίων* may, however, contain an allusion to this sweetening of the waters, and also an association from *μελίσσομαι*, 'to propitiate.' Schol. *οἷς μελίσσουσι τὰς θεάς*. In (1) the *κρατῆρ* is the basin in which water was gathered for libations: in (2) it is the vessel from which

the libations were poured.

161. *τῶν*] Neuter, referring to the whole of the previous description. The genitive is governed by the notion of avoidance in *φύλαξαι* (= *ὑπεκτρέπεσθαι*), assisted by *μετάσταθι, ἀπόβαθι*. For *πάμμορε*, Schndw. suggested the Homeric *κάμμορε*.

166. *λόγον εἴ τιν' οἴσεις*] This reading is adopted on the ground of metre, and as suiting well with the context. 'If you will bring any word to be considered by us assembled.' For *λέσχη*, which in the mouth of the chorus here has an ancient and formal air, cp. Ant. 161, *τῇνδε γερόντων... λέσχην*. For *ἔχεις* in the MS. reading, cp. Pind. Ol. 8. 4.

168. *ἵνα πᾶσι νόμος*] Sc. *ἔστί φανείν*. 'Where custom permits all to speak.' Cp. the common ellipse of the inf. after *ἢ θέμις, εἰ θέμις*.

170. 'Daughter, what is one to think?' i.e. What counsel are we to take? The optative may be defended (Essay on L. § 36. p. 62, cp. esp. Antipho, p. 112, *πρὸς τίνας οὖν ἔλθοι τις βοηθοῖς*;) but the subjunctive is better. For what follows, cp. Aesch. Suppl. sub init. *μέμνησο δ' εἴκεν· χρεῖος εἰ ἔξῃ φυγᾶς*. Bias, fragm. viii. (in Bergk's *Poetae Melici*), *Ἀστούσιν ἄρεσκε πᾶσιν, ἐν πόλει αἶ κε μένης*.

AN. ὦ πάτερ, ἀστοῖς ἴσα χρὴ μελετᾶν,
εἰκοντας ἂ δειῖ κοῦκ ἄκοντας.

OI. πρόσθιγέ νύν μου. AN. ψαύω καὶ δῆ.

OI. ὦ *ξείνοι, μὴ δῆτ' ἀδικηθῶ
σοὶ πιστεύσας καὶ μεταναστᾶς. 174
[99 a.]

XO. οὐ τοι μήποτέ σ' ἐκ τῶνδ' ἐδράνων,
ὦ γέρον, ἄκοντά τις ἄξει.

OI. στρ.β'. ἔτ' οὖν; [ἔτι προβῶ;] XO. ἐπίβαινε *πόρσω. 178

OI. ἔτι; XO. *προβίβαζε, κούρα, 180
πρόσω· σὺ γὰρ αἶεις.

AN. ἔπεο μάν, ἔπε' ὦδ' ἀμαυρῶ

171. AN. ὦ]—ὦ L. x̄ ὦ C⁵. The same correction in 173. 172. κοῦκ ἄκον-
τας] κοῦκ ἀκούοντας LAV³. κοῦκ ἄκοντας B Vat. etc. 173. πρόσθιγέ νύν] πρό-
σθιγε νύν MSS. 177. ἄξει] ἀγάγη B. ἀγάγοι Vat. 178. πόρσω] πρόσω
MSS. Bothe corr. 180. XO. om. L. προβίβαζε] προσβίβαζε LAV³.
προβίβαζε A p. m. προσβίβαζε B Vat. 181. σὺ] εὖ B Vat. 182-191.
Division of lines in L and A. ἔπεο—κάλωι—ξεῖ—] νοσ—] καὶ πόλιν—] ἀποστνγύν—]
ἄγε—] ἐπιβαίνοντες—] τὸ δ' .. πολεμῶμεν. 182. ἔπεο μάν, ἔπε' ἔσπεο μ' ἂν ἔσπε',
L. ἔσπεο μ' ἂν ἔσπεο δ' ὦδ B Vat. ἔπεο μοι mg. C³. ἔπεο μάν ἔπε' A. ἔπεο
ὦδ' V³.

172. κοῦκ ἄκοντας] 'Yielding what is meet, and not waiting for compulsion.' Par. B, etc. here preserve the better reading. Cp. Lys. Epitaph. § 14, μηδὲν ποιεῖν ἄκοντας: El. 1463, μηδὲ πρὸς βίαν .. φύσῃ φρένας: Eur. Hec. 225, Pind. Pyth. 4. 288, καλὰ γινώσκοντ' ἀνάγκη. The words of Oedipus in 174, μὴ δῆτ' ἀδικηθῶ, 'Let me not be roughly used'—are prompted by the fear which Antigone here suggests, and the chorus, in re-assuring him, use the same expression, οὐ τοι .. ἄκοντά τις ἄξει. Cp. infr. 827. Others suggest various modifications of the Laurentian reading. But ἀκούοντας is a feeble repetition of εἰκοντας, and κοῦ κατοκνοῦντας involves too great a change. ἀκούοντας comes of the dittographia AKOONTAC for AKONTAC.

175. σοὶ πιστεύσας καὶ μεταναστᾶς] Herm. rejected καί, so as to obtain metrical correspondence with the paroemiac in 191. But this rests on the supposition that the anapaestic systems must exactly correspond, in which case four and a half lines are lost before 188. See note on p. 294. Ll. 176, 7, 192, 3, have been described by some edd. as choriambic. If so, they would be sung

by the whole chorus: if anapaestic, they are recited by the coryphaeus.

178. ἔτ' οὖν; [ἔτι προβῶ;] Persuaded at last to move, Oedipus takes his daughter's hand, but before advancing asks for more assurance. The chorus point to a spot where he may rest secure. He then moves forward a few steps, and asks, 'Is that enough, or must he go further?' This line exceeds by four syllables the corresponding line, infr. 194. The words ἔτι προβῶ, which Elmsley rejected, have more the appearance of a gloss than ἔτ' οὖν.

ἐπίβαινε *πόρσω] 'Come further on.' ἐπιβαίνειν here is to move over a certain space.

180. προβίβαζε] 'Conduct him onward, maiden, for you see and understand.' Cp. Od. 18. 11, οὐκ αἶεις ὅτι δῆ μοι ἐπιλλίξουσιν ἅπαντες, where αἶειν is 'to perceive by sight.' προσβίβαζε, besides the doubtful metre, conveys too much of the idea of force.

182, 3. ἔπεο μάν .. ἄ σ' ἄγω] 'Come follow, this way follow with thy darkened steps, father, the way I am leading thee.'

ὅ κῶλῳ, πάτερ, ᾗ σ' ἄγω.

*ΧΟ. τόλμα ξείνος ἐπὶ *ξένης,

ὦ *τλάμων, ὃ τι καὶ πόλις

185

τέτροφεν ἄφιλον ἀποστρυγεῖν

καὶ τὸ φίλον σέβεσθαι.

ΟΙ. ἄγε νῦν σύ με, παῖ,

ἴν' ἂν εὐσεβίας ἐπιβαίνοντες

τὸ μὲν εἴποιμεν, τὸ δ' ἀκούσαιμεν,

190

καὶ μὴ χρεῖα πολεμῶμεν.

ΧΟ. αὐτοῦ· μηκέτι τοῦδ' ἀντιπέτρον

183. ᾗ σ' ἄσ L. ᾗ σ C⁵. 183, 4. ἄγω τόλμα L. ἄγω τόλμα AV³.
184. ΧΟ. om. MSS. 185. τλάμων τλάμον L. τλάμον C⁵. 186. ἀφιλον
ἀποστρυγεῖν ἄφιλον . . . ἄ. L. 187. καὶ φίλον Vat. 188. νῦν νῦν LA.
189. εὐσεβίας εὐσεβείας LL²BR Vat. 190. τὸ μὲν (καὶ) τὸ μὲν L. εἴποι-
μεν . . ἀκούσαιμεν εἴποιμεν . . ἀκούσαιμεν LV³. εἴπωμεν . . ἀκούσωμεν A. εἴπωμεν
—ἀκούσωμεν BR Vat. 191. χρεῖα χρεῖα L.

184-7. τόλμα . σέβεσθαι] These lines are rightly given to the chorus. They correspond to 203-6, in which the expression ὦ τλάμων again occurs. 'Be not averse, unhappy one, when sojourning in a strange land, to cherish the same hatreds with the citizens and to respect their loves.' Cp. Eur. Bacch. 431-3, τὸ πλῆθος ὅτι τε φανλότερον | ἐνόμισε, χρήται τε, | τόδε τοι λέγοιμ' ἄν: Aesch. Suppl. 202, μέμηρσο δ' εἴκειν, χρεῖος εἰ ξένη φυγάς: Eum. 983, καὶ στρυγεῖν μᾶ φρενί.

186. τέτροφεν ἄφιλον] 'Hath habitually chosen for dislike;' i.e. is wont to dislike. There is a slight oxymoron in the form of expression. τέτροφεν, ἔχει, Schol.

189. ἴν' ἂν] The use of the optative mood with ἂν after a relative, following an imperative, and conveying an implied purpose, is analogous to the Epic construction of such passages as Hom. Il. 8. 289 foll., πρῶτα τοι μετ' ἐμὲ πρὸς βῆθρον ἐν χειρὶ θήσω, | . . . ἥ ἐ γυναιχ' ἣ κέν τοι ὀμὸν λέχος εἰσαναβαίνοι: Theocr. 25. 61, ἐγὼ δέ τοι ἡγεμονεύσω | αἰλιν ἐς ἡμετέρεην ἵνα κεν τέτμοιμεν ἀνακτα. The use of ἂν in such places is equivalent to the use of ἂν with the optative in independent clauses. The usage, however, is rare, and has not been generally retained in later Greek.

In εὐσεβίας ἐπιβαίνοντες there is a confusion of the literal and metaphori-

cal sense, like that noticed in ἤκομεν, l. 12. Partly 'coming where we may stand without impiety,' like ἐπίβαινε in l. 178, and partly 'relying on pious action,' as in Phil. 1463, δόξης οὐποτε τῇσδ' ἐπιβάντες, where, as here, there is a reminiscence of Epic Greek. Od. 23. 13, σοφροσύνης ἐπέβησαν, etc.

191. 'And let us not fight with necessity.'

192. αὐτοῦ] 'There'; i.e. That is where I bid you stay. The ellipse is probably a colloquial idiom. Cp. ἐτι; l. 180, supra.

192. 3. μηκέτι . . κλίνης] 'Stir not again from this rocky platform.' For the periphrasis in πόδα κλίνης, cp. l. 113, καὶ σύ μ' ἐξ ὁδοῦ πόδα κρύψον, O. T. 468, πόδα νομᾶν. The expression ἀντίπετρον βῆμα, 'A rock-like platform,' would suggest to those who had seen the sacred place at Colonus some peculiarity in the basement of the low seats at the entrance of the grove, or possibly means that while Oedipus remains on this narrow resting-place his foot is placed immovably on the rock. The conjecture αὐτοπέτρον is plausible but unnecessary. The Scholiast says, ἀντιπέτρον, ὅτι ἀντὶ πέτρας χαλκοῦν ἦν, referring to the χάλκους ὁδός. Cp. supr. l. 57, and note. ἀντίπετρος, like ἀντίθεος, ἀντίδουλος, ἀντήλιος, ἀντίπαις, ἀντίπυργος, ἀντίσποδος. In πόδα κλίνης there is a reminiscence of the Epic use of κλίνω. Il. 10. 349;

βήματος ἔξω πόδα κλίνης.

ΟΙ. ἀντ. β'. οὕτως; ΧΟ. ἄλεις, ὡς ἀκούεις.

ΟΙ. ἦ 'σθῶ; ΧΟ. λέχριός γ' ἐπ' ἄκρου
λάου βραχὺς ὀκλάσας. 195

ΑΝ. πᾶτερ, ἐμὸν τόδ' ἐν *ἡσυχαίᾳ

5 βάσει βάσιν ἄρμουςαι,

ΟΙ. ἰὼ μοί μοι.

ΑΝ. γεραιὸν ἐς χέρα σῶμα σὸν
προκλίνας φιλίαν ἐμάν. 200

ΟΙ. ὦμοι δύσφρονος ἄτας.

ΧΟ. ὦ τλάμων, ὅτε νῦν χαλᾶς,

193. ἔξω] ἔξω L. κλίνης] κλινῆς L. κλινῆς C². γρ. κινήσις mg. C².
195. ἦσθω R. c. gl. καθέσθω. ἦσθω CB Vat. ἦσθω L². ἦ στῶ C², mg. 197.
*ἡσυχαίᾳ] ἡσυχία MSS. Herm. corr. 198. ἄρμουςαι MSS. Elmsl. corr.
199. ἰὼ μοί μοι] om. V³. 201. προκρίνας BR Vat. 203. τλάμων] τλάμων A.
τλάμων V³. τλάμων BR Vat. ὅτε νῦν] ὅτε . . . νυν L. ὅτε—νῦν C¹.

50. ὡς ἄρα φωνήσαντε παρὲς ὁδοῦ ἐν νεκύεσσιν | κλινθήτην.

195. The form ἔσθω is questionable in Attic, according to Thom. Mag. p. 483, and Phryn. p. 269. But the word ἐκαθέσθην, which was afterwards in common use, may be supposed to have had a source in the earlier language. And the alternative reading ἦ στῶ is less in accordance with what precedes and follows. For this question, as implied in οὕτως; has been already answered, and the rejoinder, λέχριός γ' . . . ὀκλάσας, is more natural, when supposed to give assent to a request to be allowed to sit. 'Shall I be seated?' 'Yes, bending low adown upon the surface of the stone.'

λέχριος, not 'sideways,' but simply opposed to ὀρθός, and probably connected by Sophocles with λέχος, i. e. half-recumbent, bending; cp. Eur. Med. 1168, where it is used of a person ready to fall backwards. λέχριος conveys the general notion of a position other than upright.

196. ὀκλάσας (der. from κλάω) gives the more particular notion of bending the limbs together, as one does who is on a low seat. Cp. Il. 13. 281, ἀλλὰ μετοκλάζει καὶ ἐπ' ἀμφοτέρους πόδας ἵζει:—of the coward in an ambush, who keeps shifting from one constrained position to another. The MSS. give

λάου, for which form, instead of λάος, the Schol. quotes the authority of Herodian.

197. ἐν *ἡσυχαίᾳ] If the metre is to correspond to l. 182, we must read thus for ἐν ἡσυχία. The words are commonly taken to mean, (1) 'Adjust thy step to my quiet tread,—Leaning forward thine aged body on my loving hand.' i. e. Antigone presses her foot against her father's to steady him while he sits down, and, lest he should fall forward, supports him with her hand. But βάσει (which the Schol. interprets τῇ καθέδρᾳ) may be understood to mean the stone support for the foot attached to the seat, (2) 'Fit thy foot into its quiet resting-place.' Cp. βήματος in 193. ἡσυχαίᾳ has then associations from 176, 7, as well as from the general silence and peacefulness surrounding the grove. The repetition of the same word in a different sense would be less felt than if we said in English, 'Step on that step.'

198. ἄρμουςαι] The MS. reading ἄρμουςαι is inconsistent with the following clause.

There is now a pause. The chorus are relieved from their horror, but only to be more horror-stricken.

202. δύσφρονος] 'Cruel.' ἀτη personified. Ant. 185, τὴν ἀτην . . . στεῖλχουσαν.

203. ὅτε νῦν χαλᾶς] (1) 'Now that

αὐδασον, τίς ἔφυσ βροτῶν;
 τίς ὁ πολύπονος ἄγει; τίν' * ἄν
 σοῦ πατρίδ' ἐκπυθοίμαν;

205

ΟΙ. ἐπ. α'. ὦ ξένοι,

ἀπόπτολις· ἀλλὰ μή,

ΧΟ. τί τόδ' ἀπεννέπεις, γέρον;

ΟΙ. μὴ μὴ μὴ μ' ἀνέρη τίς εἶμι,

210

μῆδ' ἐξετάσῃς πέρα ματεύων.

ΧΟ. † τί τόδε; ΟΙ. δεινὰ φύσις. ΧΟ. αὐδα.

ΟΙ. τέκνον, ὦμοι, τί γεγώνω;

ΧΟ. τίνος εἰ σπέρματος, * ὦ ξένε, φώνει, πατρόθεν;

215

ΟΙ. ὦμοι ἐγώ, τί πάθω, τέκνον ἐμόν;

ΑΝ. λέγ', ἐπείπερ ἐπ' ἔσχατα βαίνεις.

ΟΙ. ἀλλ' ἐρῶ· οὐ γὰρ ἔχω κατακρυφάν.

ΧΟ. μακρὰ * μέλλετον, ἀλλὰ * τάχυνε.

204. τίς ἔφυσ] τίς' σ' ἔφυσ LAV³. γρ. τίς ἔφυσ mg. C³. τίς ἔφυσ R. τίς' ἔφυσσε B Vat. 205. τίς ἄν πολύπονος MSS. γρ. τίς ὁ πολύπονος mg. C³. ἄγει] ἄγηι L. τίν' ἄν | σοῦ] τίνα σου MSS: Vauv. corr. 207. ὦ ξένοι | ἀπόπτολις] ὦ ξένοι ἄ. LA. 210. ματεύων B Vat. εἶμι | μῆδ' ἐξετάσῃς] εἶμι μῆδ' ἐξε | τάσῃς LA. πέρα L. 211. ΧΟ.] αντ. L. 215. σπέρματος, ὦ ξένε] σπέρματος | ξένε LA. ὦ add. Heath. 217. βαίνεις] μένεις LAV³, etc. Tricl. corr. (Cp. O. T. 837, προσμεῖναι LA. προσβῆναι MR.) 218. κατακρυφάν] κρυφάν L. κατακρυφάν C³A. κατακρυφῆν mg. C³. 219. μέλλεις] μέλλετ' MSS. τάχυνε] ταχύνετε L. ταχύνετε A. Elmsl. corr.

there is an end of this trouble about you,' or (2) 'Now that there is an end of your troubles.' For (1) cp. supr. 169. For the absolute use of χαλᾶς, see Essay on L. p. 88. Cp. Eur. Ion 637, εἵκειν ὁδοῦ χαλῶντα τοῖς κακίοισιν; Ar. Av. 383, οἶδε τῆς ὀργῆς χαλᾶν εἴρασιν.

204. τίς ἔφυσ βροτῶν] τίς ἔφυσ, like οἶσεις, supr. 166, is a reading supplied by an early hand on the margin of L. For τίς supplementary predicate, cp. O. T. 151, τίς .. ἔβας; And for ἔφυσ = εἰ φύσει, cp. O. T. 1015, παῖς γ' εἰ τῶνδε γεννητῶν ἔφυν. The reading of B, etc. is against metre. The same hand gives τίς ὁ πολύπονος ἄγει; which, (1) like τίς ἔφυσ, is unlikely to have been invented, and is more forcible than τίς ἄν πολύπονος ἄγει; which is read in all MSS, and acknowledged by the Scholiast, but does not correspond to 186, τέτροφεν ἀφίλον ἀποστύγειν. (2) One interpretation of the Scholiast, τίς ἄν

ἄγη ἀπὸ σῆς πόλεως; points to an ancient variation of reading, such as τίς ἄν ἀπολις ἄγει; which Blaydes suggests. ἀπόπτολις may have crept in from below. For τίς ἄν, cp. Aesch. Prom. 611, τίς ἄν, τίς ἄρα μ' ὦδ' ἐτήτυμα προσθροεῖς;

211. 'Nor search me out, inquiring farther.' Cp. Od. 19. 116, μῆδ' ἐμόν ἐξερέεινε γένος καὶ πατρίδα γαῖαν, | μή μοι μάλλον θυμὸν ἐνιπλήσῃς ὁδυνάων.

212. τί τόδε; δεινὰ φύσις, αὐδα] τί is extra metrum: cp. l. 215. Elmsley conjectures τί δέ; κ.τ.λ.: cp. 1469. Herm. τί τοδ'; ΟΙ. αἰνά, κ.τ.λ. The former is the more probable of the two emendations. On φύσις in the sense of birth, see Essay on L. p. 91.

216. ὦμοι ἐγώ, τί πάθω] Il. 11. 404, Od. 5. 465. Essay on L. § 45. p. 85.

217. ἐπ' ἔσχατα βαίνεις] 'Your foot is on the verge,' i. e. You are driven as it were to the edge of a precipice.

219. Hermann's correction of this

ΟΙ. Λαῖον ἴστε τιν' ; * (—) ΧΟ. *ἰὸν ἰού. 220

ΟΙ. τό τε Λαβδακιδᾶν γένος ; ΧΟ. ᾧ Ζεῦ. [99 b.

ΟΙ. ἄθλιον Οἰδιπόδαν ; ΧΟ. σὺ γὰρ ὄδ' εἶ ;

ΟΙ. δέος ἴσχετε μηδὲν ὅσ' αὐδῶ.

ΧΟ. ὦ ὦ. ΟΙ. δύσμορος. ΧΟ. ὦ ὦ.

ΟΙ. θύγατερ, τί ποτ' αὐτίκα κύρσει ; 225

ΧΟ. ἔξω πόρσω βαίνετε χώρας.

ΟΙ. ἃ δ' ὑπέσχεο ποῖ καταθήσεις ;

ΧΟ. οὐδενὶ μοιριδία τίσις ἔρχεται

ὦν προπάθῃ τὸ τίνειν· ἀπάτα δ' ἀπά- 230

220. *(—)] ἀπόγονον MSS. *ἰού] ᾧ ᾧ LL². ᾧ ᾧ ARV³. ᾧ ᾧ B. ᾧ ᾧ ἰού Vat.

224. ὦ ὦ ὦ] ἰὸν ᾧ ᾧ ᾧ L. ἰὸν ἰὸν ᾧ ᾧ AV³. ὦ ὦ] ᾧ ᾧ L. ᾧ ᾧ A. 226. πόρσω] πρόσω LAV³. Tricl. corr. πρόσω προβαίνετε Vat. 227. ὑπέσχεο] ὑπέσχετο L. ὑπέσχεσο C. ὑπέσχεο A. ὑπέσχεν B. ὑπέσχου Vat. ποῦ Vat. 228. οὐδενὶ μοιριδία] οὐδενὶ μοιραδία L. οὐδενὶ μοίραι διὰ C². μοιριδία BVat. οὐδενὶ

μοιραδία AV³. 229. προπάθῃ] προμάθη L. προμάθη C³. 230-35. Division of lines in L and A. ᾧν|ἀπάτα|ἐτέραις|πόνον|σὺ δ'|πάλιν|χρονόσ...ε|μὰ πῶλε|προσάψημι.

line is adopted without denying that some other (e.g. μέλλεις, Blaydes) may possibly be right.

220. By simply rejecting ἰού from the Laurentian reading (i.e. λ. ἰ. τ. ᾧ.—ᾧ ὦ.), we might obtain a dactylic tetrameter, as in 224, 226, with a resolution of the 3rd arsis, for which, cp. Eur. Or. 1485, ἥσσοις Ἑλλάδος ἐγενόμεθ' αἰχμᾶς. But the regular alternation of the paroemiac with — — — — — | — — — — — gives a more probable rhythm. And ἀπόγονον may be a gloss on Λαῖον. If the several choreutae are supposed to speak in turn the line may have run : ΟΙ. Λαῖον ἴστε τιν' ; ΧΟ. α'. ᾧ. ΧΟ. β'. ἰού, ἰού. And so Herm. read in 1839. For the sense, cp. O. T. 1383, τὸν ἐκ θεῶν | φανέντ' ἀναγνόν καὶ γένους τοῦ Λαῖον : where the fatal birth from Laius makes the climax of horror.

224. δύσμορος] 'Alas.' Oedipus, having been assured of peace, once more finds himself an outcast.

227. ἃ δ' ὑπέσχεο] 176, 7, 'But where will you make good your promise?' i.e. 'But what becomes of your promise?' Cp. Plat. Symp. 183 E.

229. 'To no man cometh punishment from the fates for a matter in which he has been the first to suffer, that he

should be punished for this : ' i.e. τίσις (τούτων), ᾧν (genitive of relation) προπάθῃ, τὸ τίνειν, sc. τούτων τίσις. Cp. infr. 271, ὅστις παθὼν μὲν ἀντέδρων, κ.τ.λ. For the construction of ᾧν, cp. Ant. 1194, 5, τί γὰρ σε μαλθάσοιμ' ἄν, ᾧν ἐσσύτερον ψεύσται φανόμεθ' ; 'For why should I soothe thee with a tale, in regard to which we shall presently be found false speakers?' See Essay on L. § 9. p. 13 This is better than (2) to make τίνειν = τίνεσθαι, ('nemo punitur ob injuriam prius acceptam, si eam rependit,' Herm., διὰ τὸ τιμωρεῖν ὑπὲρ ᾧν προπάθῃ...λείπει ἢ διὰ, Schol.): or (3) to make τὸ τίνειν the object of προπάθῃ; 'retribution for an act, of which he has already suffered the retribution : ' or (4) taking the genitive as after προ in comp. to render, 'that he should suffer for an act previously to which he has been wronged.' The chorus feel the gravity of their position in breaking a promise made in presence of the Erinyes, but plead that it was made under a false impression. Cp. Aesch. Fr. 294, ἀπάτης δικαίας οὐκ ἀποστατεῖ θεός. The form μοιράδιος, see v. rr., is questionable.

230. For the collocation of words, cp. Phil. 138, τέχνα γὰρ τέχνας ἐτέρας

ταις ἑτέραις ἑτέρα παραβαλλομέ-
 να πόνον, οὐ χάριν, ἀντιδίδωσιν ἔ-
 25 χειν. σὺ δὲ τῶνδ' ἐδράνων πάλιν ἔκτοπος
 αὐθις ἀφορμος ἐμᾶς χθονὸς ἔκθορε,
 μή τι πέρα χρέος
 ἐμᾶ πῶλει προσάψῃς. 235
 AN. ἐπ.β'. ὦ ξένοι

231. ἑτέρα] ἑτέροι L. 232. παραβαλλομένοι L. παραβαλλομένα CA.
 ἀντιδίδωσιν L. 233. δέ] δ' ἐκ MSS; Tricl. corr. 234. αὐθις] αὐτῆς LAV³.
 235. μή τι] μήτε AR. χρέος] σ from ι L. 236. ἐμᾶ] ἐμᾶσι L. ἐμᾶι C².
 237. ὦ ξένοι | αἰδόφρονες] ὦ ξένοι αἰδ. LA.

προὔχει: Eur. Bacch. 905, ἑτέρα δ' ἑτε-
 ρος ἑτερον ὕλβω καὶ δυνάμει παρήλθεν.
 'But deception, matching deception,
 makes return, not of good, but of evil.'

233. τῶνδ' ἐδράνων] The exact words
 of the promise (supr. 176) are repeated
 in retracting the promise.

234. ἀφορμος ἐμᾶς χθονός] The ex-
 planation of the Scholiast, ἀφορμος,
 ἀφορμηθεῖς, has been commonly accept-
 ed; but the derivation from ὕρμος gives
 more point, and is supported by the
 language of Oedipus, supr. 148. (1)
 'Leaving my land;' (2) 'Driven from
 the harbour of my land.'

235. 'Lest you bring some further
 burden on my state.' χρέος, lit. 'debt,'
 'obligation,' here, by a *litotes*, the
 obligation of removing pollution.

237-53. 'O religious-minded stran-
 gers, yet, seeing ye could not bear with
 this my aged sire, because the sound of
 deeds which he did unwittingly was in
 your ears, yet, sirs, have pity, we en-
 treat you, on me, the hapless one, who
 pray you for my own father, pray, look-
 ing in thine eyes with no blank gaze
 (like a daughter who had sprung from
 your own blood), that the unfortunate
 may find mercy. We are in your hands,
 and you are in the place of God to us
 in our misery. Come then, vouchsafe
 the unhoped for boon. By what thou
 lovest, of thy very own, I pray thee,
 child, help-mate, duty, sacred name.
 For look as closely as you will, you
 shall not find the mortal who can resist
 the leading of a God.'

The pleading glyconic rhythms of
 l. 207 ff., which were broken off by the
 discovery of Oedipus, are here renewed,

and as they proceed are mingled with a
 rapid dactylic strain, which meets the
 impetuosity of the chorus in l. 229 ff.
 with corresponding earnestness. This
 combined movement has given rise to
 some doubt, and, in order to keep the
 dactylic verse continuous, some would
 read in 247, ἐν ὑμῖν ὡς θεῶ, or ἐν ὑμῖ
 γὰρ ὡς θεῶ, and in 252, with Triclinius,
 οὐ γὰρ ἴδοις ἂν ἀθρῶν βροτόν. But the
 syncopated thesis and change of rhythm
 in both places, as in ll. 7, 14, may give
 the effect of lingering earnestness (τὸ
 λιπαρές) combined with the eagerness of
 her supplication. On the other hand
 the slight alteration of the last two
 lines, approved by Hermann, appears
 probable on comparing ll. 235, 6. The
 MS. reading of 253 may be scanned

— — — — —
 — — — — —

Cp. infr. 1676, 1703.

In comparing this passage with El.
 236-50 on the one hand, and on the
 other with Phil. 1170-1217, Eur. Or.
 1452-1503, we seem to trace the in-
 creasing use of monostrophic μέλη
 ἀπὸ σκηνῆς. From the Aj., Ant., O. T.,
 Trach. this phenomenon is absent, ex-
 cept in such short epodes as Ant. 876-
 81, ἀκλαντος, ἀφίλος . . οὐδεὶς φίλων
 στενάζει.

In the scheme of metres on pp. 301, 2,
 it has been thought better not to divide
 the strophes into parts. Their struc-
 ture will be sufficiently evident to the
 student, although a sharp division be-
 tween the main portion of each, and
 the prelude or conclusion, can hardly be
 maintained.

αἰδόφρονες, ἀλλ' ἐπεὶ

*γεραῖον [ἄλαον] πατέρα τόνδ' ἐμόν
οὐκ ἀνέτλατ' ἔργων

5 ἀκόντων αἰὼντες αὐδάν,

240

ἀλλ' ἐμὲ τὰν μελέαν, ἱκετεύομεν,

ὦ ξένοι, οἰκτεῖραθ', ἃ

πατρὸς ὑπὲρ τοῦμοῦ μόνου ἄντομαι,

ἄντομαι οὐκ ἀλαοῖς προσορωμένα

10 ὄμμα σὸν ὀμμασιν, ὥς τις ἀφ' αἵματος

245

ὑμετέρου προφανέῖσα, τὸν ἄθλιον

αἰδοῦς κῦρσαι· ἐν ὑμῖν γὰρ ὡς θεῶ

κείμεθα τλάμονες· ἀλλ' ἴτε, νεύσατε τὰν ἀδόκητον χάριν,

238. γεραὸν πατέρα LAR. ^{ἄλαον} γεραὸν πατέρα C². γεραὸν ἀλαὸν πατέρα B
Vat. 239. ἔργων] ἔργον L. ἔργων C²A. 241. μελέαν] αν om. V³. pr.
242. οἰκτεῖραθ' οἰκτεῖρασθ' V³. 241-254. Division of lines in L. and A. ἀλλ' -
ὦ ξένοι - τοῦ μόνου . . ἄλα - οἷς - ὥστις - ὑμετέρου - αἰδοῦς - κείμεθα - τὰν - πατρὸς -
ἣ τέκνον - οὐ γὰρ - εἰ θεὸς . . δύναίτο. (θεὸς ἄγοι ἐκ | φυγεῖν δύναίτο AV³.) 243.
τοῦμοῦ μόνου] τοῦ μόνου LAV³. τοῦμοῦ B Vat. 244. οὐκ ἀλαοῖς] οὐκ ἀλα |
οἷς L. οὐκα . . | λοῖς C². οὐ καλοῖς B Vat. 245. μὴ προσορωμένα B Vat. 245.
ὥς τις] ὥστῃς C². 247. κῦρσαι] κύρσαι MSS: Herm. corr.

237. αἰδόφρονες] This is not merely a propitiatory epithet = 'as you are merciful, have mercy,' but is addressed to the religious spirit which the chorus have shown. 'As you are full of reverence for the Gods, have respect to the suppliant.' Antigone appeals from the religion of custom to the religion of the heart, and the way is thus prepared for the rebuke of Oedipus in 277, 8.

ἀλλά opposes this last prayer to the expressed determination of the chorus. The second ἀλλά resumes this with a slightly different force, contrasting her own supplication with that of her father, which they had rejected.

238. γεραῖον [ἄλαον] πατέρα τόνδ' ἐμόν] Supposing the second α of ἄλαον short, as in 149, 244, this line is an iambic pentapody.

240. ἀκόντων = ἀκουσίων, cp. 977, πῶς *δᾶν τό γ' ἄκον πράγμ' ἂν εἰκότως ψέγοις. Essay on L. § 50. 3. p. 94.

For the metaphorical use of αὐδά, see Essay on L. p. 97.

243. The reading of B Vat. etc. gives a glyconic verse similar to 239, if the

first ἄντομαι is transferred to the next line—

πατρὸς ὑπὲρ τοῦμοῦ
ἄντομαι ἄντομαι—.

But this is hardly the most natural or rhythmical division. μόνου, if genuine, simply adds emphasis to τοῦμοῦ πατρός. 'For my own father.' μόνος is one of the favourite words of Sophocles. Essay on L. p. 96.

245. ὥς τις, κ.τ.λ.] i.e. 'Looking up to you with the frank reliance of a daughter.' ὥς ἂν τῆς κοινῆς ἀνθρωπότητος ἔχουσα τὸ συγγενές. Schol.

246. τὸν ἄθλιον αἰδοῦς κῦρσαι] These words are joined as an epegesis or resumption with πατρὸς ὑπὲρ τοῦμοῦ ἄντομαι.

248. Cp. Od. 10. 69, ἀλλ' ἀκέσασθε, φίλοι, δύναμις γὰρ ἐν ὑμῖν: 13. 230, 1, σοὶ γὰρ ἔγωγε | εὐχομαι ὥς τε θεῶ. For the metre, cp. ll. 242, 249, 252.

249. νεύσατε is a poetical word, usually applied to the Gods.

τὰν ἀδόκητον χάριν] 'Unlooked for' and therefore more prized. Cp. infr. 1104, 5, τὸ μηδαμὰ | ἐλπισθὲν ἤξεν σῶμα βαστάσαι δότε.

πρὸς σ' ὃ τι σοι φίλον ἐκ σέθεν ἄντομαι, 250
 15 ἢ τέκνον, ἢ *λέχος, ἢ χρέος, ἢ θεός.
 οὐ γὰρ ἴδοις ἂν *ἀναθρῶν βροτῶν,
 ὅστις ἄν, εἰ θεὸς
 ἄγοι, *φυγεῖν δύναιτο.

ΧΟ. ἀλλ' ἴσθι, τέκνον Οἰδίπου, σέ τ' ἐξ ἴσου 255
 οἰκτείρομεν καὶ τόνδε συμφορᾶς χάριν
 τὰ δ' ἐκ θεῶν τρέμοντες οὐ σθένομεν ἂν
 φωνεῖν πέρα τῶν πρὸς σέ νῦν εἰρημένων.

ΟΙ. τί δῆτα δόξης, ἢ τί κληδόνος καλῆς
 μάτην ρεύσης ὠφέλημα γίγνεται,
 εἰ τὰς γ' Ἀθήνας φασὶ θεοσεβεστάτας 260
 εἶναι, μόνας δὲ τὸν κακούμενον ξένον
 σῶζειν οἷας τε καὶ μόνας ἀρκεῖν ἔχειν;
 κάμοιγε ποῦ ταῦτ' ἐστίν, οἷτινες βάρη

250. πρὸς ὅτι σοι φίλον B. πρὸς σ' ὅτι σοι φίλοι Vat. 251. ἢ τέκνον] ἢ τέκνον L. λέχος] λόγος MSS: Reisk. corr. 252. ἂν ἀναθρῶν] ἀναθρῶν L. ἂν ἀθρῶν ARL²V³. βροτῶν] βροτὸν Tricl. om. L². 253. ὅστις] ὅστι L. ὅστις C²A. ὅς B Vat. ἄγοι] ἄγει B Vat. *φυγεῖν] ἐν φυγαῖς Vat. ἐκφυγεῖν cett. 255. τόνδε] τάνδε L. τόνδε C²A. 259. γίγνεται] γίνεται L.A. γίγν. C². 260. γ'] τ' LAV³. om. B Vat.: corrected in Roman edition of the Scholia. 263. κάμοιγε ποῦ L.

250. πρὸς σ' ὃ τι σοι φίλον] Cp. Phil. 469, πρὸς τ' εἰ τι σοι κατ' οἶκόν ἐστι προσφιλές.

ἐκ σέθεν] 'Coming from thyself.' These words apply properly only to τέκνον, but are to be connected by a sort of zeugma in a more general sense with *λέχος, χρέος, θεός, just as τὰ ἐκ τίνος may mean all that is closely connected with him. Elmsley's conjecture οἰκοθεν deserves notice.

251. ἢ τέκνον, ἢ *λέχος, ἢ χρέος] It has been attempted to defend the MS. reading λόγος, by interpreting it 'suit,' or 'petition.' But λέχος, the conjecture of Reiske, accepted by Brunck and most editors, is probably right.

χρέος] 'Object of care.' Antigone knows that property is dear to old men.

252. βροτῶν was altered to βροτὸν by Tricl. merely for the sake of the metre, and the comparison of ll. 242, 247 proves the change to have been unnecessary. See note on 237 ff.

254 ff These lines of the chorus, and

the preceding speech of Antigone, were suspected by some ancient critics. But they are justly defended by the Scholiast, who observes that the passage was not obelized by Didymus. The lyrical interchange is followed as usual by a dialogue in senarii. Cp. esp. El. 251 ff. The chorus are ignorant of the divine purposes towards Oedipus, and are simply bent on defending the sacred precinct which is entrusted to their care. But they are not inhuman, and after the final appeal of Oedipus, who professes himself the saviour of Athens, they own that the matter is too hard for them, and are willing to refer it to Theseus as the supreme authority.

256. τὰ δ' ἐκ θεῶν τρέμοντες] 'But fearing what the Gods may do.' Cp. Hdt. 8. 15, τὸ ἀπὸ Ξέρξεω δειμαίνοντες.

261 ff. 'What value then has glory on the praise of men, that flows in unmeaning stream?' μάτην, i. e. without corresponding reality.

263. κάμοιγε .. ἐστίν] 'Ay, and of all this what do I find?' Hermann would

ἐκ τῶνδ' ἐξάραντες εἴτ' ἐλαύνετε,
 ὄνομα μόνον δείσαντες; οὐ γὰρ δὴ τό γε 265
 σῶμ' οὐδὲ τάργα τᾶμ'. ἐπεὶ τά γ' ἔργα μου
 πεπονθότ' ἐστὶ μᾶλλον ἢ δεδρακότα,
 εἴ σοι τὰ μητρὸς καὶ πατρὸς χρεῖη λέγειν,
 ὦν οὐνεκ' ἐκφοβεῖ με. τοῦτ' ἐγὼ καλῶς
 ἔξοιδα. καίτοι πῶς ἐγὼ κακὸς φύσιν, 270
 ὅστις παθὼν μὲν ἀντέδρων, ὥστ' εἰ φρονῶν

266. τὰ γ' LV³. τὰ δ' AR.
 269. οὐνεκ' εἵνεκ' B Vat.

268. χρεῖη] χρεῖ' ἢ L. (ει from η).

continue the force of εἰ: 'since Athens has this reputation which in my case proves vain.' But the sentence is too long to be so compact. For καί, cp. infr. 606, El. 883, καὶ τίνος, κ.τ.λ.; and for ποῦ, 8, 9. Schol. καὶ ὁ Κυρηναῖος οὐνεκ' οἰκτεῖται οἷδε μόνῃ πολέων ἐν τῷ β' τῶν αἰτιῶν. See on O. T. 355: Essay on L. § 24, p. 41.

οὔτινες βάθρων] (1) 'When ye, after lifting me up from this resting-place, then drive me away from it.' For the want of antecedent in a passage expressing strong feeling (οὔτινες = εἰ ὑμεῖς), see Essay on L. p. 72. The sacredness of the ground was a reason for protecting the suppliant who was found there. L. 276 shows that ἐξάραντες refers not with ἐλαύνετε to 226, but to 149-196. Those who removed a suppliant from the hearth, altar, or other consecrated place, were bound to succour him. Cp. O. T. 142, where the king is acceding to the prayer of the petitioners, ὑμεῖς μὲν βάθρων | ἵστασθε, τοῦσδ' ἄραντες ἰκτῆρας κλάδους. Otherwise (2), if βάθρων is taken strictly of the seat, called ἔδρανα, supr. 176, 'Who after removing me' (from the sacred ground) 'then drive me from this resting-place,' or (3), 'Who remove and drive me from this resting-place.' For the plural βάθρων in the more general sense, cp. Eur. Erechth. fr. 362, l. 47.

266. 'For my actions have indeed been sufferings and not actions.' See Essay on L. § 30, p. 51. The words of Lear (3, 2) have often been compared, 'I am a man | More sinned against than sinning.'

268. εἰ . . χρεῖη] 'Were it fitting.' Cp. Tr. 749, εἰ χρή μαθεῖν σε. What Oedipus here shrinks from saying, he

utters afterwards under pressure from the chorus (521 ff.), and under provocation from Creon (985 ff.).

269. τοῦτο] Sc. ὅτι διὰ ταῦτα ἐκφοβεῖ με.

270. φύσιν has a strong emphasis. 'Whatever my actions may have been, my nature was surely not wicked;' cp. Aj. 472, μή τοι φύσιν γ' ἀσπλαγχνος ἐκ κείνου γεγώς, i.e. That I was not really a coward, though the award of the arms to Ulysses proclaimed me such.

271. φρονῶν] i.e. 'With clear knowledge.' See on O. T. 316. 'Seeing that first of all I was returning a wrong, so that even had I done it knowingly, I should not have been guilty. But as it was, I went all unwittingly on my path of woe, whereas those who planned my destruction knew well what they were doing.' The imperfect tense in ἀπαλλύμην expresses an intention not carried into effect (as in διδόναι, κτείνειν, etc.). Cp. Thuc. 3, 57, οὔτινες Μήδων τε κρατησάντων ἀπαλλύμεθα. The words παθὼν . . ἀντέδρων refer to the parricide: but it is doubtful whether παθὼν means simply 'in self defence,' or contains an allusion to his father's act in preparing the destruction of his infant. Similarly it is doubtful whether l. 274 applies to Creon and his sons, or again to his parents. There may seem to be a certain harshness in supposing Oedipus to speak thus of Laius, and the tone of 521 ff., 985 ff. is certainly different. Yet this is the most obvious interpretation of the present passage, and receives some confirmation from O. T. 718, 9, 1454, ἔν' ἐξ ἐκείνων, οἳ μ' ἀπαλλύτην, θάνατο. The peace of Oedipus does not include forgiveness of those who have wronged

ἔπρασσον, οὐδ' ἂν ᾧδ' ἐγινόμην κακός;
 νῦν δ' οὐδὲν εἰδὼς ἰκόμην ἔν' ἰκόμην,
 ὑφ' ᾧν δ' ἔπασχον, εἰδόντων ἀπωλλύμην.
 ἀνθ' ᾧν ἰκνούμαι πρὸς θεῶν ὑμᾶς, ξένοι, 275
 ὥσπερ με κἀνεστήσαθ', ᾧδε σώσατε,
 καὶ μὴ θεοὺς τιμῶντες εἶτα τοὺς θεοὺς
 μοίραις ποιείσθε μηδαμῶς· ἡγείσθε δὲ
 βλέπειν μὲν αὐτοὺς πρὸς τὸν εὐσεβῆ βροτῶν,
 βλέπειν δὲ πρὸς τοὺς δυσσεβεῖς, φυγὴν δέ του 280

272. οὐδ'] οὐκ' V³. pr. 276. κἀνεστήσαθ'] κἀνεστήσαθ' AR. 278. μοί-
 ραις LAV³R. μοίραν B Vat. χ mg. C². ζτ mg. C²*.

him; nor is it imagined that the natural relations so broken can be restored. See Introduction, p. 279.

276. The raising of the suppliant implied a promise of protection. Cp 284.

278. 'Do not while you think to honour the Gods, in reality dishonour them,' i.e. by driving out the suppliant. Some editors have attempted, reading *μοίραν*, as in the early recension, or *μοίρας*, which is found in two MSS, to render, 'Do not, while ye honour the Gods, suppose them to be fates' (or 'a fate'). 'By no means,' etc. But this sharp distinction between God and Fate belongs to a much later age. Sophocles would no more have spoken irreverently of the *μοίραι* than of the other deities. And the interpretation has no meaning that is relevant to the context. For how would the rejection of Oedipus imply that the Gods were blind fates? Was it not rather based on a misinterpretation of their will? The conjectures *μαυρούς* (Nauck), *μέιους* (Martin) are not more satisfactory. The best hitherto is Schndw.'s *μοίρα ἐμποιείσθε*.

With regard to the reading of the text, which has strong MS. authority, it may be noticed; (1) that there is no difference of meaning between *μοίραις* and *μοίρα*, if this is supposed equivalent to *ἐν μοίρα*. This poetical dative plural occurs in Plat. Legg. 923 B, τὸ ἐνὸς ἐκάστου κατατιθεῖς ἐν μοίραις ἐλάττωσι δικαίως. (2) Next, that the omission of *ἐν*, or the substitution of the instrumental dative (Essay on L. § 14. p. 20) is supported by the similar use of *τιμαῖς*

= *ἐν τιμῇ ἀγόμενος*, in O. T. 909, κοῦδα-
 μου τιμαῖς Ἀπόλλων ἐμφανής. See note *in loco*. (3) This explanation of *μοίραις* requires *μηδαμῶς* to be taken separately from *μή*, and to have the force of an independent negative. This is very unusual, but may be defended, *a.* by the consideration that *μή* negatives the sentence as a whole, and a subordinate negative is therefore more easily admissible; *b.* that *μηδαμῶς* may be taken closely with *μοίραις* after *ποιείσθε* = *ὥστε μηδαμῶς ἐν μοίραις εἶναι*.; *c.* In Plat. Legg. II, 913 A, there is a parallel instance in a participial clause, *μηδ' αὖ κινήσειε μηδὲ τὸ βραχύτατον ἐμὲ μηδαμῶς πείθων*. 'Nor again let him move anything, however small, without any sort of consent from me.' And in El. 336, *καὶ μὴ δοκεῖν μὲν δρᾶν τι, πημαίνειν δὲ μή*, although the force of *μή* is continued in the latter part of the line, the second *μή* has an independent force. Cp. also Eur. Erechth. fr. 362. l. 46, *οὐδ' ἀντ' ἑλάας χρυσέας τε Γοργόνος | τρίαῖναν ὀρθῶν στάσαν ἐν πόλεως βάθροις | Εὐμόλπος οὐδὲ Θράξ ἀναστῆσει λεῶς | στεφάνοισι, Παλλὰς δ' οὐδαμῶς τιμῆσεται*. The antithesis between the literal observance of the local sanctities and the higher obligations of justice and mercy is the point of this part of the play. Cp. Phil. 451. 2, *ποῦ χρή τίθεσθαι ταῦτα, ποῦ δ' αἰνεῖν, ὅταν | τὰ θεῶ' ἐπαινῶν, τοὺς θεοὺς εὖρω κακοῦς*; Ant. 924, *τὴν δυσσέβειαν εὐσεβοῦς' ἐκτῆσάμην*, for similar contrasts of expression. The use of *μοίρα* for *τιμή* is in keeping with the language of the play. See Introduction, p. 270.

μήπω γενέσθαι φωτὸς ἀνοσίου βροτῶν.
 ξὺν οἷς σὺ μὴ κάλυπτε τὰς εὐδαίμονας
 ἔργοις Ἀθήνας ἀνοσίοις ὑπηρετῶν.
 ἀλλ' ὥσπερ ἔλαβες τὸν ἰκέτην ἐχέγγυον,
 ῥύου με κάκφύλασσε' μηδέ μου κάρα 285
 τὸ δυσπρόσοπτον εἰσορῶν ἀτιμάσης.
 ἦκω γὰρ ἱερὸς εὐσεβῆς τε καὶ φέρων
 δνησιν ἀστοῖς τοῖσδ'· ὅταν δ' ὁ κύριος
 παρῇ τις, ὑμῶν ὅστις ἐστὶν ἡγεμῶν,
 τότ' εἰσακούων πάντ' ἐπιστήσει· τὰ δὲ 290
 μεταξὺ τούτου μηδαμῶς γίγνου κακός.

ΧΟ. ταρβεῖν μέν, ὦ γεραιέ, τάνθυμήματα
 πολλή' στ' ἀνάγκη τάπὸ σοῦ· λόγοισι γὰρ

283. ἀνοσίοις] *ισ* were joined in L so as to appear like *υσ*. So also in *μοίραις*, supra 278. The letters (in 283) have been divided by C². 286. *δυσπρόσοπτον*] *δυσπρόσωπον* B Vat. 288. *ὅταν*] ὅτ' ἂν L. δ' om. ABR. κύριος] κύρι L. (ρ from γ). κύριος C⁵A. 291. γίγνου] γίνου LA. 293. πολλή τ' ἀνάγκη AR³. πολλή γ' ἀνάγκη B Vat.

281. *φωτὸς ἀνοσίου βροτῶν*] Cp. Aj. 1358, *τοιοῖδε μέντοι φῶτες ἐμπληκτοὶ βροτῶν*: Od. 17. 587, *οὐ γὰρ πού τινες ᾧδε καταθνητῶν ἀνθρώπων | ἀνέρες ὑβρίζοντες ἀπάσθала μηχανόωνται*: 23. 187, *ἀνδρῶν δ' οὐ κέν τις ζωὸς βροτός*. Essay on L. § 40. p. 75.

282. *ξὺν οἷς*] i.e. (1) *ξὺν τοῖς θεοῖς*. These words properly belong to ῥύου με κάκφύλασσε, but are also joined with the prohibitive sentence that is interposed. Cp. Od. 1. 74. 5, *ἐκ τοῦ δὴ Ὀδυσῆα Ποσειδάων ἐνοσίχθων | οὐτι κατακτείνει, πλάξει δ' ἀπὸ πατρίδος αἰης*. ξὺν οἷς has also been taken (2) as referring to the nearest words, *φωτὸς ἀνοσίου βροτῶν*. But it is better to refer it to the principal word in the previous sentence. Both interpretations are acknowledged in the Scholia.

κάλυπτε] 'Cloud with disgrace.' Cp. Pind. Nem. 10. 40, *Ἀργεῖ μὴ κρύπτειν φάος ὀμμάτων*: Aesch. Pers. 536, *ἄστυ τὸ Σούσαν ἦδ' Ἀγβατάνων πένθει δινοφερῶ κατέκρυψας*: also the metaphorical use of *ἀφανίζειν*. The abruptness of the expression is softened by the explanatory clause, esp. the dative ἔργοις, i.e. 'Do not obscure the brightness of Athens by the impious deeds to which you minister.'

284. 'But as you have received your suppliant under a pledge.' *ἐχέγγυος* generally means 'able to give a pledge,' and so 'trustworthy.' But for the passive use of a word generally active, see Essay on L. p. 99; and cp. *σωτήριον*, l. 487; *πιστωθείς*, l. 1039.

285. *ἐκφύλασσε*] 'Guard me to the end.'

286. *δυσπρόσοπτον*] 'Unightly.'

288, 9. ὁ κύριος . . τις] 'Your sovereign, whoever he is.' For the combination of definite and indefinite, see Essay on L. § 22. p. 36; and cp. O. T. 107, *τοὺς αὐτοέντας . . τινάς*. Oedipus has heard the name of Theseus, supr. 69, but he speaks cautiously, as if he depended on the chorus for information. For the courteous form of expression, cp. Pind. Pyth. 4. 230, *βασιλεὺς, | ὅστις ἀρχεῖ ναός*.

290, 1. τὰ δὲ | *μεταξὺ τούτου*] 'In your actions between that moment and this;' i.e. Meanwhile.

293, 4. *λόγοισι γὰρ οὐκ ὀνόμασται βραχέσι*] 'They are expressed in no light terms.' The more literal meaning, 'in brief words,' does not suit with *ταρβεῖν*. Why should a lengthy speech produce more awe than a shorter one? On the other hand, the meaning 'slight,'

οὐκ ὠνόμασται βραχέσι. τοὺς δὲ τῆσδε γῆς
ἀνακτας ἀρκεῖ ταῦτά μοι διειδέναι.

295

ΟΙ. καὶ ποῦ 'σθ' ὁ κραίνων τῆσδε τῆς χώρας, ξένοι;

ΧΟ. πατρῶον ἄστυ γῆς ἔχει· σκοπὸς δέ νιν,
ὃς καμὲ δεῦρ' ἔπεμπεν, οἷχεται στελῶν.

ΟΙ. ἦ καὶ δοκεῖτε τοῦ τυφλοῦ τιν' ἐντροπὴν
ἢ φροντίδ' ἔξειν, * αὐτὸν ὥστ' ἐλθεῖν πέλας;

300

ΧΟ. καὶ κάρθ', ὅταν περ τοῦνομ' αἰσθηται τὸ σόν.

ΟΙ. τίς δ' ἔσθ' ὁ κείνῳ τοῦτο τοῦπος ἀγγελῶν;

ΧΟ. μακρὰ κέλευθος· πολλὰ δ' ἐμπόρων ἔπη [100 b.
φιλεῖ πλανᾶσθαι, τῶν ἐκείνος αἶων,
θάρσει, παρέσται. πολὺ γάρ, ᾧ γέρον, τὸ σὸν 305
ὄνομα διήκει πάντας, ὥστε κεί βραδὺς

294. τῆσδε] τῆς LR. τῆδε Vat. τῆσδε A. 298. ἔπεμπεν] ^πἐπεμψεν L.
ἐπεμπεν AR. ἐπεμψεν B Vat. στελῶν] στελῶν ARV³. 300. αὐτὸν ὥστ']
ἐμπόνως τ' Vat. ἀπόνωςτ' cett. Porson corr. 302. δ' om. L. ἀγγελῶν]
ἀγγελῶν A. 306. ὥστ' ἐκεῖ AR.

'insignificant,' is supported by Plat. Legg. 692 C, ὡς ὄντων ἡμῶν βραχέος ἀξίων: Thuc. i. 14, βραχέα ἐκέκτηντο: ib. 8. 76, βραχὺ . . καὶ οὐδενὸς ἀξιον.

294. 5. τοὺς δὲ τῆσδε γῆς ἀνακτας] Plural for singular. Essay on L. § 20. p. 30. δέ opposes the middle course of waiting for Theseus, to the immediate reception of Oedipus.

297. πατρῶον ἄστυ γῆς] 'The citadel of the land, which was his father's.' The words designate the ancient πόλις, in the immediate neighbourhood of the Acropolis towards the south. Thuc. 2. 15.

297. 8. σκοπὸς . . ὃς καμὲ δεῦρ' ἔπεμπεν] 'The informant, who brought me hither.' The Ξένος is thus described, because he has seen Oedipus and will give Theseus true information. Schol. εὐ τῇ οἰκονομίᾳ, ὥστε μὴ διατριβὰς γενέσθαι, τίς ὁ καλέσων ἔσται;

300. * αὐτὸν ὥστ' ἐλθεῖν] αὐτόν, conjectured independently by Porson and Elmsley. It is doubted whether the pronoun is unemphatic and subject of ἔξειν, or emphatic (= 'in person') and subject of ἐλθεῖν. The latter suits better with the preceding speech, and with the feeling of Oedipus. As the Schol. observes, the Ξένος had not heard the name

of Oedipus. But for dramatic purposes it is assumed that things told upon the stage become immediately more widely known. Cp. O. T. 151, Aj. 148 ff. Triclinius read κἀπόνως, which is metrically unobjectionable, but it gives a poor meaning, and the aorist is harsh with ἔξειν preceding. Those who are not satisfied with Porson's emendations may prefer ὥστ' ἀπόντ' ἐλθεῖν πέλας; See Essay on L. § 32. p. 54, 2.

301. τοῦνομ' αἰσθηται] αἰσθηται = ἀκούσῃ, hence the accus. The whole object is perceived, and not a part only.

303. μακρὰ κέλευθος] Cp. 165, πολλὰ κέλευθος ἐρατεύει. See Introd. p. 275, supr. 15.

πολλά] Adverbial.

305. πολὺ] Supplementary predicate, with the meaning 'celeber,' 'much spoken of.' Cp. Aesch. S. c. T. 6, πολλὸς κατὰ πόλιν ὑμνοῖθ' ὑπ' ἀστῶν; Hdt. 1. 98, ὁ Δηϊόκης ἦν πολλὸς . . αἰνεύμενος. 'Thy name in frequent repetition hath reached all men.'

306. 7. κεί βραδὺς εὔδει] 'Even though he be slow and slumbering.' For the use of the adjective, see Essay on L. § 23. p. 38. 2; and cp. Aj. 47, δόλιος ὁρμάται. It is here slightly proleptic, i. e. εὔδει ὥστε βραδὺς εἶναι. The

εὔδει, κλύων σοῦ δεῦρ' ἀφίξεται ταχύς.

ΟΙ. ἀλλ' εὐτυχὴς ἰκοίτο τῇ θ' αὐτοῦ πόλει
ἐμοί τε. τίς γὰρ ἐσθλὸς οὐχ αὐτῷ φίλος;

ΑΝ. ὦ Ζεῦ, τί λέξω; ποῖ φρενῶν ἔλθω, πάτερ; 310

ΟΙ. τί δ' ἔστι, τέκνον Ἀντιγόνη; ΑΝ. γυναιῖχ' ὁρῶ
στείχουσαν ἡμῶν ἄσσον, Αἰτναίας ἐπὶ
πώλου βεβῶσαν· κρατὶ δ' ἡλιοστερήs

308. θ' αὐτοῦ] τ' αὐτοῦ LB. 311. γυναιῖχ' γυναικ' L. 312. Αἰτναίας] αἰτν
by C⁴. ἐπὶ] ἐπι L.

form of the expression is influenced by the antithesis of *ταχύς*. For the thought, cp. O. T. 65, *ὥστ' οὐχ ὑπνω γ' εὐδοντά μ' ἐξεγείρετε*. εὔδει, though added by an afterthought, has the chief emphasis. The conjectures *ἔρπει*, *σπεύδει*, are both in different ways injurious to the sense. The expression is hyperbolic, or figurative as in Eur. Suppl. 1147. For *κλύων σοῦ*, sc. *ἀγγέλιαν*, cp. Ant. 1182, *κλύουσα παιδός*.

308. 'Well, may he come, and in his coming be blest unto his own city as well as to me; for what good man is not a friend unto himself?' i.e. Who does not befriend himself in doing good? For the active meaning of *φίλος* (Sch. ἀντὶ τοῦ χρησίμος), cp. Aj. 1359, Ant. 99, Phil. 1385, *σοὶ που φίλος γ' ὦν χά' λόγος τοιοῦδε μου*: Pind. Ol. 2. 103, *φίλοις . . εὐεργέταν πρασίαν*: Aesch. Cho. 1051, *φίλτατ' ἀνθρώπων πατρί*. For *αὐτῷ*, referring to αὐτοῦ, the more remote antecedent, and for the emphasis on αὐτοῦ, see Essay on L. § 41. p. 78. Cp. esp. El. 251, *καὶ τὸ σὸν σπεύδονσ' ἅμα καὶ τοῦμὸν αὐτῆς ἦλθον*, and for the sense, infra 1505, 6, *καὶ σοι θεῶν | τύχην τις ἐσθλὴν *ἦκε τῇσδε τῆς ὁδοῦ*: 635, *γῇ τῇδε καὶ μοὶ δασμῶν οὐ σμικρὸν τίνει*: 1124, 5, *θεοὶ ποιοῖεν ὥς ἐγὼ θέλω | αὐτῷ τε καὶ γῇ τῇδ'*: Hom. Il. 13. 732-4, *ἀλλ' ὃ' ἐν στήθεσσι τιθεὶ νόον εὐρύστοα Ζεὺς | ἐσθλόν, τοῦ δέ τε πολλοὶ ἐπαυρίσκοντ' ἄνθρωποι, | καὶ τε πολέας ἐσάωσε, μάλιστα δέ κ' αὐτὸς ἀνέγνω*: infra 1518, 9, *ἐγὼ διδάξω, τέκνον Αἰγέως. ἅ σοι | γήρως ἄλυπα τῇδε κείσεται πόλει*. According to another interpretation, the words are added in excuse for ἐμοί τε, = 'Who is not dear to himself?' (Schndw., Nauck.) But (1) this requires the conjectural correction *ἔσθ' ὅς* (for *ἐσθλός* is then too absurd); and (2) the reflection is unsuit-

able to the context and to the general feeling of the play. Where a similar proverb occurs elsewhere in Sophocles, it is either the maxim of a schemer like Ulysses, or implies blame (Aj. 1366, *ἢ πάνθ' ὅμοια πᾶς ἀνὴρ αὐτῷ ποιεῖ*).

310 ff. The coming of Ismene prepares the way for what follows by giving a forecast of the attempt of Creon and of the fruitless visit of Polynices. It also diverts attention from Theseus, whose arrival at Colonus from the Acropolis (a distance familiar to the spectators) would be less probable and also less impressive if he came too suddenly.

310. *ποῖ φρενῶν ἔλθω* For the genitive, see Essay on L. § 10. p. 16. The broken lines mark (1) the disturbance of feeling caused by the surprise of Ismene's coming, and (2) the suspense of uncertainty. Cp. O. T. 1468, 1471, 1475, and notes.

312-14. *Αἰτναίας . . Θεσσαλὶς* The epithets (see Scholia) are picturesque, and also call attention to the condition of Ismene, who having still a home at Thebes is well clothed and mounted, whereas Antigone is barefoot and sunburnt, infr. 348, 9. The particular meaning of *Αἰτναία πῶλος* and *Θεσσαλὶς κυνῆ* is of course uncertain, except that the one implies a horse of a fine breed and the other denotes a comfortable and shady riding-hat.

313. *βεβῶσαν* Essay on L. p. 97. *κρατὶ δ' ἡλιοστερήs* The implied use of *στέρομαι* = 'to avert,' 'keep away,' may be paralleled from Aesch. Supp. 1063, *Ζεὺς ἀναξ ἀποστεροίη γάμον δυσάνορα δάϊον*. Essay on L. p. 98. Hence the substitution of *ἡλιοσκεπής*, or *ἡλιοστερήs*, which, equally with this, would be *ἄπαξ λεγόμενα*, is unnecessary. The use of the word is more natural

κυνῇ πρόσωπα Θεσσαλὶς νιν ἀμπέχει.

τί φῶ;

315

ἄρ' ἔστιν; ἄρ' οὐκ ἔστιν; ἢ γνώμη πλανᾷ;

καὶ φημὶ κάποφημι κοῦκ ἔχω τί φῶ.

τάλαινα·

οὐκ ἔστιν ἄλλη. φαιδρὰ γοῦν ἀπ' ὀμμάτων

σαίνει με προσσείχουσα· σημαίνει δ' ὅτι

320

μόνης τὸδ' ἔστι δῆλον Ἰσμήνης κάρα.

ΟΙ. πῶς εἶπας, ὦ παῖ; ΑΝ. παῖδα σὴν, ἐμὴν δ' ὁρᾶν

ὀμαιμον· αὐτῇ δ' αὐτίκ' ἔξεστιν μαθεῖν.

ΙΣΜΗΝΗ.

ὦ δισσὰ πατρὸς καὶ κασιγνήτης ἐμοὶ

ἡδιστα προσφωνήμαθ', ὥς ὑμᾶς μάλιστα

325

εὐροῦσα λύπη δεύτερον μάλιστα βλέπω.

ΟΙ. ὦ τέκνον, ἦκεις; ΙΣ. ὦ πάτερ δύσμοιρ' ὁρᾶν.

316. πλανᾷ] πλανᾷ^{αι} L.
(ει from η L.) LAV³.

317. κοῦκ] κ' .. οὐκ L.
σαίνει B Vat.

320. σαίνει] σῆμαίνει
προσσεύχουσα] προσσεύχουσα L.

325. προσφωνήμαθ'] προσφωνήμαθ' L.
δύσμοιρ' A. ὁρᾶν] ἐσορᾶν B Vat.

327. δύσμοιρ'] δύσμορ' LB Vat.

if *κρατί* is dative of reference, than when *κρατί* is taken separately as a locative dative, though both constructions may be thought of; i.e. 'And on her head to screen it from the sun.' Cp. 'her sun-expelling mask.' Shak. G. of V. 4, 2.

315. τί φῶ;] The uncertainty of Antigone continues until Ismene is dismounted and advances towards them. The single iambus is very unusual.

316. ἢ γνώμη πλανᾷ] 'Or does my judgment deceive me?'

318. τάλαινα.] 'Unhappy that I am.' Said in the distraction of her doubt.

319, 20. φαιδρὰ . . ἀπ' ὀμμάτων | σαίνει με] 'She greets me with bright looks from her eyes.' *σαίνω* is first to wag the tail (said of a dog or other quadruped), then to make signs of recognition or of pleased attention, and lastly is transferred to the impression produced on the person to whom this action is di-

rected. Cp. Ant. 1214, *παιδὸς με σαίνει φθόγγος*: Aesch. Cho. 194, *σαίνομαι δ' ὑπ' ἐλπίδος*.

320, 21. σημαίνει . . κάρα] 'And in doing so convinces me that this is certainly no other than Ismene's self.' *δῆλον* after *σημαίνει* has been thought pleonastic, but the pleonasm is expressive.

323. μαθεῖν] 'To learn the fact,' that this is Ismene.

324, 5. 'O father and sister, names that I love to use.' The name is often interchanged with the thing or person named. Cp. Phil. 234, Φ. ὦ φίλτατον φώνημα. Eur. Suppl. 801, 2.

325, 6. 'How hardly I have found you, and now again (δεύτερον) how hardly I can see you for sorrow;' i.e. And now that I have found you, my sorrow almost prevents me from seeing you. For *λύπη*, which is dat. of cause, see Essay on L. § 14, p. 21.

327. ὁρᾶν] Essay on L. § 33, p. 57.

- ΟΙ. ὦ σπέρμ' ὄμαιμον. ΙΣ. ὦ δυσάθλιναι τροφαί.
 ΟΙ. τέκνον, πέφηνας; ΙΣ. οὐκ ἄνευ μόχθου γέ μοι.
 ΟΙ. πρόσψανσον, ὦ παῖ. ΙΣ. θιγγάνω δυοῖν ὁμοῦ. 330
 †ΟΙ. ἦ τῆσδε κάμου; ΙΣ. δυσμόρου δ' ἐμοῦ τρίτης.†
 ΟΙ. τέκνον, τί δ' ἦλθες; ΙΣ. σῆ, πάτερ, προμηθία.
 ΟΙ. πότερα πόθοισι; ΙΣ. καὶ λόγοις γ' αὐτάγγελος,
 ἔξιν ᾧπερ εἶχον οἰκετῶν πιστῷ μόνῳ.
 ΟΙ. οἱ δ' αὐθόμαιμοι ποῖ νεανίαί πονεῖν; 335
 ΙΣ. εἴς' οὐπὲρ εἰσι· δεινὰ δ' ἐν κείνοις τὰ νῦν.
 ΟΙ. ὦ πάντ' ἐκείνῳ τοῖς ἐν Αἰγύπτῳ νόμοις [101 a.

328. δυσάθλιναι] δυσσ. or δισσ. L. δυσ C⁵A.

329. μοι] ι from ν (μου) L.

331. ἦ] ἦ L. ἐμοῦ L. ἐμῆσ ARV³.

333. λόγοις] λόγ^{ων}ισ L. λόγ^{οις} AB

Vat. R. λόγων L². γ'] τ' AB Vat. R.

334. ἐξιν ᾧπερ] ξυνῶπερ τ' L.

εἶχον] εἶπον L. εἶχον C²A. 335. αὐθόμαιμοι] αὐθ' ὄμαιμοι L. αὐθόμαιμοι ARV³.

336. εἴς' εἴς' L. εἴς' C². δ' ἐν κ.] δ' ἐκ. L (δ from σ) A. δ' ἐν κ. C²A^cR.

τάκ. B Vat. ἐν ἐκ. V³p.m.

328-31. Editors since Musgrave, who followed the Scholiast's hint, *μὴ ἄρα πρὸς τὸ δυσάθλια*; have transposed these lines, placing 328 between 330 and 331, on the ground that Ismene cannot be supposed to touch herself. Not much is gained by this: for Ismene is rather struck by the contrast of her father's and her sister's mode of life to her own at Thebes than by the misery she shares with them. And the construction of a reply, in this sort of dialogue, is not to be pressed too closely. Cp. amongst other passages, El. 1036, ἀλλ' οὐδ' ἐπίστω γ' οἷ μ' ἀτιμίας ἄγεις. | XP. ἀτιμίας μὲν οὐ, προμηθίας δὲ σοῦ, where *προμηθίας* has really no construction. Perhaps all that is meant is, 'I too am linked in this unhappy circle.' For *δυσάθλιναι*, which has been questioned, cp. *δυστάλαινα*, *δυσπότης*, *δυσθρήνητος*.

331. *δυσμόρου δ'* 'And you must include me, unhappy.' Cp. Eur. Hipp. 341, *τρίτη δ' ἐγὼ δύστηνος ὥς ἀπόλλυμαι*. There is no reason for changing δέ to τε.

333. *λόγοις*] The meaning of the dative is varied from the cause to the concomitant. 'By reason of longings?' 'Yes, and also with intelligence, which I myself would bring.' The reading *λόγων* is probably an early conjecture.

The repetition of the same construction in a slightly different sense is frequent in the language of this period.

334. *ξύν, κ.τ.λ.* is said by attraction for *ἐξιν τούτῳ*—, *ὅνπερ εἶχον πιστὸν μόνον*.

335. *πονεῖν*] i. e. *εἰς τὸ πονεῖν*. 'And what is become of the young men your brothers in the matter of this service?' Cp. infr. 342, *οὓς μὲν εἰκὸς ἦν πονεῖν τάδε*. A similar construction occurs in Eur. Or. 1473, *ποῦ δὴτ' ἀμύνειν οἱ κατὰ στέγας Φρύγες*; cp. Il. 13. 312, *ἀμύνειν εἰσὶ καὶ ἄλλοι*. *ποῖ* is more expressive than *ποῦ* (which there is no reason to suppose the Scholiast to have read in the text). *ποῖ*, sc. *οἷχονται*. Cp. Aesch. Cho. 405, *ποῖ ποῖ δὴ νερτέρων τυραννίδες*; For the implied negative in epexegetis expressing defect, i. e. *πονεῖν* = *τὸ μὴ πονεῖν*, see Essay on L. § 36. p. 63. The other explanation of the Scholiast, *ποῦ τοῦ πονεῖν εἰσι*, is not so good.

336. 'They are,—where they are.' For similar expressions, implying something too bad to name, see O. T. 1376, *βλαστοῦσ' ὥπως ἔβλαστε*, and note.

δεινὰ δ' ἐν κείνοις τὰ νῦν] 'Things are terrible with them now.' The Scholiast in saying *νῦν δὲ τὰ ἐν ἐκείνοις δεινὰ ἐστίν* implies this reading. Others read *δεινὰ τὰν κείνοις τανῶν*.

φύσιν κατεικασθέντε καὶ βίου τροφάς·
 ἐκεῖ γὰρ οἱ μὲν ἄρσενες κατὰ στέγας
 θακοῦσιν ἰστουργοῦντες, αἱ δὲ σύννομοι 340
 τᾶξω βίου τροφεῖα πορσύνουσ' αἰεί.
 σφῶν δ', ὧ τέκν', οὓς μὲν εἰκὸς ἦν πονεῖν τάδε,
 κατ' οἶκον οἰκουροῦσιν ὥστε παρθένοι,
 σφῶ δ' ἀντ' ἐκείνων τὰμὰ δυστήνου κακὰ
 ὑπερπονεῖτον. ἡ μὲν ἐξ ὅτου νέας 345
 τροφῆς ἔληξε καὶ κατίσχυσεν δέμας,
 αἰεί μεθ' ἡμῶν δύσμορος πλανωμένη,
 γερονταγωγεῖ, πολλὰ μὲν κατ' ἀγρίαν
 ὕλην ἄσιτος νηλίπους τ' ἀλωμένη,
 πολλοῖσι δ' ὄμβροισι ἡλίου τε καύμασι 350
 μοχθοῦσα τλήμων δεύτερ' ἡγέεται τὰ τῆς
 οἴκοι διαίτης, εἰ πατὴρ τροφήν ἔχοι.
 σὺ δ', ὧ τέκνον, πρόσθεν μὲν ἐξίκου πατρὶ
 μαντεῖ' ἄγουσα πάντα, Καδμείων λάθρα,
 ἃ τοῦδ' ἐχρήσθη σώματος, φύλαξ δέ μου 355

341. πορσύνουσ'] προσύνουσ' L. προσύνουσ' C². 342. σφῶν] σφαῖ AV³.
 344. ἐκείνου B. ἐκείνου Vat. 346. ἔληξε] ἐληξεν L. 350. πολλοῖσι δ']
 δ' from ν L. (or C²). 351. δεύτερ'] δεῦρ' LL². δεύτερ' AV³. 352. ἔχοι] ο from ε
 L. ἔχει B. 353. πρόσθεν] προσθεν, πρόσθεν L.

338. φύσιν.. τροφάς] 'In character and mode of life.'

338, foll. Hdt. 2. 35, Αἰγύπτιοι.. τὰ πολλὰ πάντα ἐμπαλιν τοῖσι ἄλλοις ἀνθρώποις ἐστήσαντο ἥθεα καὶ νόμους. ἐν τοῖσι αἱ μὲν γυναῖκες ἀγοράζουσι καὶ καπηλεύουσι· οἱ δὲ ἄνδρες, κατ' οἴκους ἐόντες, ὑφαίνουσι.

341. τᾶξω βίου τροφεῖα] 'The outdoor means of supporting life.' Cp. πυρεῖα, 'means of obtaining fire.' There is a slight redundancy in βίου τροφεῖα. Cp. 343, κατ' οἶκον οἰκουροῦσιν, and see Essay on L. § 40, p. 75.

342. σφῶν δ'] 'And in your case.' Dat. of relation: i.e. You find it so. Some editors, taking σφῶν as gen., suppose the dual to be used of the two pairs of children.

344. κακά] For the accusative, see Essay on L. § 16. p. 23, and cp. O. T.

264, τὰδ' ὥσπερ τοῦμοῦ πατρὸς | ὑπερμαχοῦμαι. δυστήνου (sc. ἐμοῦ) agrees κατὰ σύνεσιν with ἐμά, but is also resumed with ὑπερπονεῖτον.

345. Antigone had followed her father as soon as she had the strength.

351. ἡγέεται] The sentence returns to the indicative from the participial construction. Essay on L. p. 64, i, b.

τὰ τῆς οἴκοι διαίτης] (1) 'The comforts of the life at home,' or (2) 'What subsistence she herself may find;' cp. Tr. 730, ὧ μὴδὲν ἐστ' οἴκοι βαρύ.

355. ἃ τοῦδ' ἐχρήσθη σώματος] 'Which were given respecting me.' Essay on L. § 9, p. 13. The context shows that the oracle here referred to was one obtained by the Thebans respecting Oedipus after they had sent him forth. The plot of the O. C. does not permit us to suppose that Creon

πιστὴ κατέστης, γῆς δ' ἐξηλαυνόμεν·
 νῦν δ' αὖ τίν' ἤκεις μῦθον, Ἰσμήνη, πατρὶ
 φέρουσα; τίς σ' ἐξῆρεν οἴκοθεν στόλος;
 ἤκεις γὰρ οὐ κενή γε, τοῦτ' ἐγὼ σαφῶς
 ἔξοιδα, μὴ οὐχὶ δεῖμ' ἐμοὶ φέρουσά τι. 360

ΙΣ. ἐγὼ τὰ μὲν παθήμαθ' ἄπαθον, πάτερ,
 ζητοῦσα τὴν σὴν ποῦ κατοικοῖς τροφήν,
 παρείσ' ἔασω. δις γὰρ οὐχὶ βούλομαι
 πονοῦσά τ' ἀλγεῖν καὶ λέγουσ' αὐθις πάλιν.
 ἂ δ' ἄμφι τοῖν σοῖν δυσμόροιον παῖδοιν κακὰ 365
 νῦν ἐστι, ταῦτα σημανοῦσ' ἐλήλυθα.
 πρὶν μὲν γὰρ αὐτοῖς ἦν ἔρις Κρέοντί τε
 θρόνους ἔασθαι μηδὲ χραίνεσθαι πόλιν,
 λόγῳ σκοποῦσι τὴν πάλαι γένους φθοράν,
 οἷα κατέσχε τὸν σὸν ἄθλιον δόμον· 370

358. σ' om. L.

361. ἄπαθον] ἂ πάθον L.

362. κατοικοῖς] κατοικίη

AB Vat. RV³. κατ' οἴκους L². τροφήν] στροφὴν AV³. 364. ἀλγεῖν] ἀλ^{γείν} L.
 366. σημανοῦσ'] σημαίνουσ' LR. σημανοῦσ' AV³. καὶ σημανοῦσ' Vat. 367. ἔρις·
 κρέοντί τε L. ἔρις κρέοντί τε, AV³. 369. φθοράν] φθορὰν L. φθορὰν C³.
 370. οἷα] οἷα L. οἷα C².

had waited for the response, according to O. T. 1438, 9, before hastening the king's exile. This oracle directed the course of Oedipus towards Athens.

356. γῆς δ' ἐξηλαυνόμεν] The order of events is inverted in the narration. E. on L. p. 78.

358. τίς σ' ἐξῆρεν οἴκοθεν στόλος] A figurative inversion of the common expression, αἶρειν στόλον, 'What errand sped thee from home?'

360. μὴ οὐχί, κ.τ.λ.] Added in explanation of κενή. οὐχί is added because of the previous οὐ. E. on L. p. 49.

362. 'Seeking how thou wast maintained or where.' ποῦ κατοικοῖς defines the notion of τροφήν.

363. παρείσ' ἔασω] Cp. O. T. 283, μὴ παρῆς τὸ μὴ οὐ φράσαι.

365. ἄμφι... παῖδων] Dative. 'Encompassing your wretched sons.'

367-9. This passage has been generally regarded as corrupt, and ἦν ἔρις has been changed to ἦν ἔρις, ἦν ὄρος, ἦρεσεν. Some edd., including Meineke, who reads κραίνεσθαι, explain, 'They contended with Creon, urging that the throne should

be left vacant.' And the authors of the punctuation in AV³ and of the gloss ὁ τε πλεονάζει, must have so taken the words. But, as this gloss indicates, the expression Κρέοντί τε for πρὸς Κρέοντα is not quite natural or harmonious here. And the antithesis of ἔρις κακὴ in what follows, assisted by the parallelism of construction, ἐάσθαι... λαβεῖσθαι is strongly in favour of the MS. reading. ἔρις may be supported by supposing the brothers to have jointly resisted a party amongst the citizens who desired that one of them should take his father's throne. Cp. Thuc. 6. 35, τοῖς δέ (sc. ἔρις ἦν). 'Beforetime their contention was that they should relinquish to Creon their rights in the throne, and that the city should not suffer pollution; professing in their argument to have regard to the ancient ruin of their race, etc.' ἐάσθαι is middle voice. Cp. λαβεῖσθαι infr. For λόγῳ, cp. infr. 1296, οὔτε νικήσας λόγῳ. And for τε...μηδὲ..., Eur. Iph. T. 697, ὀνομά τ' ἐμοῦ γένοιτ' ἂν οὐδ' ἄπαις δόμος | πατρός οὐδος ἐλα-
 λειφθείη ποτ' ἂν. E. on L. p. 65.

νῦν δ' ἐκ θεῶν του κάξ *ἀλειτηροῦ φρενὸς
 εἰσῆλθε τοῖν τρισαθλίῳν ἔρις κακῇ,
 ἀρχῆς λαβέσθαι καὶ κράτους τυραννικοῦ.
 χῶ μὲν νεάζων καὶ χρόνῳ μείων γεγῶς
 τὸν πρόσθε γεννηθέντα Πολυνείκῃ θρόνων 375
 ἀποστερίσκει, κάξελήλακεν πάτρας.
 ὁ δ', ὡς καθ' ἡμᾶς ἔσθ' ὁ πληθύων λόγος,
 τὸ κοῖλον Ἄργος βὰς φυγὰς, προσλαμβάνει
 κῆδός τε καινὸν καὶ ξυνασπιστὰς φίλους, 379
 ὡς αὐτίκ' Ἄργος ἢ τὸ Καδμεῖον πέδον [101 b.
 τιμῇ καθέξον, ἢ πρὸς οὐρανὸν βιβῶν.
 ταυτ' οὐκ ἀριθμὸς ἐστίν, ὦ πάτερ, λόγων,
 ἀλλ' ἔργα δεινὰ· τοὺς δὲ σοὺς ὅποι θεοὶ

371. του] τοῦ L. κάξ ἀλειτηροῦ] κάξαλιτηροῦ LL². κάξ ἀλειτηροῦ AV³R. κάξ
 ἀλητηροῦ Vat. κάξαλητηροῦ B. φρενός] φρενός L. φρενός C². 375. χ in mg. by C².
 Schol. τὸ χ παράκειται ὅτι πρεσβύτερόν φησι τὸν Πολυνείκῃ C²*. θρόνον AV³R.
 377. ὁ δ'] δδ' L. πληθύων] πληθύνων B Vat. 378. προσλαμβάνει] προ-
 σλαμβάνει L. προσλαμβάνει C²A. 380. Καδμεῖον] Καδμείων L. καδμεῖον
 AR. 381. καθέξον] καθέξαν LA^cV³. καθέξον A. πρὸς οὐρανόν] προσοῦνδ L.

371. *ἀλειτηροῦ] Although ἀλειτήριος has the first ι short, ἀλειτηρός may be defended by comparing ἀλείτης, ἀλοιτός. Eustathius mentions ἀλειτηρός as a word used by Sophocles. If any change is needed, ἀλειτηροῦ, which is partly supported by the reading ἀλητηροῦ, is the most probable. The heaven-sent infatuation, which leads to their destruction, is assisted by their own evil mind.

374. χῶ μὲν νεάζων] 'And the younger spirit.' The participle implies youthful qualities (impetuosity, ambition etc.), as well as the fact of being the younger. Cp. Eur. Phoen. 713, μὲν νεάζων οὐχ ὀργᾶς ἀ χρή σ' ὀρᾶν, addressed to Eteocles.

376. Pherecydes and Hellanicus differed about this. See Schol. Eur. Phoen. 71.

377. ὁ πληθύων] Lit. 'the more numerous,' i. e. having the majority of voices. Cp. Aesch. Ag. 860.

378. τὸ κοῖλον Ἄργος] 'The hollow vale of Argos.' Cp. infr. 1301, Ἄργος ἐς τὸ Δωρικόν.

381. ὡς αὐτίκ' Ἄργος κ.τ.λ.] For the construction, see Essay on L. § 21. p. 44, and cp. O. T. 101, ὡς τόδ' αἶμα χειμάζον πόλιν. It has been suggested to read

αὐτός for Ἄργος, (with καθέξαν in 381), but the words express the motive held out to the Argive followers of Polynices, to whom he would naturally represent the struggle as one between their city and Thebes. Cp. infr. 1325, ἄγω τὸν Ἄργους ἀφοβὸν εἰς Θήβας στρατόν.

τὸ Καδμεῖον πέδον] Καδμείον here, as in O. T. 29, δῶμα Καδμείον, is the more poetical reading.

381. τιμῇ καθέξον] 'To obtain with honour.' For τιμῇ = ἐντίμως, see Essay on L. § 14. p. 20.

ἢ πρὸς οὐρανὸν βιβῶν] 'Or to raise it to heaven.' According to the frequent vaunt of the Homeric heroes, ἡέ τω εἶχος ὀρέξομεν, ἡέ τις ἡμῖν. Il. 12. 328, 13. 487. Cp. Aesch. S. c. T. 46, ἡ πόλει κατασκαφὰς θέντες λαπάξιν ἄστν Καδμείων βία | ἢ γῆν θανόντες τήνδε φερά-σιν φόνον. Should the expedition fail, the splendour of the Argive host would be the measure of the glory of the Cadmeans.

382. ἀριθμὸς . . λόγων] 'A mere heaping together of words.' Cp. Eur. Tro. 476, οὐκ ἀριθμὸν ἀλλως, ἀλλ' ὑπεράτους Φρυγῶν.

383. ὅποι] 'At what point?' i. e. how

πόνους κατοικτιοῦσιν οὐκ ἔχω μαθεῖν.

ΟΙ. ἤδη γὰρ ἔσχες ἐλπίδ' ὥς ἐμοῦ θεοὺς 385

ᾧραν τιν' ἔξειν, ὥστε σωθῆναί ποτε ;

ΙΣ. ἐγωγε τοῖς νῦν γ', ᾧ πάτερ, μαντεύμασιν.

ΟΙ. ποίοισι τούτοις ; τί δὲ τεθέσπισται, τέκνον ;

ΙΣ. σὲ τοῖς ἐκεῖ ζητητὸν ἀνθρώποις ποτὲ
θανόντ' ἔσεσθαι ζῶντά τ' εὐσείας χάριν. 390

ΟΙ. τίς δ' ἂν τοιοῦδ' ὑπ' ἀνδρὸς εὖ πράξειεν ἄν ;

ΙΣ. ἐν σοὶ τὰ κείνων φασὶ γίγνεσθαι κράτη.

ΟΙ. ὅτ' οὐκέτ' εἰμί, τηνικαῦτ' ἄρ' εἴμ' ἀνὴρ ;

ΙΣ. νῦν γὰρ θεοὶ σ' ὀρθοῦσι, πρόσθε δ' ὥλλυσαν.

ΟΙ. γέροντα δ' ὀρθοῦν φλαῦρον ὃς νέος πέσῃ. 395

ΙΣ. καὶ μὴν Κρέοντά γ' ἴσθι σοι τούτων χάριν
ἥξοντα βαιοῦ κοῦχλ' μυρίου χρόνον.

ΟΙ. ὅπως τί δράσῃ, θύγατερ ; ἐρμήνευέ μοι.

ΙΣ. ὥς σ' ἄγχι γῆς στήσωσι Καδμείας, ὅπως
κρατῶσι μέν σου, γῆς δὲ μὴ 'μβαίνῃς ὄρων. 400

ΟΙ. ἡ δ' ὠφέλησις τίς θύραισι κειμένου ;

386. ᾧραν] ᾧραν ? L. ᾧραν C²A. 390. εὐσείας] εὐνοίας MSS. εὐσείας Schol. and Suid. 391. τίς LA^c. τι AL². ὑπ' om. L. add. A. εὖ πράξειεν] εὐπρά-
ξειεν L. 392. τὰ κείνων] τὰ κ. LA^c. τὰκ C²A Vat. 393. ἄρ'] ἄρ' LA.
394. θεοὶ σ'] θεοῖς L. θεοῖς C²A.

long they must first continue. A pregnant expression, like ἡ μάχη ἐτελεύτα ἕως ὁψέ, Thuc. 3. 108. Cp. El. 958, ποί γὰρ μενείς ῥάθυμος ;

385. ἤδη γὰρ ἔσχες ἐλπίδ' 'What? had you begun to entertain a hope?'

ὥς ἐμοῦ θεοὺς [ᾧραν τιν' ἔξειν] A confusion of the two constructions, ὥς ἔξοιεν θεοὶ and ἔξειν θεοὺς. Cp. Aesch. Eum. 799, αὐτὸς ἦν ὁ μαρτυρῶν | ὥς ταῦτ' Ὁρέστην δρῶντα μὴ βλαβὰς ἔχειν. See Essay on L. § 36. p. 67.

387. τοῖς νῦν.. μαντεύμασιν] 'By reason of what is now feretold.'

390. εὐσείας χάριν] 'For their own preservation.' εὐσείας is mentioned in the Scholia as the better reading.

391. τοιοῦδ' ὑπ' ἀνδρός] 'Who can derive prosperity from such as I am?' Herm. reads τίς ἂν *τι τοιοῦδ' ἀνδρός.. ;

392. φασί] 'They say.' The subject

is to be inferred from l. 413, viz. ἀνδρες θεωροὶ Δελφικῆς ἀφ' ἐστίας. For similar vagueness of subject in reference to a reported prophecy, cp. O. T. 110.

395. φλαῦρον] 'A poor business' 'There is not much good in raising up in age one who fell in youth.' On the omission of ἄν, see Essay on L. § 27. p. 45.

401. θύραισι κειμένου] 'Laid at their doors.' The word κειμένου, though perhaps chosen with a view to what follows, as expressing Oedipus' presentiment of his end, has more immediate reference to the inactivity of age. A young warrior received within their gates might be of some avail, but what profit was there in an old man lying idle beyond their confines? Cp. the Homeric λυγρῶ ἐπὶ γῆρας οὐδῶ, and Shakespeare's 'unregarded age in corners thrown.'

- ΙΣ. κείνοις ὁ τύμβος δυστυχῶν ὁ σὸς βαρύς.
 ΟΙ. κἀνευ θεοῦ τις τοῦτό γ' ἂν γνώμῃ μάθοι.
 ΙΣ. τούτου χάριν τοῖνυν σε προσθέσθαι πέλας
 χώρας θέλουσι, μηδ' ἴν' ἂν σαυτοῦ κρατῆς. 405
 ΟΙ. ἦ καὶ κατασκιῶσι Θηβαία κόνει; .
 ΙΣ. ἀλλ' οὐκ ἔᾶ τοῦμφυλον αἵμά σ', ὦ πάτερ.
 ΟΙ. οὐκ ἄρ' ἐμοῦ γε μὴ κρατήσωσιν ποτέ.
 ΙΣ. ἔσται ποτ' ἄρα τοῦτο Καδμείους βάρος.
 ΟΙ. ποίας φανείσης, ὦ τέκνον, συναλλαγῆς; 410
 ΙΣ. τῆς σῆς ὑπ' ὀργῆς, σοῖς ὅταν στῶσιν τάφοις.
 ΟΙ. ἂ δ' ἐννέπεις, κλύουσα τοῦ λέγεις, τέκνον;
 ΙΣ. ἀνδρῶν θεωρῶν Δελφικῆς ἀφ' ἐστίας.
 ΟΙ. καὶ ταῦτ' ἐφ' ἡμῖν Φοῖβος εἰρηκῶς κυρεῖ;
 ΙΣ. ὥς φασιν οἱ μολόντες εἰς Θήβης πέδον. 415
 ΟΙ. παίδων τις οὖν ἤκουσε τῶν ἐμῶν τάδε;

404. σε προσθέσθαι πέλας] σε (πέλας?) ^β προσθέσθαι L. σε ^α προσθέσθαι πε-
 λας C². 405. ἄν] ν from υ L. σαυτοῦ] σ from τ L. 406. ἦ] η L.
 ἦ C². 408. ἄρ'] ἄρ' L. γε om. A. μὴ] μὴ' A. 409. ἄρα] ἄρα L.
 410. συναλλαγῆς] So LA. (not ξ.). 411. ὑπ' ὀργῆς] ὑποργῆς L. 415. ὥς
 φασιν] ὥς φασίν L. μολόντες LA. μολούντες C². 416. οὖν om. L. add.
 C².

402. The difficulty of interpreting this line has arisen from not observing that the dative is 'governed' of *δυστυχῶν* (= *δυστυχῶς γιγνόμενος*) as well as of *βαρύς*. Cp. *supr.* 308. 'Your burial, happening in a way unfortunate for them, is a danger to them.' According to this rendering, the point of the reply is obvious enough. 'It needs no divine intimation to teach us this.'

405. *μηδ' ἴν' ἂν σαυτοῦ κρατῆς*] 'But not in any place where you will be your own master.' The subjunctive, as usual, after a relative adverb with *ἄν*. Some editors have changed *κρατῆς* to *κρατοῖς*. But although this is favoured by the explanation of the Scholiast, *ὑπου κρατοῖς ἂν σαυτοῦ*, and by the comparison of l. 190, the change is unnecessary. For the adversative *μηδέ*, cp. *El.* 132, *οὐδ' ἐθέλω προλιπεῖν τόδε*.

406. *κατασκιῶσι*] 'Will they overshadow me?' Cp. *infra* 1707. *τύμβον*. . . *εὐσεβείστον*: The Two Noble Kinsmen,

I, 1, 'Human grace Affords them dust and shadow.'

407. *ἀλλ' οὐκ ἔᾶ.. σ']* Sc *κατασκιασθῆναι* Θηβαία κόνει.

τοῦμφυλον αἶμα] 'The guilt of parricide.' Cp. *Ant.* 703, *νεῖκος.. ξύναιμον*: O. T. 1406. Cp. *Plat. Legg.* 9, 871 D. (of the punishment of homicide), *ὁ δὲ δφλὼν θανάτῳ ζημιούσθω καὶ μὴ ἐν τῇ τοῦ παθόντος χώρᾳ θαπτεῖσθω*, where it is added that the intention to kill is to be punished in the same way, except in the matter of burial.

410. *ποίας φανείσης.. συναλλαγῆς*] 'On what conjuncture having arisen?'

414. *ἐφ' ἡμῖν*] 'With regard to me.' Cp. O. T. 829, *ἐπ' ἀνδρὶ τῷδ' ἂν ὀρθοίη λόγον*.

415. *οἱ μολόντες*] 'Those who returned,' viz. the *θεωροί*.

416. For the indefinite *τις* in a question, cp. *supra* 66, *ἀρχεῖ τις αὐτῶν*; The use of *τις* = *πότερος*, where only two are spoken of, is remarkable.

ΙΣ. ἄμφω γ' ὁμοίως, κάξεπίστασθον καλῶς.

ΟΙ. κᾶθ' οἱ κάκιστοι τῶνδ' ἀκούσαντες πάρος
τοῦμοῦ πόθου προὔθεντο τὴν τυραννίδα;

ΙΣ. ἀलगῶ κλύουσα ταῦτ' ἐγώ. φέρω δ' ὅμως.

420

ΟΙ. ἀλλ' οἱ θεοὶ σφι μήτε τὴν πεπρωμένην

ἔριν κατασβέσειαν, ἐν δ' ἐμοὶ τέλος

αὐτοῖν γένοιτο τῆσδε τῆς μάχης πέρι,

[102 a.

ἧς νῦν ἔχονται κάπαναιροῦνται δόρυ·

ὥς οὔτ' ἂν ὅς νῦν σκῆπτρα καὶ θρόνους ἔχει

425

μείνειεν, οὔτ' ἂν οὐδέληλυθὼς πάλιν

417. γ'] θ' LAV³. γ' B Vat. 419. τυραννίδα] 2nd ν om. L. add. C². 421.
τὴν πεπρωμένην] τῶν πεπραγμένων LAV³⁰. τὴν πεπραγμένην V³ pr. τῶν πεπρα-
γμένων C². γρ. τὴν πεπρωμένην A^c. mg. V³⁰. mg. 423. αὐτοῖν] αὐτῶν LB.
αὐτοῖν AV³L²R. 426. οὔτ' ἂν οὐδέληλυθὼς] οὔτ' ἐξεληλυθὼς L. οὔτ' ἂν ἐξελη-
λυθὼς L². πάλιν] πόλιν AV³R.

419, 20. It may seem unreasonable in Oedipus to expect his sons to disregard the interest and the law of Thebes. But he is absorbed in his own destiny, and is full of indignation at the thought of being taken to the borders of his country without being restored to it. This he thinks that his sons ought to have interfered to prevent. He regards the oracle as expressing the intention of Phoebus to glorify him at the expense of his countrymen if they persist in rejecting him. See Introduction, p. 281, note ².

420. φέρω δ' ὅμως] 'But still, such are the news I bring.' Cp. Aesch. Pers. 248, φέρει σαφές τι πράγος κλύειν: Ag. 639, ὅταν... πῆματ' ἄγγελος... φέρη.

421 ff. The correspondence of clauses is not perfect, a new train of thought being introduced with δέ in 422. The broken thread is resumed in 425, 6. Oedipus is saying, 'Let their quarrel go on to the end, and may the end be the worst for both.' His passion interrupts him with the further thought, 'Let me only have the ending of it, and then—' For the expression, cp. Pind. Nem. 10. 29, 30, πᾶν δὲ τέλος ἐν τιν ἔργον.

424. ἔχονται] The present here rather marks the beginning than the continuance of the action. 'Take hold of,' i.e. 'obstinately engage in,' rather than 'cling to,' 'persevere in.' Cp. ἔργον ἔχεσθαι.

κάπαναιροῦνται δόρυ] 'And are taking up the spear for battle.' As ἐπαναίρει-

σθαι φιλίαν, πόλεμον, are quite good expressions, there seems no reason to suspect this more literal use. And δόρυ, as elsewhere, almost = πόλεμον. ἐπαναίρονται is less suitable, for the sons of Oedipus, though preparing for the contest, are not actually engaged.

425. ὥς οὔτ' ἂν κ.τ.λ.] This clause adds an explanation of ἐν ἐμοὶ τέλος γένοιτο, defining the manner of the end which Oedipus desired, and which he would bring about if the matter rested with him. 'May it be mine to determine the end—which I will determine in such a way that neither he who now holds the sceptre and the throne should remain,' etc. ὥς (with the optative and ἂν) is not here exactly equal to ἵνα with subjunctive or optative, which would mean '(May it be mine to end it)—that so neither he that holds the sceptre might remain,' etc. A slightly different way of taking the words is, 'May it be mine, etc.—so (since then) neither would he,' etc.

426. πάλιν] 'Nor should he that is gone forth ever come back again.' The reading of Par. A. though only slightly supported by MS. authority, is possible. Cp. infr. 1372, and note. 'Nor should he that is gone forth ever be restored to his own city.' But that in the text is simpler and more natural. Cp. infr. 601, ἔστιν δέ μοι | πάλιν κατελθεῖν μήποθ', ὥς πατροκτόνῃ.

ἔλθοι ποτ' αὖθις· οἷ γε τὸν φύσαντ' ἐμὲ
 οὕτως ἀτίμως πατρίδος ἐξωθούμενον
 οὐκ ἔσχον οὐδ' ἤμυναν, ἀλλ' ἀνάστατος
 αὐτοῖν ἐπέμφθην κάξεκρυχθην φυγάς. 430
 εἵποις ἄν ὥς θέλονται τοῦτ' ἐμοὶ τότε
 πόλις τὸ δῶρον εἰκότως κατήνυσεν.
 οὐ δῆτ', ἐπεὶ τοι τὴν μὲν αὐτίχ' ἡμέραν,
 ὀπηνίκ' ἔξει θυμός, ἥδιστον δέ μοι
 τὸ κατθανεῖν ἦν καὶ τὸ λευσθῆναι πέτροις, 435
 οὐδεὶς ἔρωτος τοῦδ' ἐφαίνετ' ὠφελῶν.
 χρόνῳ δ', ὅτ' ἤδη πᾶς ὁ μόχθος ἦν πέπων,
 κᾶμάνθανον τὸν θυμὸν ἐκδραμόντα μοι
 μείζω κολαστὴν τῶν πρὶν ἡμαρτημένων,
 τὸ τηνικ' ἤδη τοῦτο μὲν πόλις βία 440
 ἤλαννέ μ' ἐκ γῆς χρόνιον, οἱ δ' ἐπωφελεῖν,
 οἱ τοῦ πατρός, τῷ πατρὶ δυνάμενοι, τὸ δρᾶν

429. ἤμυναν] ἤμνον ARV³.

432. κατήνυσεν] κατήνεσεν B Vat.

433.

αὐτίχ'] ι from η L.

434. ὀπηνίκ' ὀπηνίχ' L. ἔξει] ἐξε L. ἔξει C² A.

436. ἐφαίνετ'] ἐμφαίνετ' L.

ἐφαίνετ' AV³.

437. δ' from τ L.

440. τηνικ' L.

τη(ι)νικ' L. τηνικάδ' A.

441. οἱ] οἱ L.

428. 'So dishonoured by being thrust forth from my native land.' For the expression of the predicate by an adverb, see Essay on L. § 24. p. 40; and cp. Plat. Rep. 3. 406 C, ὁ ἡμεῖς γελοῖως . . οὐκ αἰσθανόμεθα.

429. οὐκ ἔσχον] 'Stayed me not, nor shielded me, but suffered me to be made a homeless outcast and proclaimed a banished man.' For the dative αὐτοῖν, see Essay on L. § 13. p. 19. f.

432. κατήνυσεν] 'Fulfilled for me this boon, which I then desired.' κατήνεσεν, 'assented to,' 'accorded,' the reading of B, is less forcible in the connection. The question is not one of promise but of performance. For the desire of Oedipus, see O. T. 1410 sqq., 1449 sqq.

436. ἔρωτος τοῦδε] 'In respect of this desire I found no helper.' For the genitive, see Essay on L. § 9. p. 13. The genitive after ὠφελεῖσθαι, e. g. τοῦδε τοῦ νόμου, Antiphon, 131. 27, which has been quoted as parallel, is really different

from this, being a genitive of participation.

437. 'When my grief was now all mellowed.' Cp. ὀργῇ πέπειρα, Tr. 728, and the metaphorical sense of ἄμός.

438, 9. 'And I began to know that my rage had run to excess and been too severe in chastising my former errors.' It is more probable that τῶν . . ἡμαρτημένων is genitive in regimen with κολαστήν than genitive of comparison after μείζω, (Aesch. Cho. 519), because μείζω thus receives an exclusive emphasis. For μείζων, used thus absolutely, cp. Plat. Soph. 231 A, μὴ μείζον αὐτοῖς προσάπτωμεν γέρας, and Heindorf's note.

441. χρόνιον] 'I say, after a time;' resuming χρόνῳ (437), which contains the point of the sentence. The time is not imagined as being really long, though it seemed so to Oedipus. For a similar use of χρόνιος, cp. Eur. Cycl. 249, χρόνιος δ' εἴμ' ἀπ' ἀνθρώπων βορᾶς : Or. 740.

οὐκ ἠθέλησαν, ἀλλ' ἔπους σμικροῦ χάριν
 φυγάς σφιν ἔξω πτωχὸς ἠλώμην αἰεί
 ἐκ ταῖνδε δ', οὖσαι παρθένοι, ὅσον φύσις 445
 δίδωσιν αὐταῖν, καὶ τροφὰς ἔχω βίου
 καὶ γῆς ἄδειαν καὶ γένους ἐπάρκεσιν·
 τὼ δ' ἀντὶ τοῦ φύσαντος εἰλέσθην θρόνους
 καὶ σκῆπτρα κραίνειν καὶ τυραννεύειν χθονός.
 ἀλλ' οὐ τι μὴ λάχωσι τοῦδε συμμαχου, 450
 οὔτε σφιν ἀρχῆς τῆσδε Καδμείας ποτὲ
 ὄνησις ἦξει· τοῦτ' ἐγῶδα, τῆσδέ τε
 μαντεῖ' ἀκούων, συννοῶν *τε *τάξ' ἐμοῦ
 παλαίφαθ', ἀμοὶ Φοῖβος ἡνυσέν ποτε.
 πρὸς ταῦτα καὶ Κρέοντα πεμπόντων ἐμοῦ 455
 μαστήρα, κεῖ τις ἄλλος ἐν πόλει σθένει.
 ἐὰν γὰρ ὑμεῖς, ὦ ξένοι, θέλητέ μου

443. ἀλλ' ἔπους σμικροῦ] ἀλλέπου σμικροῦ L.A. ἀλλάπου σμικροῦ C⁵ 444.
 φυγάς σφιν] φυγασφιν L. ἠλώμην] ἠλόμην (ἡ λόμην εἰ) L. 450. λάχωσι]
 ὀν
 λάχωσι L. τοῦδε] τοῦδε τοῦ A. 452. ἦξει] εἰεῖ L. τε] γε L.A. τε B Vat.
 453. *τε *τάξ] τὰ τ' ἐξ MSS. Heath. corr. 454. ἀμοὶ] ἄ μοι MSS. Heath.
 corr. 457. μου] μοι L².

443. ἔπους σμικροῦ χάριν] 'For a little word;' i. e. For want of a little word, which they might have spoken for me. Cp. Eur. Or. 84, νεκρὸς γὰρ οὗτος οὐνεκα σμικρὰς πνοῆς. 'He is a corpse, were it not for a little breath.' And for a similar thought, Thuc. 3. 53, ὁ μὴ ῥηθεὶς λόγος τοῖς ὦδ' ἔχουσιν αἰτίαν ἂν παράσχοι ὡς εἰ ἐλέχθη σωτήριος ἂν ἦν.

444. σφιν] Cp. αὐτοῖν, supra 430.

446, 7. 'I have subsistence and a land where I can dwell safely.'

448, 9. εἰλέσθην . . χθονός] (1) 'Chose the possession of a throne, and to sway the sceptre, and to be sovereign over the land.' This arrangement of the words gives a better rhythm than if (2) θρόνους is made to depend, with σκῆπτρα, on κραίνειν. (3) Another explanation makes θρόνους and σκῆπτρα to be taken with εἰλέσθην, and also, in a secondary construction, with κραίνειν as expegetic infinitive. Cp. O. T. 237, κράτη τε καὶ θρόνους νέμω. For the accusative, cp. the use of the passive verb in Phil. 140, παρ' ὧτω . . Διδε

σκῆπτρον ἀνάσσεται.

450. τοῦδε] Sc. ἐμοῦ.

451. οὔτε σφιν] It has been thought that either οὐ τι in 450 must be changed to οὔτε, or οὔτε here to οὐδέ. If so, the latter is preferable, for οὐ τι is expressive.

453. συννοῶν *τε *τάξ' ἐμοῦ] 'And comparing with them in thought those ancient oracles, which I bring from my own store, the same which Phoebus once accomplished upon me.' Cp. supr. 93.

τὰ ἐξ ἐμοῦ, 'Which come from my side;' i. e. in making the comparison. Cp. Tr. 631, τὸν πύθον τὸν ἐξ ἐμοῦ. The correction, although questioned by Dindorf, who supposes some deeper corruption of the text, is probable enough.

457-60. ἐὰν γὰρ . . ἀρείσθῃ] Cp. 72, ὡς ἂν, προσαρκεῖν μικρά, κερδάνῃ μέγα: 647, 8. ΘΗ. μέγ' ἂν λέγοις δῶρημα τῆς συνουσίας. ΟΙ. εἰ σοί γ' ἄπερ φῆς ἐμμενέϊ τελοῦντί μοι: 815, τίς δ' ἂν με τῶνδε συμμαχῶν ἔλοι βίᾳ; 1206, ΟΙ. μόνον,

πρὸς *ταῖσδε ταῖς σεμναῖσι δημούχοις θεαῖς
ἀλκὴν ποιείσθαι, τῇδε μὲν πόλει μέγαν
σωτήρ' ἀρείσθε, τοῖς δ' ἐμοῖς ἐχθροῖς πόνους. 460

ΧΟ. ἐπάξιός μὲν, Οἰδίπους, κατοικτίσαι,
αὐτὸς τε παῖδές θ' αἰδ'. ἐπεὶ δὲ τῇσδε γῆς
σωτήρα σαντὸν τῷδ' ἐπεμβάλλεις λόγῳ,
παραινέσαι σοι βούλομαι τὰ σύμφορα.

ΟΙ. ὦ φίλταθ', ὥς νυν πᾶν τελοῦντι προξένει. 465

ΧΟ. τοῦ νυν καθαρμὸν τῶνδε δαιμόνων, ἐφ' ᾧς [102 b.

458. πρὸς *ταῖσδε] προσταῖσι L. ^{σὺν} πρὸς ταῖσι C⁵. σὺν ταῖσι AV³. 459.
ποιείσθαι] ποείσθε LL². τῇδε μὲν] τῇδε μὲν τῇ LL². τῇδε τῇ AV³. τῇδε μὲν
B Vat. 460. τοῖς] τῇσ L. τοῖς C²AV³. ἐμοῖς] ἐμῇσ L. ἐμοῖσ AV³. 461.
ἐπάξιός] ἐπάξιον L. ἐπάξιον C²* ἐπάξιον AV³. 465, 6. νυν] νῦν MSS.

ξέν', εἶπερ κείνος ᾧδ' ἐλέυσεται, μηδεὶς
κρατεῖται τῆς ἐμῆς ψυχῆς ποτέ: 1489,
90, ΟΙ. ἀνθ' ᾧν ἔπασχον εἶ, τελεσφόρον
χάριν δοῦναι σφιν, ἥνπερ τυγχάνων ὑπε-
σχόμεν. The extension of present aid
is everywhere put forward as a condition
of the permanent blessing. The task of
defence, which he here entreats them to
undertake, is fulfilled by them in resist-
ing Creon.

457. μου is genitive of the object, for
which see Essay on L. § 9. p. 12.

458. πρὸς *ταῖσδε ταῖς σεμναῖσι
δημούχοις θεαῖς] 'In addition to these
dread goddesses that protect your deme.'
This seems the most probable, as it is the
simplest emendation of this line. Others
are πρὸς ταῖσι τρισεμναῖσι, ὁμοῦ | προ-
στάταισι ταῖς, ξὺν προστάταις. πρὸς har-
monizes well with the emphatic ὑμεῖς.
σὺν has probably been inserted as a
gloss L² has ταῖς σεπταῖσι.

459. ἀλκὴν ποιείσθαι] 'To undertake
defence,' like τὰς μάχας ποιοῦμενος, El.
302: ἐποιοῦντο βουλὴν, Hdt. 6. 101.

τῇδε μὲν πόλει] This reading is pre-
ferred (1) for the antithesis; (2) be-
cause τῇ may be accounted for as a
corruption of γῇ explaining πόλει.

460. τοῖς δ' ἐμοῖς ἐχθροῖς] Oedipus
reverts to his own personal objects, as
in 308, 9 (εὐτυχῆς ἵκοιτο τῇ θ' αὐτοῦ
πόλει ἐμοὶ τε), although, as in that pas-
sage, the chief stress is laid on what is
mentioned first. At the same time
he leaves it to be implied that his ene-
mies are the enemies of Athens. Cp.
infra 646, ἐν ᾧ κρατήσω τῶν ἐμ' ἐκβε-

βληκότων. The corruption in L is due
to itacism.

461 ff. The coming of Theseus is still
delayed, and the scruples of the chorus
cannot be set at rest without some formal
expiation on the part of Oedipus. The
presence of Ismene enables this to be made
without Oedipus or Antigone leaving the
stage. She goes to perform this service,
and the chorus continue harping on
the interminable theme (adding the con-
fessional to the sacrifice), when Theseus
at last enters bringing with him a very
different spirit. His coming clears the
air at once.

463. ἐπεμβάλλεις] 'You add, to give
further weight,' as if throwing into the
scale. Cp. supra 293, λόγῳσι γὰρ οὐκ ἀνό-
μασται βραχέσι. 'And since you add in
what you have now said that you are
yourself the saviour of this land.' λόγῳ
is partly instrumental dative, partly
governed by ἐν in ἐπεμβάλλεις.

464. παραινέσαι... τὰ σύμφορα] 'To
give you advice that will assist you.'

465. προξένει] 'Give me friendly in-
structions.' On the uses of this word,
see Essay on L. p. 97. It is here
specially applicable to the position of
Oedipus as a stranger, and of the chorus
who are advising him in a matter where
they are most of all at home.

466. τοῦ νυν καθαρμὸν τῶνδε δαιμό-
νων] 'Institute a propitiation of these
deities.' Lit. 'A purification in relation
to them.' For the genitive, see Essay on
L. § 9. p. 12; and for θέσθαι in this
sense, O. T. 134, τήνδ' ἔθεσθ' ἐπιστρο-

τὸ πρῶτον ἵκου καὶ κατέστειψας πέδον.

ΟΙ. τρόποισι ποίοις; ὦ ξένοι, διδάσκετε.

ΧΟ. πρῶτον μὲν ἱεράς ἐξ ἀειρύτου χοῶς
κρήνης ἐνεγκοῦ, δι' ὁσίων χειρῶν θιγάν. 470

ΟΙ. ὅταν δὲ τοῦτο χεῦμ' ἀκήρατον λάβω;

ΧΟ. κρατήρές εἰσιν, ἀνδρὸς εὐχειρος τέχνη,
ὧν κρατ' ἔρεψον καὶ λαβὰς ἀμφιστόμους.

ΟΙ. θαλλοῖσιν, ἧ κρόκαισιν, ἧ ποίῳ τρόπῳ;

ΧΟ. οἶός *γε νεαρᾶς *εὐπόκῳ μαλλῶ λαβών. 475

467. κατέστειψας] κατέστιψας LL². κατέστειψας A. κατέστειψας B Vat.
γρ. κατάστειπον mg. C* or ³. 470. ἐνεγκοῦ] ἐνέγκου MSS. Elmsl. corr. 471.

λάβω LA. βάλων C³. ^{λάβω.} βάλων C⁴. 472. τέχνη] τέχνηι L. 473. ἔρεψον

LA. ἔρεψον C⁴. κρόκαισιν] κρόκοισιν B Vat. 475. οἶός *γε νεαρᾶς *εὐπόκῳ]

οἶδς νεαρᾶς οἰνεστόκῳ L. οἶδς νεαρᾶς οἰνεστόκῳ C³. οἶδς νεαρᾶς νεοτόκῳ AV³.
σὺν νεοτόκῳ L². οἶδς νεαρᾶς οἰπόκῳ B Vat. λαβών LL² B Vat. βαλάν ARV².

φῆν. νυν seems preferable to νῦν after the imperative.

467. καὶ κατέστειψας πέδον] ὧν (or αὐτῶν) may be supplied from ἐφ' ἅς. The reading is doubtful. κατέστειψας is unmeaning; but κατάστειπον πέδον, 'Adorn the ground with garlands,' receives some support from the description that follows. For κατέστειψας, which gives the most natural meaning and best rhythm, cp. supra 56, ὃν δ' ἐπιστείβεις τόπον. And for the thought, cp. supr. 84, 5 and note.

470. ἐνεγκοῦ] 'Have brought.' *ferendam cura*.

δι' ὁσίων χειρῶν θιγάν] The minute directions belong to the ceremonial of the place possibly still in use in the time of Sophocles. ὁσαῖα χεῖρες here. as in Aesch. Cho. 378, are hands pure from guilt. So Horace, Od. 3. 23. 17, 'Immunis aram si tetigit manus, Non sumtuosa blandior hostia Mollivit aversos Penates Farre pio et saliente mica,' in lines which also recall the spirit of infra 498, 9, ἀρκεῖν γὰρ οἶμαι κἀντὶ μυρίων μίαν | ψυχὴν τάδ' ἐκτίνονσαν, ἦν εὐνοῖς πορῇ. The precept to wash the hands (Schndw.) is probably included, but with a ceremonial significance. Cp. Aj. 655, λύμαθ' ἀγνίσας ἐμά.

472. τέχνη] Abstract for concrete. See Essay on L. p. 94; and cp. Phil. 35, 36, φλαυρογροῦ τινὸς τεχνήματ' ἀνδρός.

For the (Epic) form of the sentence, cp. Tr. 752, ἀκτὴ τις . . ἔστιν. ἔιθα, κ.τ.λ.

473. κῶτα is probably plural here, as in Pind. Fr. 3 (Eustath. 1715. 63), τρία κῶτα. Cp. the Homeric κῶατα.

ἀμφιστόμους] 'Projecting on either side,' rather than 'On either side the brim.' See L. and S. s. v. στόμα III. The latter part of the compound is unemphatic.

475. οἶός *γε νεαρᾶς *εὐπόκῳ μαλλῶ λαβών] The insertion of γε (Heath) is the most probable of the various corrections (νεάρον, νεάρους, νεάρας, νεάρει, νεογνῆς, νεαλοῦς, γε νεαρᾶς) of the first part of this line. γε refers to κρόκαισιν, which it confirms and amplifies. 'Yes, with a fillet of wool from a young ewe-lamb.' νεοτόκῳ, 'lately born,' would express the feeling of ceremonial superposition with more exactness than νεοπόκῳ, which is made up by combining the MS. readings, and may mean either 'newly-clipped' (an etymological use, for which cp. Essay on L. pp. 99, 100) or 'consisting of young wool.' But there is no motive for a twofold resolution (οο—οο) in this line, and εὐπόκῳ gives a simple and natural sense. Cp. Tr. 675, ἀργῆτ' οἶδς εὐεῖρῳ πόκῳ. Supposing νε to have crept in from the previous word, the variation of reading may be easily accounted for.

- ΟΙ. εἶεν· τὸ δ' ἔνθεν ποῖ τελευτῆσαί με χρή;
 ΧΟ. χοὰς χέασθαι στάντα πρὸς πρώτην ἔω.
 ΟΙ. ἥ τοῖσδε κρωσσοῖς οἷς λέγεις χέω τάδε;
 ΧΟ. τρισσάς γε πηγὰς· τὸν τελευταῖον δ' ὅλον.
 ΟΙ. τοῦ τόνδε πλήσας θῶ; δίδασκε καὶ τόδε. 480
 ΧΟ. ὕδατος, μελίσσης· μηδὲ προσφέρειν μέθυ.
 ΟΙ. ὅταν δὲ τούτων γῇ μελάμφυλλος τύχη;
 ΧΟ. τρὶς ἐννέ' αὐτῇ κλῶνας ἕξ ἀμφοῖν χεροῖν
 τιθεῖς ἐλαίας τάσδ' ἐπεύχεσθαι λιτάς.
 ΟΙ. τούτων ἀκοῦσαι βούλομαι· μέγιστα γάρ. 485
 ΧΟ. ὥς σφας καλοῦμεν Εὐμενίδας, ἕξ εὐμενῶν
 στέρνων δέχεσθαι τὸν ἱκέτην σωτήριον
 αἰτοῦ σύ γ', αὐτὸς κεῖ τις ἄλλος ἀντὶ σοῦ,

476. ποῖ] ποῦ Vat. χρῆ] δεῖ R Vat.
 τε AR. τούτων δὲ πλήσας τοῦ Vat.
 τρὶς] τρεῖς A. 488. γ' LV³. τ' AR.

478. τάδε] τόδε B Vat. 479. γε]
 481. μηδέ] μὴ L. μὴ δὲ C¹. 483.

477. χοὰς χέασθαι..] Hom. Od. 10. 518, χοὴν χεῖσθαι. Cp. Crat. Com. 2. p. 151, ἄγε δὴ πρὸς ἔω πρῶτον ἀπάντων ἵστω καὶ λάμβανε χερσὶν | σχῖνον μεγάλην: Sen. Oed. 338, 'Altum taurus attollens caput primos ad ortus positus expavit diem.' The place of offering was probably on the eastward side of the hill. See Introd. p. 273.

478. ἥ.. χέω] Cp. supr. 195, ἥ 'σθῶ;
 479. πηγὰς] El. 894, 5, νεορρύτους | πηγὰς γάλακτος.

τὸν τελευταῖον δ' ὅλον] i e. τὸν τελευταῖον κρωσσὸν χέοις ἂν ὅλον.

480. 'With what am I to fill this that I may make the libation?' πλήσας is suggested by ὅλον. θῶ would properly govern χοὴν (cp. 466), for which κρωσσόν is substituted. Three vessels are to be used for the three-fold libation (Ant. 431, χοαῖσι τρισπύνοισι τὸν νέκυν στέφει); two partly filled with pure water, the third, filled to the brim with water and honey.

481. The asyndeton as elsewhere in enumeration. Cp. supr. 17. Instead of a third element, which the hearer might have expected, the prohibition of wine is interposed.

μελίσσης] For the metonymy, see E. on L. p. 81. Schol. ἀπὸ γὰρ τοῦ ποιοῦντος τὸ ποιοῦμενον. καὶ ἐν Ἑρασταῖς: Γλώσσης μελίσσης τῷ κατεργηκῶτι.

μηδέ] 'But not.' Cp. 405, note.

482. 'The earth covered with dark leaves;' whether referring to the dark greensward (a slight variation of γαῖα μέλαινα), or to the deep shades of Colonus. Cp. supr. 157 ff.

483. ἕξ ἀμφοῖν χεροῖν] 'On both sides.' For αὐτῇ = εἰς αὐτήν, see E. on L. § 11. p. 18. Philochorus quoted by Schol. on l. 100: οὐ μόνον θυσίας νηφαλίου, ἀλλὰ καὶ ξύλα τινά.

484. τάσδ' ἐπεύχεσθαι λιτάς] 'To add this prayer.' Cp. O. T. 1275 and note.

485. μέγιστα γάρ] The prayer appears to Oedipus more important than the external rites, which, however, he is ready to fulfil. τούτων is neuter.

487. σωτήριον] The passive use of adjectives in -τήριος is rare, and it has been attempted to give σωτήριον here an active meaning, inasmuch as Oedipus proclaims himself the saviour of Athens. But the chorus have very imperfectly realised this conception, and the expression of it would have seemed to them little in accordance with the humility of a prayer. The terms of petition are general, like the description of the previous ceremony. 'That they would receive their suppliant and afford him safety.' See Essay on L. p. 99.

488. αἰτοῦ σύ γ', αὐτός] γε adds a slight emphasis to the reply.

ἄπυστα φωνῶν μὴδὲ μὴκύνων βοήν·

ἔπειτ' ἀφέρπειν ἄστροφος. καὶ ταυτὰ σοι 490

δράσαντι θαρσῶν ἂν παρασταίην ἐγώ,

ἄλλως δὲ δειμαίνοιμ' ἂν, ὦ ξέν', ἀμφὶ σοί.

ΟΙ. ὦ παῖδε, κλύετον τῶνδε προσχώρων ξένων;

ΑΝ. ἠκούσαμεν τε χῶ τι δεῖ πρόστασσε δρᾶν.

ΟΙ. ἐμοὶ μὲν οὐχ ὁδωτά· λείπομαι γὰρ ἐν 495

τῷ μὴ δύνασθαι μήθ' ὀρᾶν, δυοῖν κακοῖν·

σφῶν δ' ἀτέρα μολούσα πραξάτω τάδε.

ἄρκειν γὰρ οἶμαι κἂντὶ μυρίων μίαν

ψυχὴν τὰδ' *ἐκτίνουσας, ἣν εὖνους παρῇ.

ἀλλ' ἐν τάχει τι πράσσειτον· μόνον δέ με 500

μὴ λείπετ'. οὐ γὰρ ἂν σθένει τοῦμὸν δέμας

ἔρημον ἔρπειν οὐδ' ὑφηγητοῦ γ' ἄνευ.

ΙΣ. ἀλλ' εἴμ' ἐγὼ τελοῦσα· τὸν τόπον δ' ἵνα

491. θαρσῶν] θαρῶν MSS. παρασταίην] παρασταίμην LAV³. παρασταίην B.
492. δέ] δ' αὖ L. 493. παῖδε, κλύετον] παῖδ' ἐκλύετον L. 494. ΑΝ. ἠκού-
σαμεν]—ἡκ. L. ΧΟ. ἡκ. C¹. τε] ⁷σε L. 495. ὁδωτά] ὠδωτά L. ὁδωτά C²A.
497. ἀτέρα] ἡτέρα LA.: Elmsl. corr. 499. ἐκτίνουσας] ἐκτείνουσας (second ε
from ι?) L. ἐκτείνουσας A. Canter. corr. 502. γ'] δ' LA. γ' Vat.
503. τὸν τόπον] τοῖς τόποις B Vat.

489. μὴκύνων βοήν] 'Speaking aloud.' Cp. the Homeric μακρὸν ἀντεῖν, and the like. According to Polemo, quoted by the Scholiast on this line, the sacred rites of the Eumenides were entrusted to the family of the Ἡσυχίδαί.

491. θαρσῶν ἂν παρασταίην] 'I will defend you without fear.' Said in reply to ll. 458, 9. For the fears of the chorus, cp. infr. 1483-5.

494. χῶ τι δεῖ πρόστασσε] 'And appoint us what we must do.' For the order of words, see Essay on L. § 41. p. 77.

496. τῷ μὴ δύνασθαι μήθ' ὀρᾶν] 'The want of strength as well as sight.' Two objections have been made to this reading—that μήτε requires a preceding μήτε, and that δύνασθαι cannot be equivalent to ἰσχύειν. But the former objection appears arbitrary (cp. supra 451); and with regard to the latter, for δύνασθαι applied to bodily strength, cp. ll. 20. 360. ὅσσον δύναμαι χερσίν τε ποσίν τε: Lys. 168. 26, τῷ σώματι δύνασθαι: Piat. Phaedr. 269 D, and the Homeric use of

δύναμις. See also Essay on L. pp. 95, 96. Compare Shakspeare, as You Like It, 2. 7, 'Oppressed with two weak evils, age and hunger.'

498, 9. The value of a pure intention is similarly asserted in the two lines, preserved from the Aletes of Sophocles by Stobaeus, ψυχὴ γὰρ εὖνους καὶ φρονούσα τούνδικον | κρείσσων σοφιστοῦ παντός ἐστιν εὐρέτις. Fr. 98.

499. τὰδ' *ἐκτίνουσας] 'Paying these dues.' The change from the MS. reading is very slight, being a correction of the simplest itacism (cp. Ant. 856, where L. gives ἐκτείνεις for ἐκτίνεις) and ἐκτείνουσας has never been successfully defended.

500. τι is idiomatic. Cp. Tr. 305, εἴ τι δράσεις: Phil. 286, καθεῖ τι . . διακονεῖσθαι.

μόνον δέ . . λείπετ'] 'But leave me not alone.' This gives the reason for 497, where only one of the two sisters is told to go.

502. ὑφηγητοῦ γ' ἄνευ] Hermann preferred ὑφηγητῶν ἄνευ or ὑφηγητοῦ δίχα.

ὅμως δ' ἔραμαι πυθέσθαι

ΟΙ. τί τοῦτο;

ΧΟ. τὰς δειλαίας ἀπόρου φανείσας

ἢ ἀλγυδόνας, ᾧ ξυνέστας.

ΟΙ. μὴ πρὸς ξενίας ἀνοίξῃς

515

τὰς σὰς *ἂ πέπονθ' ἀναιδῇ.

ΧΟ. τό τοι πολὺ καὶ μηδαμὰ λήγον

511. ἐπεγείρειν] ἐπεγείραι L. ἐπεγείρειν C¹ or ². 512. ἔραμαι] ἔραμα L. or C². ἔραμαι C³. 514. ἀλγυδόνας] ἀλγυδόνας L. or C² A. ᾧ] ᾧ L. ᾧ C⁴.

ἂ B Vat. 515. ξενίας] ξενείας LV³. ξενείας C² A. ἀνοίξῃς LA.: γρ μὴ πρὸς ξενίας τὰς σὰς A mg. V³ mg. 516. τὰς σὰς] τὰς σὰς L. ἂ πέπονθ' πέπονθ' ἔργ' L. πέπονθα ἔργ' A. Herm. corr. 517. μηδαμὰ] μηδαμὰ L.

β'. — — — — —
 — — — — —
 — — — — —
 — — — — —
 — — — — —
 — — — — —
 6 — — — — —
 — — — — —

The distribution of the parts amongst the members of the chorus is very uncertain. Most probably the coryphaeus speaks throughout the 1st strophe, and then the others interpose in turn.

510. δεινὸν μὲν τὸ πάλαι κείμενον ἤδη κακόν, ὃ ξεῖν' ἐπεγείρειν] Cp. the proverb, μὴ κινεῖν κακὸν εἰ κείμενον (Plat. Phil. p. 40), and Plat. Legg. 2. 657 E (of the poet's power of recalling the feelings of youth), τοῖς δυναμένοις ἡμᾶς . . εἰς τὴν νεότητα μνήμῃ ἐπεγείρειν.

514. 'The hapless misery which you encountered, arising without remedy.' For the genitive (=περὶ τὰς, κ.τ.λ.), see Essay on L. § 9. p. 13, and cp. El. 317, τοῦ κασιγνήτου τί φῆς;

ξυνέστας] Cp. Hdt. 7. 170, λιμῶ συνεστῶτας: 8. 74, τοιοῦτ' ὄν' συνέστασαν.

515. πρὸς ξενίας] An extension of the common idiom, πρὸς θεῶν, etc. Essay on L. § 19. p. 29, and cp. Aj. 492, 3, πρὸς τ' ἐφ' εὐσεβίου Δίος | εὐνῆς τε τῆς σῆς, ἣ συνηλλάχθης ἐμοί.

516. τὰς σὰς *ἂ πέπονθ' ἀναιδῇ] This conjectural reading, as well as the other which has been proposed, τὰς σὰς, πέπον, ἔργ' ἀναιδῇ, has been suggested partly by the metrical difficulty, and partly by the fact that the Scholiast

appears to have taken ἀναιδῇ (ἔργα) to be governed by ἀνοίξῃς. Schol. μὴ πρὸς τῆς σῆς ξενίας ἀναπτύξῃς μου τὰ ἀναιδῇ ἔργα. Against πέπον it may be argued (1) that the word occurs nowhere in tragedy, (2) that where it occurs in Homer it is accompanied either by a noun in the vocative, or by the interjection ὦ, (3) that it is improbable that the first person (represented in the Scholion by μου) should be omitted. The word πέπονθα is in accordance with the spirit of other passages of the play (268, 537), and should be retained. ἂ πέπονθα is substituted for ἔργα, to which ἀναιδῇ is added as an emphatic epithet, 'My unwitting deeds of shame.' Hence ἔργα was naturally inserted as a gloss. Besides the metrical objection to the MS. reading, ἀνοίξῃς requires an object, and the asyndeton takes from the smoothness of the passage without increasing its force.

517. τό τοι πολὺ . . ἀκούσαι] 'I would hear once for all aright what is matter of loud and still undying rumour.' πολὺ, i.e. σφόδρα λεγόμενον: cp. 305. πολὺ γάρ, ὦ γέρον, τὸ σὸν ὄνομα, κ.τ.λ.

μηδαμὰ λήγον] Cp. the similar expression, of a report still rife, in O. T. 731, ἡνδᾶτο γὰρ ταῦτ' οὐδέ πω λήξαντ'

ᾧ χρηζῶ, ξέν', ὀρθὸν ἀκουσμή ἀκοῦσαι.

ΟΙ. ὦμοι.

ΧΟ. στέρξον, ἱκετεύω.

ΟΙ. φεύ φεύ.

ΧΟ. πείθου· καὶ γὰρ ὅσον σὺ προσχρήσεις. 520

ΟΙ. ἀντ. ἀ'. ἤνεγκον κακὸτατ', ὧ ξένοι, ἤνεγκον *ἐκὼν μὲν, θεὸς
*ἴστωρ,

τούτων δ' αὐθαίρετον οὐδέν.

ΧΟ. ἀλλ' ἐς τί;

ΟΙ. κακᾷ μ' εὐνᾷ πόλις οὐδὲν ἴδρις 525

ᾧ γάμων ἐνέδησεν ἄτᾳ.

ΧΟ. ἥ ματρώθεν, ὡς ἀκούω,

519. ὦμοι] ἰώμοι LA. ἰώμοι... φεύ φεύ in one line LA. 520. προσχρήσεις] προσχρήσεις LB. 521. Division of lines in L. and A. ἤνεγκον κ... ἤνεγ-| κον... ἴστω. 522. ἐκὼν] ἄκων MSS. Herm. corr. 525. κακᾷ] κακὰ L. κακᾷ C²A. μ' L². μὲν Cett. ἴδρις] ἴδριν? Vat.^o. 527. ματρώθεν] μητρώθεν MSS.

ἔχει. On the double accusative arising from the cognate use, see Essay on L. p. 25. For ξέν' perhaps ξέν', cp. infr. 530.

519. στέρξον] 'Be content,' i.e. μὴ ἀγανακτοῦ ἐρόμενος ταῦτα. It is doubtful whether this line should be altered by adding δ' or γ', reading παῖδες with the MSS. in l. 532, or we should read as in the text. Cp. infr. 1692 and note. For — — — in a similar passage, see El. 828, 830, 841, 843.

521. ἤνεγκον κακὸτατα] 'I was the victim of wretchedness.' For the use of φέρω, cp. O. T. 1320, διπλᾶ σε πενήθειν καὶ διπλᾶ φέρειν κακὰ.

ἤνεγκον *ἐκὼν μὲν] If this reading is adopted, it must be acknowledged that we have here a trace of the philosophical ἀπορία (already suggested by the Epic oxymoron ἐκὼν ἀέκοντί γε θυμῷ) which is treated at length in Plato (Legg. 860, 867 A) and Aristotle (Eth. N. 3. 1), viz. whether a man acts voluntarily when he is ignorant of the circumstances. See Introd. p. 270. Oedipus must be supposed to mean that in killing Laius and in marrying Jocasta he had acted with a right good will (cp. O. T. 422, 3, τὸν ὑμέναιον δὲν δόμοις | ἀνορμον εἰσέπλευσας, εὐπλοίας τυχῶν), but that as he acted in ignorance, the actions were not his deliberate choice. ἄκων is certainly wrong and is due to

some reminiscence of l. 694. Cp. Eur. I. T. 512, τρόπον γε δὴ τίνα οὐχ ἐκὼν ἐκὼν. The expression is more forcible if, by a slight change, for θεὸς ἴστω, θεὸς ἴστωρ is read, as in the text.

523. τούτων δ' αὐθαίρετον οὐδέν] For the transposition of the dactyl. in the glyconic line, see Christ's Metrik, § 119. p. 94. To avoid it here, ἐθελητόν, ἀκάθαρτον (G. Wolff), have been conjectured.

524. ἀλλ' ἐς τί] 'But with regard to what?' Sc. ἤνεγκες κακὸτατα. The curiosity of the chorus becomes impatient and peremptory.

525. κακᾷ μ' εὐνᾷ] 'By an evil nuptial the city all unknowing bound me in a fatal wedlock.' μὲν has probably

arisen from a gloss ἐν (κακᾷ μ' εὐνᾷ). Others read κακᾷ μ' ἐν εὐνᾷ and alter l. 513. The correction ἴδριν is unnecessary. Oedipus has already proclaimed his own unconsciousness, and there is a certain point in adding that the citizens were equally unconscious of the nature of their gift. Cp. infr. 983, οὐκ εἰδὸτ' οὐκ εἰδύια.

526. γάμων ἐνέδησεν ἄτᾳ is Homeric. Il. 2. 111, Ζεύς με μέγα Κρονίδης ἄτῃ ἐνέδησε βαρείη.

527. 'Didst thou, as I hear it told, consummate a dishonoured nuptial with thine own mother?' ματρώθεν, i.e. πρός

δυσώνυμα λέκτρ' ἐπλήσω;

ΟΙ. ὦμοι, θάνατος μὲν τάδ' ἀκούειν,

ἢ ὧ ξεῖν'. αὐται δὲ δὴ ἐξ ἐμοῦ *μὲν

530

ΧΟ. πῶς φήσ;

ΟΙ. *παῖδε, δύο δ' ἄτα

ΧΟ. ὦ Ζεῦ.

ΟΙ. ματρὸς κοινᾶς ἀπέβλαστον ὠδίνος.

ΧΟ. στρβ'. *αἶδ' εἴς' ἄρ' ἀπόγονοί τε καί—

*ΟΙ. κοιναί γε πατρὸς ἀδελφεαί.

535

ΧΟ. ἰώ. ΟΙ. ἰὼ δῆτα μυρίων γ' ἐπιστροφαὶ κακῶν.

ΧΟ. ἔπαθες ΟΙ. ἔπαθον ἄλαστ' ἔχειν.

ΧΟ. ἔρεξας ΟΙ. οὐκ ἔρεξα. ΧΟ. τί γάρ; ΟΙ. ἐδεξάμην

528. ἐπλήσω] ἔπλησαν B Vat. 530. ἐμοῦ μὲν] μὲν om. MSS. add. Elmsl.
531. πῶς .. ἄτα in one line LA. *παῖδε] παῖδες MSS. Elmsl. corr. ἄτα] ἄτα
γρ. ἄται A. 533. ματρὸς κοινᾶς | ἀπέβλαστον ὠδίνος LA. 534. *αἶδ' εἴς' ἄρ']
σαί τ' ἄρ' εἰσὶν L. σαί τ' ἄρ' εἴς' AV.R. σοί τ' ἄρ' εἰσὶν L². αὐτ' ἄρ' εἰσὶν B.
αὐτ' ἄρ' εἰσὶν Vat. Lushington corr. 535. *ΟΙ.] om. MSS. 536. ΧΟ.]
ΟΙ. MSS. ΟΙ.] ΧΟ. MSS. Solger corr. 536-40. Division of lines in L. and A.
ἰώ. ἰὼ δῆτα. | μυρίων .. κακῶν | ἔπαθες-| ἔρεξας-| δ ..

ματρός, 'in that relationship!' The force of the middle voice in ἐπλήσω is 'ethical' (Essay on L. § 31. p. 52): 'Didst thou to thy confusion,' etc. For πίμπλημι here, cp. Aesch. Pers. 132, λέκτρα δ' ἀνδρῶν πόθω πίμπλαται δακρύμασιν.

532. 'My children and my curses.' Because sprung from an incestuous marriage. There is no allusion to the sons.

533. ματρὸς κοινᾶς] 'Of a mother who was also mine.'

It has been urged in defence of the MS. arrangement of the persons, that the responsive ἰὼ δῆτα is more suitable to the chorus. But in the present instance it belongs to the chorus to utter expressions of horror, and to Oedipus to confirm them. Cp. supr. 532. ὦ Ζεῦ.

534. This line has been variously altered, but even if the true reading is lost, the general meaning is probably retained. The mistake about the persons has very naturally arisen from the suddenness with which Oedipus takes up the word. This helps to indicate the excitement of the situation.

535. κοιναί γε] γε assents to what the chorus were about to say, which Oedipus emphasises by the words κοιναί

γε πατρός. On κοιναί, see Essay on L. p. 95. 'Own sisters of their own sire.'

536. ἰὼ δῆτα] Cp. El. 842, ΗΛ. φεῦ. ΧΟ. φεῦ δῆτ'. ὀλοᾶ γάρ; Eur. Troad. 1230, ΕΚ. ὅμοι. ΧΟ. οἵμοι δῆτα σὼν ἀλάστον κακῶν.

μυρίων γ' ἐπιστροφαὶ κακῶν] 'Ever-renewed onset of unnumbered woes.' The image is that of an enemy who harasses an army by returning repeatedly to the attack with fresh forces. Cp. infr. 1045, δαίτων ἀνδρῶν .. ἐπιστροφαί, Ar. Eq. 244, ἐπαναστρέφον. For the nominative after the interjection, cp. Tr. 1046, 7, ὦ .. μοχθήσας ἐγώ.

537. 'I have suffered woes that will not be forgotten.' ἄλαστα is first governed by ἔπαθον, then ἔχειν is added pleonastically, and ἄλαστα is resumed. Sc. ἔπαθον ἄλαστα, ὥστε ἄλαστα ἔχειν τὰ παθήματα.

539-41. 'I received a gift, which would that I, the much-enduring one, had never so benefited the state as to receive from her the privilege of choosing,' i.e. Would that I had not benefited the state so as to be honoured with the choice gift of Jocasta. In this rendering, which takes the words in a natural order, it is assumed that μῆ,

ὁ δῶρον, ὃ μήποτ' ἐγὼ ταλακάρδιος

540

ἐπωφέλησα πόλεος ἐξελέσθαι.

ΧΟ. ἀντ.β'. δύστανε, τί γάρ; ἔθου φόνον

ΟΙ. τί τοῦτο; τί δ' ἐθέλεις μαθεῖν;

ΧΟ. πατρός; ΟΙ. παπαῖ, δευτέραν ἔπαισας, ἐπὶ νόσφ νόσον.

ΧΟ. ἔκανες ΟΙ. ἔκανον. ἔχει δέ μοι [103 b.

ΧΟ. τί τοῦτο; ΟΙ. πρὸς δίκας τι. ΧΟ. τί γάρ; ΟΙ. ἐγὼ φράσω.

ὁ καὶ γὰρ *άλους ἐφόνευσα καὶ *ᾤλεσα·

547

νόμφ δὲ καθαρός, αἰδρις ἐς τόδ' ἦλθον.

541. πόλεος] πόλεωσ MSS. Herm. corr.

542. φόνον] φ from π L.

547. *άλους] ἄλλους MSS. Erfurdt corr. καὶ *ᾤλεσα] καὶ ἀπώλεσα LAV³. κἀπώλεσα B Vat.

with the past tenses of the indicative in a relative clause, may express the wish to reverse a fact in past time. Cp. Aesch. Cho. 363-6, *μηδ' ὑπὸ κ.τ.λ. . . τέθαιψαι*. The analogy of the uses of the historical tenses with *εἰ, ἄν, ἵνα, ὥς, ὅπως*, to express an impossible supposition, inference, motive, or result, is all that can be urged in favour of this, except the comparison of a passage which has generally been thought corrupt, *infr.* 1713, *ὡ, μὴ γὰς ἐπὶ ξένας θανέιν ἐχρηξες*. It may be further suggested, that in both these instances the unusual construction is assisted by an echo (or harmonic) of *ᾠφελον* in *ἐπωφέλησα*, and of *ἐχρήν* in *ἐχρηξες*. If this hypothesis is rejected, we must fall back on Hermann's interpretation of the words: '*Acciperi*, inquit Oedipus, *domum, uxorem dicens, quod ego ut nunquam a civitate debuerim accipere, ei pro-fui*, i.e. *quod ut mihi non unquam daret civitas, merui. quum eam a Sphinge liberavi*.' *ταλακάρδιος* is a poetical expansion of *τάλας*: cp. *πυκνόπτερος, μελάμυλλος*, etc.

544. *παπαῖ*] Properly an exclamation of pain; here transferred to mental suffering, in accordance with the metaphor in *ἐπαισας*. The punctuation of the line is uncertain, i.e. it is uncertain whether *δευτέραν* is an epithet of *νόσον*, or *πληγὴν* is to be supplied with *δευτέραν*, and *ἐπὶ νόσφ νόσον* is in apposition to the sentence. For *ἐπὶ νόσφ νόσον*, cp. Hom. Il. 14. 130, *μή ποῦ τις ἐφ' ἑλκεῖ ἑλκος ἄρηται*.

545. 6. *ἔχει . . πρὸς δίκας τι*] i.e.

τὸ ἐμὸν ἔχει τι πρὸς δίκας. 'My case has some defence, something to be urged on the ground of justice.' Cp. Ant. 598, *οὐδ' ἔχει λύσιν*. Eur. Suppl. 64, *ἐχομεν δ' ἐνδίκαι*.

546. *τί γάρ* reiterates the expostulation of the chorus. *τί γάρ* has a different shade of meaning in each of the three lines, 538, 542, 546: (1) 'Why, what then?' (2) 'But what of this?' *γάρ* implying 'that excuse will not stand.' (3) 'Why, what is that?'

547. The MS. reading *ἄλλους* is condemned both by sense and metre, but the correction is uncertain. *άλους*, adopted in the text, may be explained in two ways, (1) *άλους ἐφόνευσα* = *ἐάλων φονεύσας, manifesto occidi*, 'I murdered, and was convicted of the murder:' *άλους* proleptic. Essay on L. § 38. p. 70. Cp. O. T. 1213, *ἐφευρέ σ' ἄκονθ' ὁ πάνθ' ὀρῶν χρόνος*. (2) 'Being overtaken (by destiny) I did commit the murder.' The former meaning gives rather a better force to *καί*, and is on the whole preferable, although the construction of the participle is more natural in the latter interpretation. Porson conjectured *άνους*, (3) 'being infatuated,' but this implies a degree of self-accusation, from which Oedipus in the Oed. Col. is wholly free.

καὶ ᾤλεσα] The pleonastic expression has the solemnity of a legal indictment. Oedipus, while pleading innocence of intention, will not soften the actual crime.

548. *νόμφ δὲ καθαρός*] The construction of these words is absorbed in the remaining clause. The word *καθαρός*

ΧΟ. καὶ μὴν ἀναξ ὄδ' ἡμῖν Αἰγέως γόνος
Θησεὺς κατ' ὁμφὴν σὴν *ἀποσταλεῖς πάρα. 550

ΘΗΣΕΥΣ.

πολλῶν ἀκούων ἔν τε τῷ πάρος χρόνῳ
τὰς αἵματηρὰς ὁμμάτων διαφθορὰς
ἔγνωκά σ', ὦ παῖ Λαῖου, τανῦν θ' ὁδοῖς
ἐν ταῖσδ' ἀκούων μάλλον ἐξέπίσταμαι.
σκευὴ τε γάρ σε καὶ τὸ δύστηνον κάρα 555
δηλοῦτον ἡμῖν ὄνθ' ὅς εἰ, καὶ σ' οἰκτίσας
θέλω *περέσθαι, δύσμορ' Οἰδίπου, τίνα
πόλεως ἐπέστης προστροπὴν ἐμοῦ τ' ἔχων,
αὐτός τε χῆ σὴ δύσμορος παραστάτις.
δίδασκε· δεινὴν γάρ τιν' ἂν πρᾶξιν τύχοις 560

549. ἡμῖν] ἡμιν L. 550. ἀποσταλεῖς] ἀπεστάλη LAV³. (ἀπε A). 551.
τε] γε A. 553. τανῦν] τὰ νῦν L. 557. *περέσθαι] τι ἐρέσθαι L.
τι ἐρέσθαι C². σ' ἐρέσθαι B Vat. Reisig. corr.

was specially applicable to one who had been acquitted of the crime of homicide. Cp. Plato, Rep. 5. 451 B, ἀλλὰ μέντοι, εἶπον, καθαρὸς γε καὶ ἐκεῖ ὁ ἀφεθείς, ὡς ὁ νόμος λέγει: Legg. 9. 865 B, ἱατρῶν δὲ περὶ πάντων, ἂν ὁ θεραπευόμενος ὑπ' αὐτῶν ἀκόντων τελευτᾷ, καθαρὸς ἔστω κατὰ νόμον. ὡς ὁ νόμος λέγει and κατὰ νόμον in these passages answer to νόμῳ here. E. on L. § 14. p. 20.

550. κατ' ὁμφὴν σὴν *ἀποσταλεῖς] 'Brought by thy voice,' i. e. by the message sent at the request of Oedipus (l. 70). The word ὁμφή has sacred associations, and is used in this play, supr. 102, of Apollo; infr. 1351, of Oedipus again: not elsewhere by Sophocles. ἀποσταλεῖς, the reading of Turnebus, is nearer to the indications of our present MSS. than any other correction, and gives a better sense than ὅς ἐστάλη or ἐφ' ἀστάλη. 'See where our lord Theseus, Aegaeus' son, hath set forth at thy word, and is now come.'

551. The words from ἔν τε to διαφθορὰς are introduced by an afterthought, and modify the rest of the sentence. Cp. Phil. 1411, foll., αὐδὴν τὴν Ἡρακλέους ἀκοῇ τε κλύειν λεύσσειν τ' ὄψιν. See Essay on L. p. 65 f.

553. ὁδοῖς ἐν ταῖσδε] 'In thy present coming.' Cp. El. 68, δέξασθέ μ' εὐνυχούντα ταῖσδε ταῖς ὁδοῖς.

555. σκευή] 'Thine apparel:' which, though travel-stained, is that of a noble Theban.

556. ὅς εἰ] A pronominal expression to avoid the repetition of the name. Cp. O. T. 1036, ὥστ' ἠνομάσθης ἐκ τύχης ταύτης ὅς εἰ.

καὶ σ' οἰκτίσας, κ.τ.λ.] With a native generosity which Oedipus fully acknowledges (infr. 570), Theseus is ready to protect Oedipus, although not ignorant of the nature of his misfortunes (supr. 305 ff., 551 ff.). But he imagines himself to be conferring a favour, and knows not that the blind wayfarer has more to give than to receive. Once more, therefore, we have a fine contrast between the real and the apparent situation.

557. θέλω *περέσθαι] This correction of the Laurentian reading (π=τι) is more probable than the reading of B, in which σ' is awkwardly repeated. For the aphaeresis, cp. Phil. 592, λέγω. *πὶ τοῦτον, κ.τ.λ.

560. δεινὴν, κ.τ.λ.] Either (1) 'For that were a hard task indeed from

λέξας ὁποίας ἐξαφισταίμην ἐγώ,
 ὡς οἶδά γ' αὐτὸς ὡς ἐπαιδεύθην ξένος,
 ὥσπερ σύ, χῶς τις πλείστ' ἀνὴρ ἐπὶ ξένης
 ἥθλησα κινδυνεύματ' ἐν τῶμῳ κάρῃ,
 ὥστε ξένον *γ' *ἂν οὐδέν' ὄνθ', ὥσπερ σὺ νῦν, 565
 ὑπεκτραποίμην μὴ οὐ συνεκσώξω· ἐπεὶ
 ἔξοιδ' ἀνὴρ ὦν χῶτι τῆς ἐς αὔριον
 οὐδὲν πλέον μοι σοῦ μέτεστιν ἡμέρας.

ΟΙ. Θησεῦ, τὸ σὸν γενναῖον ἐν σμικρῷ λόγῳ
 παρήκεν ὥστε βραχέ' ἐμοὶ δεῖσθαι φράσαι. 570
 σὺ γάρ μ' ὅς εἰμι, κάφ' ὅτου πατρὸς γεγώς,
 καὶ γῆς ὁποίας ἦλθον, εἰρηκῶς κυρεῖς·
 ὥστ' ἐστὶ μοι τὸ λοιπὸν οὐδὲν ἄλλο πλὴν

561. ὁποίας] ὁποίας' L. ὁποίας' C⁴. ὁποίας A. 562, 567. + mg. C².
 563. τις] τις A. 564. κινδυνεύματ' κινεύματ' LL². κινδυνεύματ' C²A. κάρῃ]
 κῆρα(τ) L. 565. γ' ἂν] γὰρ MSS. Vauv. corr. οὐδέν'] οὐδὲν L. οὐδέν' AV³R.
 566. μὴ οὐ] μὴ οὐ L. μὴ οὐ C³. συνεκσώξω] συνεκσώξωιν σ' L. συνεκσώξωιν
 AL²RV³. 569. Θησεῦ LA. θησεῦ(σ) C². 571. κάφ' ὅτου] κάπό του AV³.

which, on your mentioning it, I should recoil.' Or (2) 'For that would be a terrible fortune, of which the mention would make me shrink from giving relief.' The latter rendering gives a more natural meaning to *πῶς* (cp. Hdt. 3. 65, ἀπέκλαιε πάντας τὴν ἐαυτοῦ πρῆξιν), and is more in accordance with what follows (*ὑπεκτραποίμην*, κ.τ.λ.). And the usual question addressed to suppliants is, 'What is your misfortune?' rather than, 'What would you have us do?' For the sentiment, cp. Eur. Suppl. 339. 40, (Θησ.) ὡς τοῖς ἐμοῖσιν οὐχὶ πρόσφορον τρόποις | φεύγειν τὰ δεινά. For the emphatic use of the adj., see Essay on L. p. 80.

562. ὡς οἶδά γ' αὐτός] 'Yes, for I know, that I myself was brought up a stranger, as thou art now.' Theseus was reared by his grandfather Pittheus at Troezen.

563. χῶς τις πλείστ' ἀνὴρ] i. e. καὶ ὡς τις ἀνὴρ πλείστα (sc. ἥθλησεν). 'I have laboured, as any one hath laboured most:' i. e. as much as any one (*ut qui plurima*). The more usual expression would be ὅσα τις πλείστα.

564. ἥθλησα κινδυνεύματα] Cognate

accusative.

ἐν τῶμῳ κάρῃ] 'In my own person:' i. e. they were dangers to my own life which I met by my own exertions, referring to the adventure with Sciron, etc. For ἐν, cp. the expression, ἐν τῷ Καρὶ ὑμῶν ὁ κίνδυνος, Plat. Lach. 187 B.

565. ὥσπερ σὺ νῦν] For the nominative, cp. Aj. 525, ἔχειν σ' ἂν οἴκτον ὡς καγώ: Il. 6. 477, γενέσθαι | παῖδ' ἐμόν, ὡς καὶ ἐγὼ περ.

568. σοῦ] Essay on L. p. 13, 4 a.

569, 70. 'Theseus, your nobleness in brief speech hath spared me the necessity of saying much.' Either (1) βραχεία is the subject of δεῖσθαι, or (2) the object of φράσαι, the subject of δεῖσθαι being τὸ πᾶν. The object of παρήκεν is absorbed in the following clause. Cp. Eur. Fr. 310, πάρες.. ὑπερβῶα.. νάπη.

For δέομαι passive, cp. Hdt. 4. 11, ὡς ἀπαλλάσσεσθαι πρήγμα εἴη, μηδὲ πρὸς πολλοὺς δέομενον κινδυνεύειν. Essay on L. § 31. p. 54. δέεται in Plat. Meno. 79 C, although impersonal (sc. τὸ πᾶν γμα ἢ ὁ λόγος), is middle voice and not passive as here.

572. καὶ γῆς ὁποίας ἦλθον] This was implied in *σκενῇ*, l. 555.

εἰπεῖν ἂν χρήζω, χῶ λόγος διέρχεται.

ΘΗ. τοῦτ' αὐτὸ νῦν δίδασχ', ὅπως ἂν ἐκμάθω. 575

ΟΙ. δάσων ἱκάνω τοῦμὸν ἄθλιον δέμας
σοὶ δῶρον, οὐ σπουδαῖον εἰς ὄψιν· τὰ δὲ
κέρδη παρ' αὐτοῦ κρείσσον' ἢ μορφὴ καλή.

ΘΗ. ποῖον δὲ κέρδος ἀξιοῖς ἥκειν φέρων;

ΟΙ. χρόνῳ μάθοις ἄν, οὐχὶ τῷ παρόντι πον. 580

ΘΗ. ποίῳ γὰρ ἢ σὴ προσφορὰ δηλώσεται;

ΟΙ. ὅταν θάνω 'γὼ καὶ σύ μου ταφεὺς γένη.

ΘΗ. τὰ λοιπὸν ἄρ' αἰτεῖ τοῦ βίου, τὰ δ' ἐν μέσῳ
ἢ λῆσιν ἴσχεις ἢ δι' οὐδενὸς ποιεῖ.

ΟΙ. ἐνταῦθα γάρ μοι κείνα συγκομίζεται. 585

ΘΗ. ἀλλ' ἐν βραχεὶ δὴ τήνδε μ' ἐξαιτεῖ χάριν.

ΟΙ. ὅρα γε μὴν· οὐ σμικρὸς, οὐχ, ἀγὼν ὅδε.

ΘΗ. πότερα τὰ τῶν σῶν ἐκγόνων, ἢ 'μοῦ λέγεις;

574. χῶ] χ' ὦ L. διέρχεται] διοίχεται L²R. γρ. διοίχεται mg. AV³⁶. 581.
ἢ] ἡ L. 583. τὰ λοιπὸν ἄρ' αἰτεῖ] τὰ λοιπὸν αἰτῆμι L. τὰ λοιπὸν αἰτῆμι C². γρ.
τὰ λοιπὸν ἄρ αἰτῆμι βίου mg. C². τὰ λοιπὸν αὐτῇ A. ἐν] ἐμ L. 584. λῆσιν]

λῆσιν B Vat. 587. οὐ L. οὐ C³. ὥς L². οὐχ ἀγὼν L. οὐν ἀγὼν C².
οὐκ ἀγὼν L²AV³. γὰρ ἀγὼν B. ἔστ' ἀγὼν Vat.

574. χῶ λόγος διέρχεται] 'And our conference draws to an end.' This is the reading of the best MSS. διοίχεται, which is much commoner in this sense (cp. e. g. Eur. Suppl. 530), is given as a various reading in Par. A, and appears in the text of two other MSS. διέρχεται is best supported by comparing Dem. 541. 22, πάντα δ' ἥδη διεξεληλύθει, and Plat. Rep. 6. 484 A, διὰ μακροῦ πινος διεξεληθόντος λόγον.

577, 8. τὰ δὲ... καλή] 'But the gain to be obtained from it is better than beauty.' Cp. Eur. Fr. 552, νοῦν χρὴ θεᾶσθαι, *νοῦν· τί τῆς εὐμορφίας | ὀφελος, ὅταν μὴ τὰς φρένας καλὰς ἔχῃ;

580, 1. For the datives, see Essay on L. § 11, p. 18.

ἢ σὴ προσφορὰ] 'The advantage which you bring.'

583, 4. τὰ δ' ἐν μέσῳ, κ.τ.λ.] The construction is defined (with ποιεῖ) as the sentence proceeds. For the irregular accusative, see Essay on L. § 15, p. 22.

585. ἐνταῦθα γάρ μοι κείνα συγκομί-

ζεται] 'For in this favour those other offices are comprised;' i. e. To assure him burial by the hand of Theseus was to assure him protection from the attempt of Creon.

586. (1) 'You have indeed summed up your request in one short word.' Or (2) 'This favour which you ask consists in a little thing:' 'in re levi positam gratiam.' Ellendt. For (1) cp. El. 673, ἐν βραχεὶ ξυνθεῖς λέγω.

587. 'Yet be advised; this is no trifling matter.' ἀγὼν ὅδε, the struggle or endeavour or peril implied in granting the request.

588. πότερα τὰ τῶν σῶν ἐκγόνων, ἢ 'μοῦ λέγεις;] 'In saying this, are you speaking of what relates to your sons, or of something that relates to me?' Theseus is bewildered by the words of Oedipus. Hearing of a contest in connection with the death of Oedipus, he naturally thinks of the impending conflict at Thebes, of which he cannot but have heard something. But, as he afterwards says more explicitly, he does not

ΟΙ. κείνοι κομίζειν κείσ' ἀναγκάζουσί με.

ΘΗ. ἀλλ' εἰ θέλοντ' ἄν γ', οὐδὲ σοὶ φεύγειν καλόν. [104 a.

ΟΙ. ἀλλ' οὐδ', ὅτ' αὐτὸς ἤθελον, παρίεσαν. 591

ΘΗ. ὦ μῶρε, θυμὸς δ' ἐν κακοῖς οὐ ξύμφορον.

ΟΙ. ὅταν μάθης μου, νουθέτει, τανῦν δ' ἔα.

ΘΗ. δίδασκ'. ἄνευ γνώμης γὰρ οὐ με χρὴ λέγειν.

ΟΙ. πέπονθα, Θησεῦ, δεινὰ πρὸς κακοῖς κακά. 595

ΘΗ. ἦ τὴν παλαιὰν ξυμφορὰν γένους ἐρεῖς;

ΟΙ. οὐ δῆτ'. ἐπεὶ πᾶς τοῦτ' ὅ γ' Ἑλλήνων θροεῖ.

ΘΗ. τί γὰρ τὸ μείζον ἢ κατ' ἀνθρώπον νοσεῖς;

ΟΙ. οὕτως ἔχει μοι. γῆς ἐμῆς ἀπηλάθην

589. ἀναγκάζουσι] ἀναγκάσουσί B Vat. 590. θέλοντ'] θέλουντ' B. θέλοιεν
Vat. θέλοντά γ' L². 591. παρίεσαν L A. παρήεσαν C². 592. δ' om. L².
Suid. 594. οὐ] οὐ L. οὐ C². 596. ἦ] ἦ L. ἦ C² A. 598. ἦ] ἦ ὁ Vat.

see how he is to be involved in this. Cp. Phil. 1384, λέγει δ' Ἀτρεΐδαις ὕφελος, ἢ 'π' ἐμοὶ τόδε;

589. ἀναγκάζουσι] If this is the right reading, which, from the frequent confusion of ζ and σ, is not quite certain (cp. 603), the present is used with future meaning, as in Aesch. Prom. 513, ὦδε δεσμὰ φυνγγάνω: ib. 525, δεσμοὺς ἀεικέις καὶ δῖας ἐκφυγγάνω. Cp. Phil. 1379, καποσώζοντας νόσου. The subject of κομίζειν (sc. τινά, cp. infr. 933) is to be gathered from the context. 'They will enforce my being taken thither;' i.e. They will force the consent of Theseus and the Athenians to this. 'Universe eos intelligit, qui tradendi Oedipi potestatem habebant.' Herm. Another rendering has been proposed—'They will use compulsion against me to carry me back thither.' But such a use of ἀναγκάζω with the infinitive is inadmissible.

590. εἰ θέλοντ' ἄν γ', οὐδὲ σοὶ φεύγειν καλόν] The reading of this line is very doubtful, but that of L is as probable as any other. There would seem to be an ellipse of some such words as βούλοιντο κομίζειν or the like. 'But if they chose to fetch you in case of your being willing to go, then on your part it would not be becoming to remain in banishment.' Cp. Od. 15. 280, οὐ μὲν δή σ' ἐθέλοντά γ' ἀπάσσω νηὶς ἔϊσθης. Hes. Op. D. 355. For the ellipse with εἰ,

see Essay on L. § 28. p. 47; and cp. Aj. 886, εἴ ποθι πλαζόμενον λείσσω: Pind. Ol. 2. 56, εἰ δέ νιν ἔχων τις? And, for ἄν with the present participle, infra 761, καὶ πᾶντ' ἄν φέρον, κ.τ.λ.

Reisig's emendation θέλοντάς γ', 'But (consider) whether it be not unbecoming in you to be exiled from them desiring to have you back again,' although not convincing, deserves consideration.

591. ἀλλ' οὐδ', ὅτ' αὐτὸς ἤθελον, παρίεσαν] This line, at first sight, rather favours the emendation θέλοντάς γ' in 590. But αὐτός= 'of my own accord,' may distinguish between mere willingness and the spontaneous wish, and the same word has not necessarily the same reference even in two consecutive lines. Cp. supr. 71, μόλοι and note.

592. 'But then, foolish man, anger in calamity is hurtful.'

593. ὅταν μάθης μου] 'When you have learnt the nature of the case from me.'

594. ἄνευ γνώμης] 'Without consideration.'

596. γένους] 'Of your birth,' rather than 'Of your race.'

598. τί... νοσεῖς;] 'What is this greater than human misery at which you hint?' μείζον ἢ κατ' ἄνθρωπον, because greater than the extreme calamities which had previously befallen him.

πρὸς τῶν ἑμαντοῦ σπερμάτων· ἔστιν δέ μοι 600

πάλιν κατελθεῖν μήποθ', ὥς πατροκτόνῳ.

ΘΗ. πῶς δητὰ σ' ἂν πεμψαίαιθ', ὥστ' οἰκεῖν δίχῃ;

ΟΙ. τὸ θεῖον αὐτοὺς ἐξαναγκάσει στόμα.

ΘΗ. ποῖον πάθος δέισαντας ἐκ χρηστηρίων;

ΟΙ. ὅτι σφ' ἀνάγκη τῇδε πληγῇναι χθονί. 605

ΘΗ. καὶ πῶς γένοιτ' ἂν τὰμὰ κάκείνων πικρά;

ΟΙ. ὦ φίλτατ' Αἰγέως παῖ, μόνοις οὐ γίγνεται

θεοῖσι γῆρας οὐδὲ κατθανεῖν ποτε,

τὰ δ' ἄλλα συγχεῖ πάνθ' ὁ παγκρατῆς χρόνος.

φθίνει μὲν ἰσχυρὸς γῆς, φθίνει δὲ σώματος, 610

θνήσκει δὲ πίστις, βλαστάνει δ' ἀπιστία,

καὶ πνεῦμα ταῦτόν οὔ ποτ' οὔτ' ἐν ἀνδράσιν

φίλοις βέβηκεν οὔτε πρὸς πόλιν πόλει.

603. ἐξαναγκάσει L. ἐξαναγκάζει AV³R. 604. δέισαντας] δέισαντες B Vat.

607. γίγνεται] γίνεται LA. 608. θεοῖσι] θεοῖς L. θεοῖσι A. θεοῖς τὸ B Vat.

θεοῖς τε L². κατθανεῖν] μὴν θανεῖν Philostr. V. Apoll. 353. 609. τὰ δ'

ἄλλα] τὰ(.) δ' ἄλλα(.) L. 613. πόλει] (.) πόλει L.

602. 'Why then should they have you brought, if you are still to live apart from them?' For the middle voice of *πεμψαίαιτο*, cp. O. T. 434, *σχολῇ σ' ἂν οἴκους τοὺς ἑμοὺς ἐστεῖλάμην*.

603. There is the same variance here as in 589. The future is unobjectionable.

605. 'In that it is fated for them to be defeated,' either (1) 'in this land' or (2) 'by this land.' For (1) cp. *infr.* 1546, *μοῖρ' ἀνδρὶ τῷδε τῇδε κρυφθῆναι χθονί*, 621, 2, *ἦν' οὐμός .. νέκυς .. αὐτῶν θερμὸν αἶμα πίεται*, 644-6, *ὁ χῶρός ἐσθ' ὅδε .. ἐν ᾧ κρατήσω τῶν ἔμ' ἐκβεβληκότων*: 786, *τῶνδ' ἀπαλαχθῇ χθονός*. In favour of (2) (which the Schol. gives) it may be urged that it makes the rejoinder of Theseus appear more natural.

606. *τὰμὰ κάκείνων*] For the omission of the article with the second word, cp. *El.* 991, *καὶ τῷ λέγοντι καὶ κλύοντι σύμματος*. Essay on L. § 21, p. 33.

609. *συγχεῖ*] 'Obliterates,' and so 'destroys.' Cp. *Hdt.* 4. 127, *συγχέειν τοὺς πατρώους τάφους*: 7. 115, *τὴν ὁδὸν .. οὐ συγχέουσι*: *Eur.* I. A. 37, *καὶ ταῦτὰ πάλιν γράμματα συγχεῖς*: *Plat. Theaet.* 194 E, *ἀσαφῇ δὲ (ἰσχυοῦσι) καὶ*

οἱ τὰ ὑγρά (ἔχοντες μνημεῖα)· ὑπὸ γὰρ τοῦ συγχέεσθαι ταχὺ γίγνεται ἀμυδρά. Essay on L. p. 105.

παγκρατῆς] i. e. *πάντα κρατῶν*. 'All-mastering.' Cp. *ὁ παγκρατῆς ὕπνος*, *Aj.* 675.

610. *φθίνει .. φθίνει*] *E.* on L. § 44. p. 83.

612, 13. *καὶ πνεῦμα ταῦτόν .. πόλει*]

'And the same spirit does not last between friend and friend, nor between city and city.' By a metaphor derived from the most ancient, and not altogether lost in modern times, the feeling of love or hatred is regarded as a breathing or exhalation. Cp. *Aesch. Agam.* 1206, *ἀλλ' ἦν παλαιστῆς κάρτ' ἑμοὶ πνέων χάριν*: *Aesch. Cho.* 34, *κότον πνέων*: *ib.* 952, *ὀλέθριον πνέουσ' ἐν ἐχθροῖς κότον*: *Aesch. Suppl.* 30, *δέξαιθ' .. αἰδοίην πνεύματι χώρας*: *Plut. Dion.* p. 197, *τὸ τῶν δημαγωγῶν πνεῦμα*. Hence a change of feeling is further compared to a change of wind, as in *Aesch. Ag.* 219, *φρηνὸς πνέων δυσσεβῇ τροπαίαν*. For the thought, cp. *Aj.* 679 ff. *ὅ τ' ἐχθρὸς ἡμῖν ἐς τοσόνδ' ἐχθαρτέος κ.τ.λ.*

613. *βέβηκεν*] Almost = *ἔστιν*,—see Essay on L. p. 97,—but (in relation to *πνεῦμα*) retaining the notion of fixity

τοῖς μὲν γὰρ ἤδη, τοῖς δ' ἐν ὑστέρω χρόνῳ
 τὰ τερπνὰ πικρὰ γίγνεται καὐθις φίλα. 615
 καὶ ταῖσι Θήβαις εἰ τανῦν εὐημερεῖ
 καλῶς *τὸ πρὸς σέ, μυρίας ὁ μυρίος
 χρόνος τεκνοῦται νύκτας ἡμέρας τ' ἰών,
 ἐν αἷς τὰ νῦν ξύμφωνα δεξιώματα
 δόρει διασκεδῶσιν ἐκ σμικροῦ λόγου· 620
 ἴν' οὐμὸς εὐδῶν καὶ κεκρυμμένος νέκυς
 ψυχρὸς ποτ' αὐτῶν θερμὸν αἶμα πίεται,
 εἰ Ζεὺς ἔτι Ζεὺς χῶ Διὸς Φοῖβος σαφής.
 ἀλλ' οὐ γὰρ αὐδᾶν ἡδὺ τὰκίνητ' ἔπη,
 ἕα μ' ἐν οἴσιν ἡρξάμην, τὸ σὸν μόνον 625

615. γίγνεται] γίνετε L. γίνεται C⁴A.

617. τὸ] τε LA. τὲ some of Elmsley's MSS.

L(?)AV³. δεξιώματα? Vat.

620. δόρει] δορὶ MSS. Doed. corr. λόγου
 L. χρόνου, γρ. λόγου AV³. ἐκ μακροῦ χρόνου B Vat.

616. τανῦν] τὰ νῦν L. τανῦν A.

619. δεξιώματα] δεξιήματα

622. αὐτῶν] αὐτῶ(σ?)ν

L (αὐτῶν from αὐτὸς?).

or continued movement. For the perfect of βαίνω, expressing a settled state or condition, cp. esp. infra 1684, νῶν δ' ὀλεθρία νῦξ ἐπ' ὄμμασιν βέβακε.

615. καὐθις φίλα] It often happens in Greek that both sides of a complex statement are put forward when only one is relevant. Cp. Aj. 679 ff. quoted above, Trach. 134, 5, τῷ δ' ἐπέρχεται | χαίρειν τε καὶ στέρεσθαι. But the poet may have chosen to indicate the possibility of future reconciliation between Athens and Thebes.

616. εἰ] Emphatic, = κεῖ. Cp. Ant. 551, εἰ γέλῳτ' ἐν σοὶ γελῶ. E. on L. § 28. p. 47.

616, 17. εὐημερεῖ καλῶς *τὸ] Elmsley mentions that some MSS. give τὲ accented, which may be a remaining trace of the original reading τὸ or τὰ. εὐημερεῖ καλῶς τε, i. e. quasi εὖ καλῶς τε ἡμερεῖ, is indefensible, and the objection to the tautology καλῶς εὐημερεῖ is unfounded. See Essay on L. § 40. p. 75. 'And though on the part of Thebes towards you all be now serene as heart can wish.' εὐημερεῖ continues the metaphor in πνεῦμα. τὸ πρὸς σέ is exegetical of the impersonal subject of εὐημερεῖ. 'All looks fair and well in relation to you.' or (bringing out the image a little more), 'There is no cloud

in the heavens between Thebes and you.' For the construction, cp. supra, πρὸς πόλιν πόλει, and Hdt. 3. 49. εἰ μὲν νῦν Περσὶ ἀνδρῶν τελευτήσαντος τοῖσι Κορινθίοισι φίλα ἦν πρὸς Κερκυραίους.

617, 18. μυρίας .. ἰών] 'There are countless nights and days which time begets in his onward course.' For the form of sentence, cp. El. 1364-6, τοὺς γὰρ ἐν μέσῳ λόγους, πολλὰ κικλοῦνται νύκτες ἡμέραι τ' ἴσαι, αἱ ταῦτά σοι δείξουσιν, Ἥλέκτρα, σαφῆ—a passage which also illustrates the present tense, as used of something future but certain.

619, 20. ἐν αἷς .. δεξιώματα] 'In which they will sunder with the sword on slight pretext your now well-plighted fellowship.' The letter corresponding to ω in L is rather an unfinished ∞ (∞) than an α.

620. ἐκ σμικροῦ λόγου] 'Out of a small occasion.' Cp. El. 415, 16, πολλὰ τοι σμικροὶ λόγοι | ἔσφηλαν ἤδη καὶ καταρθῶσαν βροτοῦς.

621. ἴν'] 'On the very spot where.'

623. Cp. Aj. 783, εἰ Κάλχας σοφός.

624. τὰκίνητα] For κινεῖν of breaking silence, cp. Ant. 1060, τὰκίνητα διὰ φρενῶν: O. T. 354, οὕτως ἀναιδῶς ἐξείκησας τόδε | τὸ ῥῆμα;

625, 6. τὸ σὸν μόνον | πιστὸν φυλάσσω] Either, (1) 'On'y keeping care-

πιστὸν φυλάσσω, κοῦποτ' Οἰδῖπουν ἐρεῖς
ἀχρεῖον οἰκητῆρα δέξασθαι τόπων
τῶν ἐνθάδ', εἴπερ μὴ θεοὶ ψεύσουσί με.

ΧΟ. ἀναξ, πάλαι καὶ ταῦτα καὶ τοιαῦτ' ἔπη
γῇ τῇδ' ὅδ' ἀνὴρ ὡς τελῶν ἐφαίνετο.

630

ΘΗ. τίς δῆτ' ἂν ἀνδρὸς εὐμένειαν ἐκβάλοι
τοιούδ', ὅτου πρῶτον μὲν ἡ δορύξενος
κοινὴ παρ' ἡμῖν αἰέν ἐστιν ἐστία;
ἔπειτα δ' ἰκέτης δαιμόνων ἀφιγμένος
γῇ τῇδε κάμοι δασμὸν οὐ σμικρὸν τίνει.
ἀγὼ σεβισθεὶς οὐποτ' ἐκβαλῶ χάριν
τὴν τοῦδε, χάρα δ' ἔμπαλιν κατοικίῳ.
εἰ δ' ἐνθάδ' ἡδὺ τῷ ξένῳ μῖμνεν, σέ νιν

635

[104 b.

628. ψεύσουσί] ψεύδουσί L². με] μοι L. με C⁵A. 630. τῇδ'] τῇ L.
τῇδ' C²A. ὅδ' om. A. ἀνὴρ] ἀνὴρ MSS. 631. ἂν om. A. 632. ὅτου
MSS. ὅτω Suid. δορύξενος L. δορύξενος C²*, φιλόξενος L². 635. γῇ τῇδε]
τῇ γῇτε B Vat. σμικρὸν] μικρὸν AR B pr. Vat. (σμ. A^c) 636. ἀγῶ]
ἀγῶ L. σεβισθεὶς] σεβασθεὶς B Vat.

fully thine own good faith,' or (with πιστόν as supplementary predicate), (2) 'Only keeping thine own part faithful.' The position of πιστόν favours (2).

630. ἐφαίνετο is subjective middle. 'Declared on his own part,' or 'Declared himself ready to perform' (ἐφαίνετο τελῶν). Essay on L. § 31. p. 53, d. Cp. O. T. 148, ὡν ὅδ' ἐξαγγέλλεται: Aj. 1376, 7, τὰπὸ τοῦδ' ἀγγέλλομαι . . εἶναι φίλος.

632, 3. ὅτου . . ἐστία] 'Whose friendly alliance, first of all, has been ever known amongst us as a common possession;' the family of Cadmus being πρόξενοι of Athens and not merely ξένοι of Theseus; 'publicum hospitium dicit, ut opponatur ιδιοξένῳ.' Linw. Or (2), reading ὅτω with Suidas, 'Who, first of all, has a home and place of defence always open to him in our land;' κοινή, in right of a mutual bond. 'Semper apud se paratum esse Oedipo hospitium pro mutua quadam vel inter ipsos vel inter majores eorum necessitudine.' Herm. Euripides represents Polynices as having been the ξένος of Theseus: Eur. Suppl. 930. For the alliance supposed to exist between Athens and Thebes, cp. supr. 606, 616, 618, infr. 758, 729.

ἡ δορύξενος ἐστία] 'The hearth of warlike friendship,' the article introducing a general notion, as in Tr. 398, τὸ πιστόν τῆς ἀληθείας. See Essay on L. § 21. p. 34. The abstract is expressed through the concrete; i.e. ἐστία is used for ξενία, like δόρυ for πόλεμος. For the expression of a similar feeling, cp. Plat. Legg. I. 642 B, τυγχάνει ἡμῶν ἡ ἐστία τῆς πόλεως οὔσα ὑμῶν πρόξενος.

633. αἰέν] 'On all occasions,' i.e. independently of his other claims on us.

634, 5. ἔπειτα . . τίνει] The sentence returns from the relative to an independent construction. E. on L. p. 64. Theseus with 'noble brevity,' (supr. 569), gives two or more reasons in one. Oedipus is (1) an ally, (2) a suppliant claiming Divine protection, (3) he promises to secure victory for Athens.

637. ἔμπαλιν] 'On the contrary.' The conjectural emendation ἐμπολιν (Musgr.) is unnecessary, and if it were accepted the opposition of clauses would not be sufficiently marked by δέ. The word ἐμπολιν occurs only once, infra 1156. ('Non opus ἔμπαλιν: fortius ἐμπολιν.' Herm.)

638. εἰ δ' . . μῖμνεν] δέ = 'But with regard to the particular spot,' referring

- τάξω φυλάσσειν· εἰ δ' ἐμοῦ στείχειν μέτα
 τόδ' ἡδύ,—τούτων, Οἰδίπου, δίδωμί σοι 640
 κρίναντι χρῆσθαι. τῇδε γὰρ ξυνοίσομαι.
 ΟΙ. ὦ Ζεῦ, διδοίης τοῖσι τοιούτοισιν εὔ.
 ΘΗ. τί δῆτα χρήσεις; ἡ δόμους στείχειν ἐμούς;
 ΟΙ. εἰ μοι θέμις γ' ἦν. ἀλλ' ὁ χῶρος ἐσθ' ὅδε,
 ΘΗ. ἐν ᾧ τί πράξεις; οὐ γὰρ ἀντιστήσομαι. 645
 ΟΙ. ἐν ᾧ κρατήσω τῶν ἐμ' ἐκβεβληκῶν.
 ΘΗ. μέγ' ἂν λέγοις δώρημα τῆς συνουσίας.
 ΟΙ. εἰ σοί γ' ἄπερ φῆς ἐμμενεῖ τελοῦντί μοι.
 ΘΗ. θάρσει τὸ τοῦδέ γ' ἀνδρός· οὐ σε μὴ προδῶ.
 ΟΙ. οὔτοι σ' ὑφ' ὅρκου γ' ὥς κακὸν πιστώσομαι. 650
 ΘΗ. οὔκουν πέρα γ' ἂν οὐδὲν ἢ λόγῳ φέροις.
 ΟΙ. πῶς οὖν ποιήσεις; ΘΗ. τοῦ μάλιστ' ὅκνος σ' ἔχει;
 ΟΙ. ἥξουσιν ἄνδρες ΘΗ. ἀλλὰ τοῖσδ' ἔσται μέλον.
 ΟΙ. ὄρα με λείπων ΘΗ. μὴ δίδασχ' ἃ χρή με δρᾶν.

639. εἰ δ'] εἴτ' L. εἰ δ' A. 640. τόδ'] τὸ δ' L. 643. ἦ] ἡ L. ἦ? A.
 ἐς B Vat. 644. χῶρος] χόρος A. χῶρος LA^c. 646. ἐμ'] ἐμ' L.

647. λέγοις] λόγοισ L. λόγοισ C⁵. 648. σοί γ'] σύ γ' LB. σοί γ' C²A.
 ἐμμενεῖ] ἐμμένει B Vat. 652. σ' om. L. 654. λείπων] λειπάν L. (acc.
 by C².)

to the comprehensive word *χώρα* preceding.

640. *τούτων, κ.τ.λ.* A general apodosis relating to both the preceding clauses is substituted for the apodosis of the latter clause.

τούτων . . κρίναντι χρῆσθαι | *χρῆσθαι*, sc. *τῷ ἐτέρῳ*. 'To make choice between these alternatives and use the one so chosen.' Cp. O. T. 640, *δράσαι . . δυοῖν ἀποκρίνας κακοῖν*.

641. *τῇδε*] Sc. *ἡ ἂν σὺ κρίνης*. Cp. El. 1301, 2, *ᾧδ' ὅπως καὶ σοὶ φίλον | καὶ τοῦμὲν ἔσται τῇδ'*.

ξυνοίσομαι] 'I will concur.'

647. *μέγ' ἂν λέγοις . . συνουσίας*] 'You seem to intimate a great boon which your abode with us will confer.' *ἂν λέγοις* = *εἰσικας λέγειν*, cp. El. 1372, *οὐκ ἂν μακρῶν ἔθ' ἡμῖν οὐδὲν ἂν λόγων* | *Πυλάδῃ, τόδ' εἶπ' οὐργον. τῆς συνουσίας*, genitive of relation (Essay on L. § 9, p. 13), 'A great gift in respect of your dwelling with us.'

648. 'If you abide by your words and

make them good to me.' *τελοῦντι*, with *σοί*, proleptic. Cp. O. T. 863, *εἰ μοι ξυνείη φέροντι | μοῖρα τὰν εὐσεπτον ἀγνείαν λόγων, κ.τ.λ.* Some take *τελοῦντι* as agreeing with *μοι* (cp. 630). But Oedipus has only to remain where he is. The fulfilment of his promise does not take place till after his death. There is no meaning in a condition which is so far in the future.

650. Cp. the line attributed to Aeschylus, Fr. 385, *οὐκ ἀνδρὸς ὅρκοι πίστις, ἀλλ' ὅρκων ἀνῆρ*.

651. 'You would gain nought more by that than by my simple word.'

652. Herm. reads *ἄνδρες*. But cp. 656, where if the sense was not unfinished the article would be equally required.

654. *ὄρα με λείπων*] 'Beware, in leaving me.'

ἃ . . δρᾶν] Nauck conj. *ἃ χρὴ μ' ὀρᾶν*. But such a transition from the idiomatic imperative *ὄρα* to this rare use of the inf. *ὀρᾶν*, 'to provide for' (Phil. 504, *τὰ δεῖν' ὀρᾶν*), is very unlikely. For the

ΟΙ. ὀκνοῦντ' ἀνάγκη. ΘΗ. τοῦμὸν οὐκ ὀκνεῖ κέαρ. 655

ΟΙ. οὐκ οἶσθ' ἀπειλὰς ΘΗ. οἶδ' ἐγὼ σε μὴ τινα
ἐνθὲνδ' ἀπάξοντ' ἄνδρα πρὸς βίαν ἐμοῦ.
πολλαὶ δ' ἀπειλαὶ πολλὰ δὴ μάτην ἔπη
θυμῷ κατηπείλησαν, ἀλλ' ὁ νοῦς ὅταν
αὐτοῦ γένηται, φροῦδα τ' ἀπειλήματα. 660

κείνοις δ' ἴσως κεῖ δεῖν' ἐπερρώσθη λέγειν
τῆς σῆς ἀγωγῆς, οἶδ' ἐγὼ, φανήσεται
μακρὸν τὸ δεῦρο πέλαγος οὐδὲ πλώσιμον.
θαρσεῖν μὲν οὖν ἔγωγε κἄνευ τῆς ἐμῆς
γνώμης ἐπαινῶ, Φοῖβος εἰ προὔπεμψε σε· 665

ὅμως δὲ κάμου μὴ παρόντος οἶδ' ὅτι
τοῦμὸν φυλάξει σ' ὄνομα μὴ πάσχειν κακῶς.

ΧΟ. στρ. α'. εὐίππου, ξένε, τᾶσδε χώρας

657. ἀπάξοντ'] ἀπάξ' Α. βίαν] βίαν (γ') L. 660. αὐτοῦ] αὐτοῦ L.A.
αὐτοῦ C⁵. 661. κείνοις] κείνων B. δεῖν'] δεῖν' L.

use of a general word like *drân* in such a connexion, cp. Aj. 1373, σοὶ δὲ *drân* ἔξεσθ' ἂ χρεῖς.

658, foll. 'And many threats and many vain words have ere now been uttered in anger:' (Lit. 'Many threats have uttered many vain words:') 'but when the mind has power of herself again, nothing remains of all that was so threatened.' For ἀπειλαὶ .. κατηπείλησαν, cp. infr. 794, τὸ σὸν .. στόμα πολλὰν ἔχον στόμῳσιν: 779, ὅτ' οὐδὲν ἢ χάρις χάριν φέροι: Plato, Theaet. 153 D, ἕως ἂν ἡ περιφορὰ ᾗ κινουμένη, in all of which instances a process is personified and grammatically regarded as the agent. Also infr. 794, for a similar echo of sound. See Essay on L. § 44. p. 83. The conjecture πολλοὶ δὲ πολλοῖς πολλὰ gives a misplaced emphasis. Qy. πολλοὶ δ' ἀπειλαῖς, κ.τ.λ.?

660. αὐτοῦ] 'In its own possession.' For the genitive as predicate, see Essay on L. § 9. p. 12. A similar emphatic use of αὐτοῦ occurs in Tr. 144, τοιοῖσδε .. χώρουσιν αὐτοῦ.

661 ff. 'And with regard to the Thebans, though they have had the audacity to boast great things about carrying you away, they will find, I am well assured, that the way hither would be over a long and dangerous sea.'

κείνους is in a twofold construction with ἐπερρώσθη and φανήσεται. ἐπερρώσθη is impersonal, (sc. τὸ λῆμα, ἡ ῥωμή), so that κείνους ἐπερρώσθη λέγειν is equal to ἐπερρώσθησαν ὥστε λέγειν.

662. τῆς σῆς ἀγωγῆς is a genitive of respect.

664. ἄνευ, having the force of a preposition, adheres closely to the word which follows it, and the spondee in the 5th foot is thus justified. See on 115 supr. ἐν γὰρ τῷ μαθεῖν.

666, 7. 'I am sure that, even in my absence (ὅμως .. ἐμοῦ μὴ παρόντος), my name will guard thee from ill.'

There is a pause in the action of the play. Oedipus has now received from Theseus himself the final assurance of rest and protection. The scruples of the chorus have been pacified by the words of the king as well as by Ismene's performance of the sacred rites, and the anxiety of Oedipus has been calmed. Creon is on his way from Thebes, but his approach, though apprehended by Oedipus, is not yet present to the mind of the chorus. It is in this moment of tranquil security that the chorus give their welcome to the stranger, and sing the praises of Colonus and Athens.

668, foll. 'Couldst thou find a fairer dwelling-place than this bright land? Here

ἀ λίγεια μινύρεται

5 θαμίζουσα μάλιστ' ἀηδὼν

χλωραῖς ὑπὸ βάσσαις,

τὸν οἴνωπ' ἀνέχουσα κισσὸν

καὶ τὰν ἄβατον θεοῦ

φυλλάδα μυριόκαρπον ἀνήλιον

675

[105 a.

10 ἀνήνεμόν τε πάντων

χειμώνων· ἴν' ὁ βακχιώτας

ἀεὶ Διόνυσος ἐμβατεύει

θείαις ἀμφιπολῶν τιθήναις.

680

671. μινύρεται] μύρεται ARV³.
C⁴AV³. 675. τάν] τὸν AR.

674. οἴνωπὸν ἔχουσα L. οἴνωπ' ἀνέχουσα
ἀβατον] ἄφατον Vat. 678. ὁ] from οὗ? L.
βακχιώτας] βακχειώτας L. 679. ἀεὶ ends the preceding verse. Διόνυσος]
Διόνυσος A. 680. ἀμφιπολῶν] ἀμφιπόνων L. ἀμφιπολῶν C⁴. ἀμφιπόλων
AL²B Vat.

γ' ἁ στονόεσσ' ἄραρεν φρένας: infra 693, ἁ χρυσάνιος Ἀφροδίτα: 716, ἁ δ' εὐήρετος. The synaphea is not a strong objection where the metre is continuous, as here, and is at any rate more probable than that a glyconic verse should begin with a dactyl, and *θεαῖν*, at the end of l. 683, be taken for a monosyllable.

672. θαμίζουσα] Il. 18. 386, *πίρος γε μὴν οὔτι θαμίζει*.

673. χλωραῖς ὑπὸ βάσσαις] 'In coverts of green glades.' ὑπὸ, with dative = 'down in.' Cp. Ant. 336, 7, *περιβρυχίοισιν περὶ ὑπ' οἴδμασιν*: Ovid, Fast. 4. 427, 'Valle sub umbrosa locus est.'

674. τὸν οἴνωπ' ἀνέχουσα κισσόν] 'Remaining constant to the empurpled (wine-coloured) ivy.' For this meaning of *ἀνέχω*, cp. Aj. 211, *λέχος δουριάλατον | στέρξας ἀνέχει*: Eur. Hec. 123, *ἀνέχων λέκτρ' Ἀγαμέμνων*: Pind. Nem. 7. 89, *εἰ δ' αὐτὸ καὶ θεὸς ἀνέχοι*; and especially Aristides, l. 19, *καὶ τῶν ἀνθρώπων ὅσοι θεοφιλεῖς, οὐκ ἄτῃ πατεῖ τὰς κεφαλὰς, Ἀθηναῖ δὲ ἀνέχει καὶ ἐμβατεύει*. The conjecture *νέμουσα* (Dind.) is certainly not less questionable than the text. *νέμειν γῆν* may be said, but hardly *νέμειν κισσόν*, *φυλλάδα*. (Cp., however, Ar. Av. 239, *ἐπὶ κισσοῦ κλάδεσι νομόν ἔχει*). *οἴνωπα* refers to the rich colour of the ivy, as if flushed with wine.

675. ἄβατον θεοῦ φυλλάδα μυριόκαρ-

πον] 'The inviolable leafy grove, with countless berries, sacred to the God:' referring chiefly to the laurel and olive bushes, for the epithet *ἀνήλιον* can hardly apply to the vine: cp. supra 17, *δάφνης, ἐλαίας, ἀμπέλων*. For *μυριόκαρπον*, cp. O. T. 83. And for *θεοῦ φυλλάδα*, cp. Trach. 754, *βωμόνδ' ὀρίζει τεμενίαν τε φυλλάδα*.

θεοῦ] Probably Dionysus, to whom such thickets are sacred, as *δενδρίτης θεός*. Pind. Fr. 130, *δενδρέων δὲ νομόν Διόνυσος πολυγαθῆς αὐξάνοι*. The mention of him is suggested by the ivy, and he is presently spoken of by name as haunting the spot. Cp. the similar introduction of Poseidon in 709, foll., and of Nessus in Tr. 556-8.

676. ἀνήλιον . . χειμώνων] Cp. Od. 5. 478 sqq., *τοὺς (θάμνους sc.) μὲν ἄρ' οὔτ' ἀνέμων διὰ μένος ὑγρὸν ἀέντων, | οὔτε ποτ' ἥελιος φαέθων ἀκτίων ἔβαλλεν, | οὔτ' ὄμβρος περάσσκε διαμπερές*, ib. 19, 440, ff. For the genitive, see E. on L. § 10. p. 16.

680. θείαις . . τιθήναις] The Nymphs of Nysa, who, according to a legend, were the nurses of the infant Bacchus, Il. 6. 132, *Διωνύσοιο τιθῆναι*. To the conjecture *θεαῖς*, which has been suggested for the metre, may be objected, (1) that the fem. of *θεός* is not elsewhere found as a monosyllable (unless in 683); (2) that the Nymphs are not properly spoken of as *θεαί*.

ἀμφιπολῶν] 'Careering round.' A

ἀντ. α'. θάλλει δ' οὐρανίας ὑπ' ἄχνας

ὁ καλλιβοτρυς κατ' ἡμαρ αἰὲν

νάρκισσος, μέγαιλαιν θεαῖν

ἀρχαῖον στεφάνωμ', ὃ τε

ἔχρυσανγῆς κρίκος· οὐδ' αὔπνοι

685

κρῆναι μινύθουσιν

Κηφισοῦ νομάδες ρέεθρων,

ἀλλ' αἰὲν ἐπ' ἡματι

ὠκυτόκος πεδίων ἐπινίσσεται

685. κρίκος] (·)ρόκος L. κρίκος C⁴.

689. πεδίων] πεδίων L. πεδίων C².

ἐπινίσσεται] ἐπινίσσεται L. ἐπινίσσεται AR.

ἐπινίσσεται B Vat.

687. Κηφισοῦ] κηφισοῦ B Vat.

picturesque inversion, representing the confusion of the Bacchanalian rout, in which it is uncertain who leads and who follows. But *qy. ἀμφίπολος*, used passively, as in Pind. Ol. i. 96, *τύμβον ἀμφίπολον ἔχων*?

681-93. The antistrophe passes from the wooded hollow to the open height, on which the crocus and narcissus blow; and then to the meadow that is watered by the stream.

681. οὐρανίας ὑπ' ἄχνας] 'By the dew of heaven from above.'

682. καλλιβοτρυς] 'With fair clusters,' i. e. with several heads upon a stem.

683. μέγαιλαιν θεαῖν] The great Goddesses, Demeter and Persephone. See the Hymn to Demeter, ll. 6-18, where Persephone, after gathering crocus and other flowers, is tempted by a narcissus with a hundred heads, which Earth purposely causes to grow, so as to fix the attention of the maiden until Pluto comes. Ancient commentators observed that the chaplet worn in honour of Demeter and Persephone was not one of flowers, but of myrtle, or of ears of grain, and they proposed either to read *μεγαλὰν θεῶν*, referring to the Eumenides, whom Euphorion had described as *ναρκίσσῳ ἐπιστεφῆς πλοκαμῖδας*, or to emphasize *ἀρχαῖον*, with reference to the former time before Persephone was carried away. But see note on 685.

685. χρυσανγῆς] Cp. Tennyson, *Oenone*, 'And at their feet the crocus brake like fire.' The Schol. observes that Sophocles in the Niobe makes the

crocus an emblem of Demeter.

οὐδ' αὔπνοι κρῆναι μινύθουσιν Κηφισοῦ νομάδες ρέεθρων] Either (1) 'Nor fail the ever-wakeful springs that feed Cephissus' stream,' referring to the abundant fountain-heads on the slopes of Parnes: or (2) 'Nor do the ever-wakeful rills decrease, dispensers of Cephissus' flood,' referring to the system of irrigation (*διανομή*) that goes on to this day. Although this allusion to an artificial process may seem unpoetical to the modern reader, the latter interpretation agrees better with *πεδίων ἐπινίσσεται*, besides giving a more definite meaning to *νομάδες*, and one immediately connected with *Colonus*. For a similar allusion in lyric poetry, cp. Pind. Ol. 5. 12, *καὶ σεμνοὺς δχετοὺς, Ἰππᾶρις οἶσιν ἄρδει στράτον*. For the meaning of *νομάδες*, cp. Plat. Legg. 11. 931 C, *δίκαιοι νομῆς . . ἀγαθῶν*, where *νομῆς* is similarly used.

688. ἀλλ' αἰὲν . . χθονός] 'But ever, each new day, with quickening power, he (Cephissus) pours his clear waters over the bosom of the plain.'

ἐπ' ἡματι] Not = *ἡμαρ ἐπ' ἡματι* ('day after day'), but 'on each day,' like *κατ' ἡμαρ*. Cp. Heracl. Fr., *ἥλιος νέος ἐφ' ἡμερῇ*. The hiatus between this and the following line indicates a pause before the change of rhythm.

689. ὠκυτόκος] Schol. *ὠκύτοκα ποιῶν τὰ πεδία καὶ ἔγκαρπα*. Ellendt rightly observes that this explanation may stand although *πεδίων* is to be joined (in the first instance) with *ἐπινίσσεται*.

690. For the general use of *ἄμβρος*

- 10 ἀκηράτῳ σὺν ὄμβρῳ 690
 στερνούχου χθονός· οὐδὲ Μουσᾶν
 χοροί νιν ἀπεστύγησαν, οὐδ' *ἄρ'
 ἃ χρυσάνιος Ἀφροδίτα.
 στρ.β'. ἔστιν δ' οἶον ἐγὼ γὰς Ἀσίας οὐκ ἐπακούω, 694
 οὐδ' ἐν τᾷ μεγάλᾳ Δωρίδι νάσῳ Πέλοπος πώποτε βλαστὸν
 φύτευμ' ἀχείρωτον αὐτόποιον,
 ἐγχείων φόβημα δαΐων,
 5 δ τᾷδε θάλλει μέγιστα χώρα, 700

691. στερνούχου] στέρνου Vat. 692. χοροί ends the preceding line. οὐδ' *ἄρ' | ἃ] οὐδ' αἶ L. οὐδὲ ARV³. οὐδ' ἃ L²B Vat. 694. δ'] δὲ L.A. Division of lines in L. ἔστιν-| γὰς-| οὐδ' ἐν-| Πέλοπος. 697. πώποτε] ποτε B Vat. 698. ἀχείρωτον (ει from η) L. ἀχείρωτον A. 699. ἐγχείων] γ from κ L. ἐκχείων A. 700. μέγιστα] μεγίσται L. μέγιστα (or μεγίστα?) A.

for the element of water, cp. O. T. 1428, μήτ' ὄμβρος ἱρός. E. on L. p. 98.

691. στερνούχου] Cp. Hes. Th. 117, γαί' εὐρύστερνος. Schol. ἴσον τῷ γονίμου. Meineke conj. σπερμούχου.

691. οὐδὲ Μουσᾶν, κ.τ.λ.] Cp. the praise of Athens in Eur. Med. 830 ff. There was a temple of the Muses, near that of Athena, in the Academy. Paus. 1. 30, 2.

692. νῦν] 'The region,' i.e. Colonus and the neighbourhood.

οὐδ' *ἄρ' | ἃ χρυσάνιος Ἀφροδίτα] There is some defect in the MS. text, as the hiatus οὐδὲ | ἃ is not admissible between the two logaoedic lines. οὐδέ γ' | ἃ (Brunck), οὐδὲ | μάν (Heim.), have been conjectured. οὐδ' ἄρ' | ἃ may be suggested: ἄρα, i.e. as the beauty of the region testifies.

693. χρυσάνιος Ἀφροδίτα] Cp. χρυσώνων ἡνίαν, Aj. 847.

694. ἔστιν δ' οἶον . . βλαστὸν] In expatiating on the glories of their home, the religious mind of the Coloniatae dwells chiefly on the rival gifts of Poseidon, their patron deity, and of Athena, the special patroness of horsemen (infr. 1070), and of the Morian olives (706), as well as of Athens and of the tree in the Acropolis. The chorus are thinking chiefly of their own neighbourhood. Only in ll. 711, 716-9, do they speak of what relates to Athens apart from Colonus. The olive-plant immediately referred to is that in the Academy, mentioned by Pausanias as

having sprung up independently of the one in the Acropolis:—δεύτερον τοῦτο λεγόμενον φανῆναι, Paus. 1. 32. On the sacred feeling attaching to the Athenian olive, see also Hdt. 5. 82, 8. 55.

The genitive, γὰς Ἀσίας, is rather partitive than possessive, and to be taken closely with ἐπακούω. 'A thing such as I cannot hear of anywhere in the Asian land, nor as having ever sprung,' etc. The participle βλαστὸν is introduced by an afterthought in the second clause. The Peloponnese is called a Dorian island by an anachronism similar to that by which the Athenian youth are called Theseidae in 1066. Asia and the Peloponnese are cited as the two rivals of Athenian greatness.

698. φύτευμα is the subject of ἔστιν, although not thought of at the beginning of the sentence.

ἀχείρωτον] This reading is supported by the remark of Pollux, 2. 154, which probably refers to this passage, ἀχείρωτον δὲ Σοφοκλῆς εἶπε τὸ ἀχειρούργητον. The simpler interpretation, however, is more probable, 'unravaged,' anticipating the thought in 699 and 702-5.

αὐτόποιον] 'Self-created,' 'That springeth ever of itself;' i.e. That needs not to be renewed by human agency.

700. τᾷδε . . χώρᾳ] i.e. (1) Along the banks of the Cephissus: or (2) in Attica generally. Cp. Hdt. 5. 82, λέγεται δὲ καὶ ὡς ἐλαίαι ἦσαν ἄλλοθι γῆς οὐδαμοῦ κατ' ἐκείνον τὸν χρόνον, ἥ Ἀθήνησι.

γλαυκᾶς παιδοτρόφου φύλλον ἐλαίας

τὸ μὲν τις οὐ*, νεαρὸς οὔτε γήρα

σημαίνων, ἀλιώσσει χερὶ πέρσας· ὁ γὰρ εἰσαιὲν ὀρῶν κύκλος

λεύσσει νιν Μορίου Διὸς

705

¹⁰ χά γλαυκῶπις Ἀθάνα.

ἀντ.β'. ἄλλον δ' αἶνον ἔχω ματροπόλει τᾷδε κράτιστον, 707

701. παιδοτρόφου L.A. παιδοτρόφου C²*. φύλλον] θάλλον B Vat. 702. οὐ] οὔτε MSS. 703. χερὶ] χειρὶ MSS.: corr. Heath. πέρσας· ὁ γάρ] πέρσας | ὁ γάρ. εἰσαιὲν ὀρῶν L. εἰσορῶν ARV³. 705. λεύσσει] λεύσει L. 707. ἔχω] om. B Vat. but with blank. ἔχω ματροπόλει] ἔχω | ματρ. L.A.

701. παιδοτρόφου] Simply 'child-nourishing.' Cp. Hes. Op. 226, εἰρήνη δ' ἀνὰ γῆν κουρότροφος. The interpretations which refer to the custom of suspending an olive-crown where a male child was born, or to the propagation of shoots and offsets from the parent stock, are more ingenious than true. For the synecdoche, φύλλον ἐλαίας, cp. Aj. 14, ὦ φθέγμ' Ἀθάνας.

702. τὸ μὲν τις οὐ*, νεαρὸς οὔτε γήρα] This line seems to have been tampered with by some one who had an ear for the iambic rhythm. The simplest alteration is to omit τε and place a comma after οὐ. 'Which no commander, young or old. . .' For the order of τις οὐ, see Essay on L. § 41. p. 71, and for the omission of the first οὔτε, ib. § 39, p. 67, and Phil. 771, ἐκόντα μήτ' ἄκοντα. For the variety of expression (νεαρὸς σημαίνων, γήρα σημαίνων), cp. Ant. 808, νέατον φέγγος λείσσουσαν . . . κοῦπον αὔθις: and for the dative γήρα, which has given offence, O. T. 172, οὔτε τόκοισιν . . . ἀνέχουσι γυναῖκες. μὲν, 'assuredly.' Cp. El. 1240, τότε μὲν οὔποτ' ἀξιώσω τρέσαι, κ.τ.λ. Sophocles, in his description, blends the olive of the region, whether that in the temple of Athena Polias in the Acropolis, which Xerxes could not destroy (Hdt. 8. 55), or the olives of the Academy which according to Androtion, quoted by the Schol., Archidamus spared, with the olive generally.

703. σημαίνω is used in the Homeric sense of 'to command an army.' Il. 16. 172, πέντε δ' ἄρ' ἡγεμόνας ποιήσατο, τοῖς ἐπεποίθει | σημαίνειν. The allusion which has been found in this passage to the invasions of Xerxes and Archidamus, is not improbable.

Λακεδαιμόνιοι γὰρ ἐμβαλόντες ἐν τῇ Ἀττικῇ δέκα μυριάσι Πελοποννησίων καὶ Βοιωτῶν ἡγουμένων Ἀρχιδάμου τοῦ Ζευξιδάμου Λακεδαιμονίων βασιλέως, ἀπέσχοντο τῶν λεγομένων μορίων, Ἀθηνᾶ θύσαντες, (Ἀθηνᾶν δέισαντες, Meineke conj.), ὡς Ἀνδροτίων φησί, Schol. See also the quotation from Istrus in Schol. on 701. The reading of L, εἰσαιὲν ὀρῶν, sustains the choriambic rhythm; and παραπτομένα in the antistrophe is justly suspected. See note on 717.

κύκλος] Phil. 1338, ὦ τὰ πάντ' ἰδόντες ἀμφ' ἐμοῦ κύκλοι.

705. Μορίου Διὸς] i.e. Zeus regarded as the protector of the μορίαι or sacred olives in the Academy. Cp. Ar. Nub. 1005. Apollodorus, quoted by the Schol., says, περὶ Ἀκαδήμειαν ἐστὶν ὁ τε τοῦ Καταιβάτου Διὸς βωμός, δν καὶ Μόριον καλοῦσι, τῶν ἐκεῖ μορίων παρὰ τὸ τῆς Ἀθηνᾶς ἱερὸν ἰδρυνμένων.

706. γλαυκῶπις occurs here only in the extant plays of Sophocles. Probably 'grey-eyed,' cp. γλαυκᾶς supr. 701. Essay on L. § 44. p. 82.

707. ἄλλον . . . εὐθάλασσον] 'I have yet another mighty praise for this city that hath reared me, the gift of that great deity, to tell, her great pride, that she is renowned for the fairest steeds, the fairest colts, and for a glorious sea.' εἰπεῖν is added epexegetically in construction with ἔχω. The adjectives, εὖπιπον, etc., agree with αὐτήν, which is to be supplied as the object of εἰπεῖν, if indeed some word equivalent to this has not been lost. Porson, to complete the metre, supplied χθονός before αὐχχημα. But perhaps the line may have stood, δῶρον τοῦ μεγάλου δαίμονος, εἰπεῖν γέ νιν, αὐχχημα μέγιστον, κ.τ.λ. ματροπόλει = 'the state

δῶρον τοῦ μεγάλου δαίμονος, εἰπεῖν . . , αὖχνημα μέγιστον,
εὐπιππον, εὐπωλον, εὐθάλασσον. 711

ὦ παῖ Κρόνου, σὺ γάρ νιν εἰς

5 τὸδ' εἶσας αὖχνημ', ἄναξ Ποσειδάν,

ἵπποισιν τὸν ἄκεστῆρα χαλινὸν [105 b.

πρώταισι ταῖσδε κτίσας ἀγνιαῖς. 715

ἀ δ' εὐήρετμος ἔκπαγλ' ἄλῖα χερσὶ † παραπτομένα πλάτα
θρώσκει, τῶν ἑκατομπόδων

10 Νηρήδων ἀκόλουθος.

AN. ὦ πλεῖστ' ἐπαίνοις εὐλογούμενον πέδον, 720

νῦν σοὶ τὰ λαμπρὰ ταῦτα δὴ φαίνειν ἔπη.

708. αὖχνημα μέγιστον in a separate line.

ARV³. εἶσας B Vat.

714. ἵπποισιν] ἵπποισι L.

713. εἶσας] εἶσας L¹. εἶσας

δ' ἑκτίσας LA. ταῖσδ' ἑκτίσας L².

716. χερσὶ] χερ | σὶ L.

715. ταῖσδε κτίσας] ταῖς
721. σοὶ L.

σοι CA. δὴ L. δεῖ A.

our mother.' Cp. 1480, γὰρ ματέρι. The word probably refers to Athens, as presiding over the smaller townships. But in ταῖσδε . . ἀγνιαῖς, infr. 715, the neighbourhood of Colonus is meant.

712. 'For, son of Cronos, it was thou. . .' γάρ is postponed after the vocative.

713. αὖχνημ'] For the unconscious repetition of αὖχνημα, see Essay on L. § 44. p. 84.

714. The dative ἵπποισι depends immediately on κτίσας, and is to be resumed with ἄκεστῆρα. 'Having framed for horses the bit, which tames their rage.' Cp. Pind. Ol. 13. 85, φάρμακον πρᾶν τείνων ἀμφὶ γένει.

715. ταῖσδε κτίσας ἀγνιαῖς] 'Having instituted in these roads.' κτίσας, 'having invented and brought into use.'

ταῖσδε . . ἀγνιαῖς] 'In the roads about Colonus.' The note of the Schol. here is curious: ὁ γὰρ Κολωνὸς ἵππεὺς ὠνομάσθη, παρ' ὧς ἐξεθέμην αἰτίας διὰ τὸν Ἀδραστον (κατ' Ἀνδροτίωνα, Rom. ed.). ὁ δὲ ἐπὶ τὸ σεμνότερον ἄγει τὸ πρᾶγμα.

716-19. These lines expand the epithet εὐθάλασσον. 'And the well-plied oar, passing through the sea, flits wondrously by the hand of man, and darts onward, following in the track of innumerable Nereids.' ἄλῖα may be taken either as an attribute of πλάτα, or with the participle.

716. εὐήρετμος] Rather from εὐ

ἐρέσσω than from εὐ ἐρετμόν. Join ἔκπαγλα θρώσκει.

χερσὶ παραπτομένα has been taken to mean 'fitted to the hand.' But this is prosaic, and interferes with the figure by which the oar is put for the ship. As in O. T. 17, πτέσθαι may be a synocopated form of πέτεσθαι. But the metre is doubtful, cp. supr. 704. παραῖσσομένα, περιπυσσομένα, παραιεμπομένα, have been conjectured.

718. ἑκατομπόδων] As in ἑκατογκάρανος, ἐκατόγχειρος, ἑκατον is used vaguely to give the impression of multitude. The first part of the epithet is most important, as in πυκνόπτεροι, etc., the second part being chiefly pictorial. An allusion to the number 50 would be an awkward conceit; and the bare mention of an exact number, such as 100, would have no poetic force.

721 ff. Ismene is not yet returned. The dreaded Creon is seen advancing instead. The boast of a 'strong dwelling-place,' and of the 'unconquered olive-tree,' will now be put to proof.

νῦν σοὶ . . δὴ] σοί, sc. πάρεστι, cp. Phil. 1165, ἀλλὰ γνῶθ', εὐ γνῶθ', ὅτι σοὶ | κῆρα τάνδ' ἀποφεύγειν. The conjecture σόν in both places is unnecessary. δὴ emphasizes the whole sentence: cp. Ant. 726, οἱ τηλικοῖδε καὶ διδαξόμεσθα δὴ | φρονεῖν, κ.τ.λ. The reading δεῖ may have arisen from the difficulty of σοί, and the unusual position of δὴ.

- ΟΙ. τί δ' ἔστιν, ὦ παῖ, καινόν; ΑΝ. ἄσπον ἔρχεται
 Κρέων ὃδ' ἡμῖν οὐκ ἄνευ πομπῶν, πάτερ.
- ΟΙ. ὦ φίλτατοι γέροντες, ἐξ ὑμῶν ἐμοὶ
 φαίνουτ' ἂν ἤδη τέρμα τῆς σωτηρίας. 725
- ΧΟ. θάρσει, παρέσται· καὶ γὰρ εἰ γέρων ἐγώ,
 τὸ τῆσδε χώρας οὐ γεγήρακε σθένος.

ΚΡΕΩΝ.

ἄνδρες χθονὸς τῆσδ' εὐγενεῖς οἰκήτορες,
 ὁρῶ τιν' ὑμᾶς ὁμμάτων εἰληφότας

726. ἐγὼ L. ^{κυρῶ} ἐγὼ C²*. κυρῶ A. ἐγὼ κυρῶ L².

727. γεγήρακεν L.

φαίνειν] Causative, as in Phil. 297, ἔφην' ἄφαντον φῶς. 'Cause these words to shine,' i. e. manifest their truth in action: = ἀποδιδόναι ἐναργῆ. Cp. Tr. 239, εὐκαταῖα φαίνων; Pind. Nem. 10. 11, Ζεὺς . . τοῦτον κατέφανε λόγον; Hdt. 3. 36, εὐνοίαν φαίνων.

723. ἡμῖν] ἡμῖν, the dative of remote reference, has greater liveliness than ἡμῶν, which has been conjectured here. 'Here is Creon coming to trouble us.'

725. τέρμα τῆς σωτηρίας] 'The end of safety,' i. e. 'The safety that is the end of my desire.'

726. θάρσει, παρέσται] 'Fear not: you shall have your wish.' The same words occur above (305) in a different connection. Elms. prefers κυρῶ to ἐγώ.

728-1043. Creon advances with his two attendants, and deprecating suspicion, attempts to persuade Oedipus to come home to Thebes, for his own and daughters' sake, according to the unanimous wish of the people. Oedipus, who is informed by Ismene, and by the oracles he had formerly received, of the real intention of the Thebans, indignantly resents the cruel meaning of the fair-sounding offer; taunts Creon with hypocrisy, in first banishing him against his will, and now trying to draw him unwillingly from Athens; and utters a curse on Creon and on his sons. The altercation continues till Creon throws off the mask of gentleness, avows that he has seized Ismene, and threatens to carry off Antigone. The chorus (834 ff.) expostulate, and call for aid. He per-

sists, and sends her away by his servants, adding reproaches against Oedipus, and, on the chorus further expostulating, threatens to lay hands on Oedipus, who thus provoked, utters a special curse on Creon. A scuffle ensues between the two old men: Creon taking hold of Oedipus to drag him away. The chorus (877 ff.) again cry aloud for help, and Theseus, who has been sacrificing at a neighbouring altar, enters in haste. On learning what is the matter, he orders the people from the sacrifices to pursue the fugitives, and threatens Creon with arrest if the maidens are not produced immediately. He is sure that Thebes will not resent this. She cannot countenance such violence. Creon then speaks for himself. He could not have supposed that Athens would have cared to protect his kindred, or would have received an incestuous person and a parricide under the shadow of the hill of Ares. He further excuses his assault by the curses of Oedipus. He is in Theseus' hands, but will resist harsh treatment. The mention of his unwitting crimes calls forth a fresh outburst of passion from Oedipus. Theseus breaks off further conference by peremptorily commanding Creon to show him where the maidens are. Oedipus is left alone with the chorus. Cp. O. T. 512-862.

729. ὁρῶ . . ἐπεισόδου] 'I see that a sudden fear has overcast your eyes at my coming in.' ὁμμάτων is a genitive of place, or of the part affected. For εἰληφότας, cp. Aj. 345, τάχ' ἂν τιν'

φόβον νεώρη τῆς ἐμῆς ἐπεισόδου, 730
 δὴν μὴτ' ὀκνεῖτε μὴτ' ἀφῆτ' ἔπος κακόν.
 ἦκω γὰρ οὐχ ὥς δρᾶν τι βουλευθεῖς, ἐπεὶ
 γέρων μὲν εἰμι, πρὸς πόλιν δ' ἐπίσταμαι
 σθένουσιν ἦκων, εἴ τιν' Ἑλλάδος, μέγα.
 ἀλλ' ἄνδρα τόνδε τηλικόνδ' ἀπεστάλην 735
 πείσων ἔπεσθαι πρὸς τὸ Καδμείων πέδον,
 οὐκ ἐξ ἐνὸς στείλαντος, ἀλλ' ἀνδρῶν ὕπο
 πάντων κελευσθεῖς, οὐνεχ' ἦκέ μοι γένει
 τὰ τοῦδε πενθεῖν πῆματ' εἰς πλείστον πόλεως.
 ἀλλ', ὦ ταλαίπωρ' Οἰδίπους, κλύων ἐμοῦ 740
 ἰκοῦ πρὸς οἴκους. πᾶς σε Καδμείων λεῶς
 καλεῖ δικαίως, ἐκ δὲ τῶν μάλιστ' ἐγώ,

732. οὐχ ὥς] ὥς οὐχ ὥς L. δρᾶν] δρᾶ L. δρᾶ C². 735. τη-
 λικόνδ' ἀπεστάλην] τηλικόνδ' ἀπεστάλην L. τηλικόνδε ἐπεστάλην AR. τηλικόν ἀπ.
 B. 736. Καδμείων] καδμείων A. 737. ἀνδρῶν] ἀστῶν B Vat. 738.
 οὐνεχ' ἦκε] οὐνεκ' ἦκε L. 739. εἰς] ἦ A. 741. ἰκοῦ] ἦκου LL². ἦκου C².:
 ἦκου A. acc. corr. Elmsl. Καδμείων] καδμείων B Vat. 742. ἐκ δὲ τῶν
 μάλιστ' ἐγώ] ἐκ δὲ τῶν πάντων ἐγώ B Vat.

αἰδῶ κάπ' ἐμοὶ βλέψας λάβοι: Eur. Suppl. 1050. ὀργῇν λάβοις ἂν τῶν ἐμῶν βουλευμάτων | κλύων: Plat. Soph. 243 C, ταῦτον τοῦτο πάθος εἰληφότες ἐν τῇ ψυχῇ. And for the whole expression, Aesch. Eum. 407. θαῦμα δ' ὁμασιν πάρα: Eur. I. A. 1128, Ar. Vesp. 447.

731. μὴτ' ἀφῆτ' ἔπος κακόν] As often happens, the sentence passes out of the relative construction. Cp. supr. 467.

732. Creon endeavours to allay the alarm occasioned by his coming, and to win confidence by dwelling (1) on his own age and apparent feebleness, (2) on the age and condition of Oedipus, which needed protection at home, (3) on his intention to use persuasion only. (4) on the public authority and responsibility of his mission. (5) on his personal and private motives for undertaking it.

734. εἴ τιν' Ἑλλάδος] For the attraction, cp. Aj 488. εἴπερ τινὸς σθένοντος ἐν πλούτῳ Φρυγῶν. E. on L. § 35. p. 60.

735. ἄνδρα τόνδε τηλικόνδ' ἀπεστάλην] The text, while giving a more natural order of the words than the

conjecture τηλικόνδ' ἀπεστάλην, is also capable of a suitable meaning. Creon, wishing to show the reasonableness of his coming, points to the extreme age and feebleness of Oedipus as a ground for inducing him to return under the protection of Thebes. There is a peculiar emphasis on the words τηλικόνδε and πείσαν, i. e. 'To induce this poor old man by persuasion only to return home.' For the combination of the demonstrative with the pronominal adj., cp. Phil. 128, τοῦτον τὸν αὐτὸν ἄνδρα: ib. 572 πρὸς ποῖον ἂν τόνδ' . . . ;

738. οὐνεχ' ἦκέ μοι γένει] 'Since kindred makes it incumbent on me.' For ἦκε, the simple for the compound verb, see Essay on L. p. 101, 4, and cp. Phil. 141, σὲ δ', ὦ τέκνον, τόδ' ἐλήλυθεν πᾶν κράτος ὠγύγιον. And for a similar use of προσήκει, cp. Hdt. 8. 100, οὐδὲν πρὸς Πέρσας τοῦτο προσήκει τὸ πάθος.

739. εἰς πλείστον πόλεως] 'Above all that are in the city.'

742. δικαίως] 'Rightfully.' Cp. Aj. 1108-10, τόνδε δ'. . . εἰς ταφὰς ἐγὼ θήσω δικαίως.

ἐκ δὲ τῶν] Essay on L. § 21. p. 30.

ὅσῳ περ, εἰ μὴ πλείστον ἀνθρώπων ἔφυν
 κάκιστος, ἀλλῶ τοῖσι σοῖς κακοῖς, γέρον,
 ὀρῶν σε τὸν δύστηνον ὄντα μὲν ξένον, 745
 ἀεὶ δ' ἀλήτην καπὶ προσπόλου μιᾶς
 βιοστερῇ χωροῦντα, τὴν ἐγὼ τάλας
 οὐκ ἂν ποτ' ἐς τοσοῦτον αἰκίας πεσεῖν
 ἔδοξ', ὅσον πέπτωκεν ἡδε δύσμορος,
 ἀεὶ σε κηδεύουσα καὶ τὸ σὸν κára 750
 πτωχῷ διαίτη, τηλικούτος, οὐ γάμων
 ἔμπειρος, ἀλλὰ τοῦπιόντος ἀρπάσαι.
 ἄρ' ἄθλιον τοῦνειδος, ὦ τάλας ἐγώ,
 ὠνείδισ' ἐς σέ καμὲ καὶ τὸ πᾶν γένος; [106 a.
 ἀλλ' οὐ γὰρ ἔστι τὰμφανῇ κρύπτειν, σύ νυν 755
 πρὸς θεῶν πατρώων, Οἰδίπους, πεισθεὶς ἐμοὶ
 κρύψον, θελήσας ἄστν καὶ δόμους μολεῖν
 τοὺς σοὺς πατρώους, τήνδε τὴν πόλιν φίλως
 εἰπών· ἐπαξία γάρ· ἡ δ' οἴκοι πλέον

744. ἀλλῶ] om. L. ins. C¹.
 βιονστ. L. βιονστ. C²A.

746. δ'] om. L. ins. C².
 747. τήν] τήνδ' B. τήν δ' Vat.

747. βιοστερῇ]
 749. ἡδ' ἡδ'

ἡ B Vat. 751. πτωχῷ] πτωχῶν L. πτωχῇ A. 753. ἄρ'] ἄρ' L. 755. οὐ
 γάρ] οὐτάρ A. ἔστι] ἐστὶν L. σύ νυν] σὺ νῦν L. 757. κρύψον] κρύψον B
 Vat. 759. ἡ δ'] ἡδ' ARB Vat.

743. πλείστον .. κάκιστος] Cp. Phil. 631, τῆς πλείστον ἐχθίστης ἐμοὶ | κλύοιμ' ἐχθίστης.

745. ὄντα μὲν .. ἀλήτην] 'A stranger, and not only so, but ever wandering.'

746. ἐπὶ προσπόλου μιᾶς] 'With the support of one attendant.' ἐπὶ, as it were 'leaning on.' The expression is analogous to ὀρμεῖν ἐπ' ἀγκύρας, Hdt. 7. 188.

749. ὅσον] i.e. εἰς ὅσον, one preposition, as frequently happens, sufficing both for antecedent and relative.

751. τηλικούτος] 'At her age,' i.e. just approaching womanhood. Cp. supr. 345, 6, ἐξ ὅτου νέας | τροφῆς ἔληξε καὶ κατίσχυεν δέμας. For the termination, cp. El. 614.

753 ff. 'Alas, I have uttered a sad reproach upon thee and me and our whole race. And yet, what is openly displayed cannot be concealed: wherefore do you, Oedipus, be induced by me to return voluntarily to thy city and

palace and to hide thy disgrace there.' For ἄρα, see E. on L. § 29. p. 50. Creon professes to be horror-struck at his own words (ἄρ' ἄθλιον τοῦνειδος, κ.τ.λ.): but excuses himself by the publicity which Oedipus gives to their common calamity in wandering from home. It rests with him to bury the reproach within the palace walls, where his daughter at least will find protection, and his kindred will not have the shame of seeing him an outcast. Cp. O. T. 1425, foll. τὴν γοῦν . . φλόγα | αἰδεῖσθ' ἀνακτος Ἠλίου, τοῖόνδ' ἄγος | ἀκάλυπτον οὕτω δεικνύναι, κ.τ.λ.: El. 624, 5, σύ τοι λέγεις νιν, οὐκ ἐγώ. σὺ γὰρ ποιεῖς | τοῦργον· τὰ δ' ἔργα τοὺς λόγους εὐρίσκεται.

757. θελήσας] 'Consenting.' Cp. O. T. 649, πιθοῦ θελήσας, κ.τ.λ.

758. τήνδε τὴν πόλιν φίλως εἰπών] 'First giving words of friendship to this city: for she deserves them well.'

759. ἡ δ' οἴκοι] Sc. πόλιν, cp. supr. 433, τὴν .. αὐτίχ' ἡμέραν. 'But the city

δίκη σέβοιτ' ἄν, οὔσα σὴ πάλαι τροφός. 760

ΟΙ. ὦ πάντα τολμῶν κάπὸ παντὸς ἄν φέρων
 λόγου δικαίου μηχανήμα ποικίλον,
 τί ταῦτα πειρᾷ κάμὲ δεύτερον θέλεις
 ἐλεῖν, ἐν οἷς μάλιστ' ἄν ἀλγοίην-άλους;
 πρόσθεν τε γάρ με τοῖσιν οἰκείοις κακοῖς 765
 νοσοῦνθ', ὅτ' ἦν μοι τέρψις ἐκπεσεῖν χθονός,
 οὐκ ἤθελες θέλοντι προσθέσθαι χάριν,
 ἀλλ' ἡνίκ' ἤδη μεστὸς ἦ θυμούμενος,
 καὶ τοῦν δόμοισιν ἦν διαιτᾶσθαι γλυκύ,
 τότε ξέωθεις ἀξέβαλλες, οὐδέ σοι 770
 τὸ συγγενὲς τοῦτ' οὐδαμῶς τότε ἦν φίλον.
 νῦν τ' αὖθις ἡνίκ' εἰσορᾷς πόλιν τέ μοι
 ξυνοῦσαν εὖνουν τήνδε καὶ γένος τὸ πᾶν,

760. δίκη] δίκη A. 761. ἄν φέρων] ἀμφέρων L. ἄν φέρων C². 762.
 (1) μηχανήμα L. 763. πείρῃ L. 767. ἤθελες θέλοντι] ἡ (? ἡθέ-
 λοντι) L. ἤθελες θέλοντι C². 769, 70. γλυκύ, | τότε] γλυκὺ | καὶ μάνθανον
 τὸν θυμὸν ἐκδραμόντα μοι | τότε MSS. (κᾶμάνθανον B.) (supra 438). Valckn.
 corr. 770. ξέωθεις] ξέωθις L.

you have left behind, which so long nourished you, has by right a stronger claim to be revered by you.'

760. δίκη] Essay on L. § 14. p. 20. σέβοιτο] For the passive, which occurs here only, see Essay on L. § 31. p. 54.

πάλαι] i. e. in his prosperity, which is now regarded as long past.

761, 2. κάπὸ .. ποικίλον] 'Who out of every cause wouldst bring some subtle fabrication of a just plea.' Cp. infr. 806, 7, ἄνδρα δ' οὐδέν' οἶδ' ἐγὼ | δίκαιον, ὅστις ἐξ ἅπαντος εὖ λέγει. The present participle, as in Phil. 1052, νικᾶν γε μέντοι πανταχοῦ χρήζων ἔφην, is used to express a quality without reference to time (E. on L. § 32. p. 55), and is combined with ἄν, so that ἄν φέρων = ὅστις ἄν φέροις.

763. ταῦτα is cognate or adverbial accusative. Herm. reads καὶ με. But for the slight emphasis on the pronoun, see Essay on L. § 41. p. 78 ε.

764. 'In a matter, in which I should be most vexed if I were caught.' ἐν οἷς = ἐν τούτοις ἐν οἷς. 'In that particular in which,' i. e. in his relation to

Thebes and to his sons, in which he was most bent on continuing the present estrangement.

765. This is brought in to explain δεύτερον in 763.

τοῖσιν οἰκείοις κακοῖς] 'When I was absorbed in my own personal sorrows.' Cp. O. T. 1414, 15, τὰμὰ γὰρ κακὰ | οὐδέις οἷός τε πλὴν ἐμοῦ φέρειν βροτῶν. Probably not 'my self-inflicted evils,' although this might be supported by comparing El. 215, οἰκείας εἰς ἄτας : Aj. 919, ἀπ' οἰκείας σφαγῆς.

768. ἡνίκ' ἤδη μεστὸς ἦ θυμούμενος] Cp. Dem. de Falsa Legat. 1175, 4, ἐπειδὴ δὲ μεστὸς ἐγένετο ἀγανακτῶν.

769. The line καὶ μάνθανον τὸν θυμὸν ἐκδραμόντα μοι, repeated here from supr. 438. has been rejected by all recent editors. Cp. O. T. 1290. and v. rr.

770. τότε ξέωθεις ἀξέβαλλες] 'Then you began to thrust me forth and banish me.'

771. τὸ συγγενὲς τοῦτ'] 'The tie of kindred of which you now speak;' supr. 738 Cp. Aesch. Prom. 39, τὸ συγγενὲς τοι δεινόν.

773. καὶ γένος τὸ πᾶν] 'And the

πειρᾷ μετασπᾶν, σκληρὰ μαλθακῶς λέγων.
 καίτοι τίς αὕτη τέρψις ἄκοντας φιλεῖν; 775
 ὥσπερ τις εἰ σοὶ λιπαροῦντι μὲν τυχεῖν
 μηδὲν διδοίη μηδ' ἐπαρκέσαι θέλοι,
 πλήρη δ' ἔχοντι θυμὸν ὦν χρήζοις, τότε
 δωροῖθ', ὅτ' οὐδὲν, ἢ χάρις χάριν φέροι·
 ἄρ' ἂν ματαίου τῆσδ' ἂν ἡδονῆς τύχοις; 780
 τοιαῦτα μέντοι καὶ σὺ προσφέρεις ἐμοί,
 λόγῳ μὲν ἐσθλά, τοῖσι δ' ἔργοισιν κακά.
 φράσω δὲ καὶ τοῖσδ', ὥς σε δηλώσω κακόν.
 ἦκεις ἔμ' ἄξων, οὐχ ἔν' ἐς δόμους ἄγῃς,
 ἀλλ' ὥς πάραυλον οἰκίσης, πόλις δέ σοι 785
 κακῶν ἀνατος τῶνδ' ἀπαλλαχθῇ χθονός.

774. σκληρά] σκληρὰ L. 775. τίς αὕτη] τοσαύτη LAV³. τις αὕτη L²B Vat.
 778. ὦν] ὦ A. χρήζοις] χρήζεισ L. χρήζοισ? A. 779. δωροῖθ' LA. δωροῖνθ'
 C². φέροι] φέρεῖ L. φέρει L². φέροι A. etc. 780. τῆσδ' ἂν ἡδονῆς]
 τῆσδ' ἡδονῆς L. 781. σὺ] σοὶ L. 782. ἔργοισιν] ἔργοισι L. ἔργοισιν
 C²A. 783. τοῖσδ'] τοῖς L. 785. οἰκίσης] οἰκήσησ L. 786. ἀνατος]
 ἀναιτος LBR. ἀνα(σ)τος? A. γρ. ἀναιτος ἦτοι ἀναιτίος A. mg. ἀνετος Vat.

whole people,' i.e. not only the authorities of the city (Theseus), but the inhabitants with one consent. Cp. Aj. 861, κλειναί τ' Ἀθῆναι καὶ τὸ σύντροφον γένος. The words in both places are intended to move the Athenian audience.

774. 'You try to tear me away, with cruel speeches couched in flattering terms.'

775. τίς αὕτη appears not only in B Vat., followed by Triclinius, but also in L². The parallel of Thuc. 3. 12, τίς οὖν αὕτη ἢ φιλία ἢ ἔλευθ' ἢ πίστις; the frequent use of ὥσπερ without a definite antecedent in introducing an illustration, the doubtful correlation of τοσαύτη ὥσπερ (cp., however, El. 532, οὐκ ἴσον καμῶν ἐμοὶ λύπης, ὅτ' ἔσπειρ'. ὥσπερ ἢ τίκτουσ' ἐγώ), and the fact that the reading τίς αὕτη is not confined to one family of MSS. lead to the conclusion that the reading of LAV³, τοσαύτη, like σημαίνει for σαίνει, supr. 320, is a clerical error.

τέρψις, repeated by unconscious tautology from supr. 766, is here active.

776. σοὶ is accented because of the antithesis in 781, καὶ σὺ προσφέρεις ἐμοί. As in the speech beginning at

l. 960, esp. in l. 992, Oedipus uses the 'argumentum ad hominem' in the debate with Creon. 'And yet what kindness is there in befriending men against their will? Suppose, for instance, when you were eager to obtain some boon, one were to refuse and grant you nothing, and not choose to gratify you, but when your soul was already satisfied, were then to make the offer, when the kindness was no longer kind! Would not that be an empty satisfaction for you to obtain? Yet such is the favour you now offer me.'

780. The stress is on ματαίου. 'Would not the pleasure so received by you be vain?'

785, 6. πόλις δέ σοι . . χθονός] 'And your city may come off unharmed from her encounter with the land of these men.' For ἀπαλλάσσεσθαι, 'to come out of a contest,' cp. Ar. Plut. 271, 2, μὴν ἀξιότις φενακίσας ἡμᾶς ἀπαλλαγήναι | ἀζήμιος : and for χθών personified, cp. infr. 912, Ant. 187. The natural pause after κακῶν ἀνατος prevents ambiguity in τῶνδε. Others read τῆσδ' ἀπαλλαχθῇ χθονός, with the meaning, 'may get out of this land,' which is less forcible.

οὐκ ἔστι σοι ταῦτ', ἀλλὰ σοι τὰδ' ἔστ', ἐκεῖ

χώρας ἀλάστωρ οὐμὸς ἐνναίων ἀεῖ·

ἔστιν δὲ παισὶ τοῖς ἐμοῖσι τῆς ἐμῆς

χθονὸς λαχεῖν τοσοῦτον, ἐνθανεῖν μόνον.

790

ἄρ' οὐκ ἄμεινον ἢ σὺ τὰν Θήβαις φρονῶ;

πολλῷ γ', ὅσῳ περ ἐκ σαφεστέρων κλύω,

Φοίβου τε καὶ τοῦ Ζηνός, ὃς κείνου πατήρ.

τὸ σὸν δ' ἀφίκται δεῦρ' ὑπόβλητον στόμα,

πολλὴν ἔχον στόμῳσιν· ἐν δὲ τῷ λέγειν

795

κάκ' ἂν λάβοις τὰ πλείον' ἢ σωτήρια.

ἀλλ' οἶδα γάρ σε ταῦτα μὴ πείθων, ἴθι·

ἡμᾶς δ' ἔα ζῆν ἐνθάδ'. οὐ γὰρ ἂν κακῶς

οὐδ' ᾧδ' ἔχοντες ζῶμεν, εἰ τερποίμεθα.

[106 b.

KP. πότερα νομίζεις δυστυχεῖν ἔμ' ἐς τὰ σὰ

800

787. ἔστ'] ἔστ'.. L. 792. ἐκ] καὶ AR. 796. σωτήρια] σωτηρία L. σωτήρια CA.
797. An early hand has written ὑπόβλητον in the extreme margin of L. οἶδα γάρ]

οἶ... ἄρ L. οἶδα γὰρ C². 799. ζῶμεν] ζῶμεν LA. εἰ] εἰ L. ἢ C³.

787 ff. Join (1) ἐκεῖ χώρας. 'My evil genius ever lurking in the region of that land.' The genitive is not strictly partitive. For a similar instance where the genitive and locative adverb are co-extensive, cp. Phil. 899, ἀλλ' ἐνθάδ' ἥδη τοῦδε τοῦ πάθους κυρῶ. Or (2), χώρας ἀλάστωρ οὐμὸς, 'My vengeful spirit ravaging the land.' But this twofold relation of ἀλάστωρ makes a harsh expression, and the pause before ἐκεῖ requires that the sense should run on to the word immediately following it. For the general meaning, cp. Aesch. Suppl. 413-5, μήτ' ἐν θεῶν ἔδραισιν ᾧδ' ἰδρυμένας | ἐκδόντες ἡμᾶς τὸν πανώλεθρον θεὸν | βαρὺν ξύνου-
κον θησόμεσθ' ἀλάστορα.

790. 'They shall inherit their father's land, only by dying there.' The comparison of Aesch. S. c. T. 730, ὠμόφρων σίδαρος | χθόνα ναίειν διαπῆλας ὅποσαν καὶ φθιμένοισι | κατέχειν, τῶν μεγάλων πεδίων ἀμοίρους, is just, but the thought is not identical, for ἐνθανεῖν is in apposition to λαχεῖν τοσοῦτον, and not merely exegetical of τοσοῦτον = ἐν ὅσῳ ἐνθανεῖν. The words therefore do not refer to the 'six feet of earth,' but to the fact that the only part of their inheritance the

sons obtain is to die on Theban ground. Cp. Ant. 146, 7.

794, 5. 'But you are come hither with a feigned tongue full of sharpness.' For ὑπόβλητον, cp. Aj. 188, ὑποβαλλόμενοι κλέπτουσι μύθους. And for the play of words in στόμα .. στόμῳσιν, see Essay on L. § 44, p. 82.

796. τὰ πλείονα] The article defines the 'more' in contradistinction to the fewer.

797. ἀλλ' οἶδα γάρ (as often with ἀλλὰ γάρ) gives the reason for breaking off and saying no more.

ταῦτα refers not to the whole tenor of the speech but to the γνώμη, ἐν δὲ τῷ λέγειν, κ.τ.λ. 'But I know that to this warning you will not attend—enough then, begone!'

798. οὐ γὰρ ἂν κακῶς] Said scornfully in answer to Creon's expressions of affected pity.

799. εἰ τερποίμεθα] 'If I have what I desire.' The optative puts the case generally, because of the uncertainty of Oedipus' mode of life.

800, 1. 'Do you think that the course of our present talk is disastrous for me in my relation to your affairs?' (referring to 787 ff., 795, 6). 'Are not your

- ἢ σ' εἰς τὰ σαυτοῦ μάλλον ἐν τῷ νῦν λόγῳ;
 ΟΙ. ἐμοὶ μὲν ἐσθ' ἡδιστον, εἰ σὺ μήτ' ἐμέ
 πείθεις οἶός τ' εἶ μήτε τούσδε τοὺς πέλας.
 ΚΡ. ὦ δύσμορ', οὐδὲ τῷ χρόνῳ φύσας φανεῖ
 φρένας ποτ', ἀλλὰ λῦμα τῷ γήρῳ τρέφει; 805
 ΟΙ. γλώσση σὺ δεινός· ἄνδρα δ' οὐδέν' οἶδ' ἐγὼ
 δίκαιον ὅστις ἐξ ἅπαντος εὖ λέγει.
 ΚΡ. χωρὶς τό τ' εἰπεῖν πολλὰ καὶ τὰ καίρια.
 ΟΙ. ὥς δὴ σὺ βραχέα, ταῦτα δ' ἐν καιρῷ λέγεις.
 ΚΡ. οὐ δῆθ' ὅτῳ γε νοῦς ἴσος καὶ σοὶ πάρα. 810
 ΟΙ. ἄπελθ', ἐρῶ γὰρ καὶ πρὸ τῶνδε, μηδέ με
 φύλασσ' ἐφορμῶν ἔνθα χρή ναίειν ἐμέ.
 ΚΡ. μαρτύρομαι τούσδ', οὐ σέ· πρὸς δὲ τοὺς φίλους

806. οὐδέν'] οὐδὲν L. οὐδέν' CA. 808, 9. The persons are not marked.
 810. ὅτῳ] ὅ. τῷ L. ὅ. τῷ C⁴. ἴσος] ἴσος C⁴. 813. πρὸς δέ] πρὸς γε B Vat.

words much more disastrous to yourself?' Schol. ἀντὶ τοῦ, ἐν τῷ μὴ πείθεσθαι σε μάλλον σὺ δυστυχεῖς ἥπερ ἐγώ. i.e. You accuse me of ignorance of your and your sons' destiny (l. 787, 8): but you show much greater ignorance of your own best interests by refusing to come.

802. μήτ' ἐμέ... μήτε τούσδε] The emphasis is on τούσδε: μήτ' ἐμέ is taken for granted, and only introduced for the sake of the antithesis. 'It would delight me, if you fail in persuading these men here as you will fail to persuade me.'

805. λῦμα τῷ γήρῳ] For the dative, see Essay on L. § 13. c, p. 19.

807. ἐξ ἅπαντος] 'In every cause.' Cp. supr. 761, 2.

810. οὐ δῆθ' ὅτῳ γε νοῦς ἴσος καὶ σοὶ πάρα] (1) 'My words are certainly not seasonable in the judgment of one who has so little sense as you have;' i.e. 'A wise speech sleeps in a foolish ear.' Schol. τοῖς κατὰ σέ οὐ δοκᾷ καίρια λέγειν. For the dative, see Essay on L. § 13. p. 20, e. Or (2), 'I do not speak seasonably, in speaking to one so devoid of understanding.' Cp. Aesch. Prom. 983, σέ γὰρ προσηύδων οὐκ ἂν, ὄνθ' ὑπερέτην. For ἴσος καὶ, cp. O. T. 1187.
 812. φύλασσ' ἐφορμῶν ἔνθα χρή ναίειν

ἐμέ] Two explanations of this are possible, (1) 'Keep watching (lit. blockading) me and prescribing my abode;' the notion of dictation being implied in φύλασσ' ἐφορμῶν: (2) 'Keep watching me and blockading my destined dwelling-place.' For (1) cp. El. 16, τί χρή δρᾶν ἐν τάχει βουλευτέον; supr. 654, μή διδάσχ' ἂ χρή με δρᾶν. But (2) is more pointed, and on the whole more probable.

813. μαρτύρομαι τούσδ', οὐ σέ] 'To them I appeal and not to you! And for the terms of your answer to your friends, if I once take you —.' The intended threat ('you shall answer at Thebes') is broken off by Oedipus' retorting, 'But who can take me,' etc. Creon angrily repels the claim of Oedipus to speak for the Attic elders (ἐρῶ... πρὸ τῶνδε), whom he calls to witness Oedipus' treatment of him. The latter words refer (1) to the lines in which Oedipus curses his sons (ἔστιν δὲ παῖσιν... μόνον), which Creon treats as the answer to the message which he had brought from the Καδμείων λέως: cp. infr. 850, φίλους ὑφ' ὧν ἐγὼ | ταχθεὶς τάδ' ἔρδω. The structure closely resembles Hom. Il. 1. 338, τῶ δ' αὐτῶ μάρτυροι ἔσταν, | πρὸς τε θεῶν μακάρων, πρὸς τε θνητῶν ἀνθρώπων, | καὶ πρὸς τοῦ βασιλῆος ἀπηνέος· εἶποτε δ' αὐτε | χρεῖω ἐμείο

οἷ' ανταμείβει ρήματ', ἣν σ' ἔλω ποτέ

ΟΙ. τίς δ' ἂν με τῶνδε συμμάχων ἔλοι βία; 815

ΚΡ. ἦ μὴν σὺ κἄνεν τῶνδε λυπηθεῖς ἔσει.

ΟΙ. ποῖω σὺν ἔργῳ τοῦτ' ἀπειλήσας ἔχεις;

ΚΡ. παῖδοιν δυοῖν σοι τὴν μὲν ἀρτίως ἐγὼ
ξυναρπάσας ἔπεμψα, τὴν δ' ἄξω τάχα.

ΟΙ. οἴμοι. ΚΡ. τάχ' ἔξεις μᾶλλον οἰμῶζειν τάδε. 820

ΟΙ. τὴν παῖδ' ἔχεις μου; ΚΡ. τήνδε *τ' οὐ μακροῦ χρόνου.

ΟΙ. ἰὼ ξένοι, τί δράσετ'; ἦ προδώσετε,
κούκ ἐξελάτε τὸν ἀσεβῆ τῆσδε χθονός;

ΧΟ. χώρει, ξέν', ἐξω θᾶσσον· οὔτε γὰρ τὰ νῦν
δίκαια πράσσεις οὔθ' ἂ πρόσθεν εἵργασαι. 825

ΚΡ. ὑμῖν ἂν εἴη τήνδε καιρὸς ἐξάγειν
ἄκουσαν, εἰ θέλουσα μὴ πορεύσεται.

ΑΝ. οἴμοι τάλαινα, ποῖ φύγω; ποίαν λάβω
θεῶν ἀρηξιν ἢ βροτῶν; ΧΟ. τί δρᾷς, ξένε;

ΚΡ. οὐχ ἄψομαι τοῦδ' ἀνδρός, ἀλλὰ τῆς ἐμῆς. 830

815. τίς] τί AR. τῶνδε] τῶν L. τῶνδε C²A. 818. σοι] σέ L. 820.
οἴμοι] L. οἴμοι L. οἰμῶζειν] οἰμῶζεισ L. οἰμῶζειν C². οἰμῶζειν Vat. 821.
*τ'] γ' MSS. Bothe, corr. 827. πορεύσεται] πορεύεται L. πορεύσεται A.
829. ἀρηξιν] ἀρήξιν L. ἀρηξιν C². δρᾷς] δρᾷ L. δρᾷς C⁴A.

γένηται ἀεκέα λοιγὸν ἀμύναι | τοῖς ἄλ-
λοις, where the final threat is in like
manner suppressed. In the present
passage, however, δέ is strictly adversa-
tive, distinguishing Creon's personal in-
jury from the supposed offence against
Eteocles and the Thebans: unless (2)
φίλους refers to Creon himself, as pro-
fessing friendly intentions and as next of
kin. But cp. sup. 788-90.

816. κἄνεν τῶνδε] 'Without this,'
i. e. without my taking you. The am-
biguity of τῶνδε would probably not be
felt by a Greek, and is not a sufficient
reason for altering the reading to τοῦδε.

817. Creon's tone implied that some-
thing had been done. Seeing that the
chorus as well as Oedipus are imprac-
ticable, he breaks into open hostility,
and avows the capture of Ismene, who
had been seized and carried off before
she could return from making her offer-
ing.

820. οἰμῶζειν τάδε] (1) 'To exclaim
at this;' τάδε, the capture of the mai-
dens; or (2), τάδε, cogn. acc., 'thus to
exclaim.' Probably the first.

821. τήνδε τ'] 'And this one ere
long.' The correction of γ' to τ' or δ'
seems to be necessary.

οὐ μακροῦ χρόνου] Sc. ἔξω.

823. τὸν ἀσεβῆ] Cp. 922, συλῶντα
.. τὰ τῶν θεῶν βία | ἄγοντα φωτῶν ἀθ-
λίαν ἰκτῆρια. He appeals to the known
piety of the chorus.

825. οὔθ' ἂ πρόσθεν εἵργασαι] In
seizing Ismene.

826. ὑμῖν, κ.τ.λ.] Said to Creon's
attendants; sup. 723.

ἂν εἴη] For a similar use of ἂν with
the optative, cp. Tr. 728, σιγᾶν ἂν ἀρμό-
ζοι σε τὸν πλείω λόγον, El. 1372.

827. εἰ... πορεύσεται] For the v. r.
cp. πημαίνεις below, in v. rr. on l. 837.

830. Creon, as next of kin, is guar-
dian of the children of the outlawed

ΟΙ. ὦ γῆς ἀνακτες. ΧΟ. ὦ ξέν', οὐ δίκαια δρᾶς.
 ΚΡ. δίκαια. ΧΟ. πῶς δίκαια; ΚΡ. τοὺς ἐμοὺς ἄγω.
 ΟΙ. στρ. ἰὼ πόλις.
 ΧΟ. τί δρᾶς, ὦ ξέν'; οὐκ ἀφήσεις; τάχ' εἰς βάσανον εἰ χερῶν.
 ΚΡ. εἴργου. ΧΟ. σοῦ μὲν οὐ, τάδε γε μωμένον. 836
 ΚΡ. πόλει μαχεῖ γάρ, εἴ τι πημανεῖς ἐμέ.
 ΟΙ. οὐκ ἡγόρευον ταῦτ' ἐγώ; ΧΟ. μέθες χεροῖν
 τὴν παιδα θαῶσον. ΚΡ. μὴ 'πίτασσ' ἂ μὴ κρατεῖς.
 ΧΟ. χαλᾶν λέγω σοι. ΚΡ. σοὶ δ' ἔγωγ' ὁδοιοπορεῖν. [107 a.
 ΧΟ. προβᾶθ' ὦδε, βᾶτε βᾶτ', *ἔντοποι. 841
 πόλις ἐναίρεται, πόλις ἐμά, σθένει.
 προβᾶθ' ὦδέ μοι.

833. ΟΙ.] ἀντ. L.A. Wund. corr. 834-6. εἰς βάσανον .. οὐ, τάδε] εἰς [βά-
 σανον. ., ου | τάδε. 837. ΚΡ.] οἰδ. L.A. μαχεῖ] μάχηι L.A. Pors. corr.
 πημανεῖς] πημαίνεισ L.A. 838. ΟΙ.] χο. Α. ΧΟ.] κρ. Α. Mudge corr.
 839. ΚΡ.] χο. Α. 840. ΧΟ.] κρ. Α. ΚΡ.] χο. Α. Wund. corr. ἐγωγ']
 ἐγὼ δ' LL². ἐγωγ' Α. 841. ΧΟ.] om. Α. ὦδε, βᾶτε] ὦδ' ἐμβάτε L.A.
 Tricl. corr. *ἔντοποι] ἐντόπιοι MSS. Brunck. corr. 843. ΧΟ. προβᾶθ']
 προβᾶθ' L. — προβᾶθ' C². οἰδ. προβᾶθ' C⁷.

Oedipus. Cp. O. T. 1448, καὶ γὰρ
 ὁρθῶς τῶν γε ὧν τελεῖς ὑπέρ: Aesch.
 Suppl. 387-9, εἰ τοι κρατοῦσι παῖδες
 Αἰγύπτου σέθεν | νόμῳ πόλεως, φάσκον-
 τες ἐγγύτατα γένους | εἶναι, τίς ἂν τοῖςδ'
 ἀντιωθῆναι θέλοι;

832. τοὺς ἐμοὺς ἄγω] For the plural
 and masc., see E. on L. § 20. pp. 30, 31.

835, 6. The excitement, indicated by
 the broken lines, culminates in the doch-
 miac rhythm, to which the diambus,
 ἰὼ πόλις, is introductory. 876-85, fol-
 lowing the second attempt of Creon,
 are antistrophic to 833-43, agreeing very
 closely (except εἴργου — λ in 836 = δοκῶ
 λ 879) even to the division of the
 words. This lyrical repetition, with
 the balanced rhythm of the intervening
 dialogue (containing one short outburst
 of Creon, 841-55, and one of Oedipus,
 864-70), may be compared with O. T.
 649-59, 678-88.

εἴργου] 'Keep off!'

837. The Scholiast, who, according
 to the reading of L, rightly explains
 πόλει by ταῖς Θήβαις, evidently assigned
 this speech to Creon.

838. Creon, while defying the chorus,
 refrains at present from taking part in
 the actual violence, which he leaves to

his attendants. It is to one of these that
 the words of the chorus are addressed.

838. οὐκ ἡγόρευον ταῦτ' ἐγώ] Oedipus
 rather alludes to his prophecy in 605 ff.,
 that war would come between Athens
 and Thebes, than to his warning in 653,
 which is already fulfilled. Creon's pre-
 sent threat (πόλει μαχεῖ γάρ) comes near
 to Oedipus' prediction.

840. The chorus and Creon are giving
 opposite commands to the attendant,

χαλᾶν] 'To leave hold.'

841. The change to ἐντοποι (cp. Phil.
 211), is necessitated by the dochmiac
 metre.

842. πόλις ἐναίρεται] 'My city suf-
 fers violence.' The chorus in their in-
 dignation, as Theseus afterwards in his
 scorn (903, ξένῳ .. τῷδε χειρωθεὶς βία)
 represent the attempt of Creon as an
 assault on the liberties of their city.

σθένει] 'By main force.' Cp. infra
 1089, σθένει πυνικέῳ τὸν εὐαγρον τε-
 λειῶσαι λόχον. The expression here is
 more nearly equivalent to κατὰ κράτος
 than to βία. Cp. Eur. Bacch. 953, οὐ
 σθένει νικητέον | γυναικας. The adverb-
 ial dative following the parenthesis is
 rather weak. Qy. πόλις ἐμὰ στένει? Cp.
 Aesch. S. c. T. 247, στένει πόλισμα.

ΑΝ. ἀφέλκομαι δύστηνος, ὦ ξένοι ξένοι.

ΟΙ. ποῦ, τέκνον, εἶ μοι; ΑΝ. πρὸς βίαν πορεύομαι. 845

ΟΙ. ὄρεξον, ὦ παῖ, χεῖρας. ΑΝ. ἀλλ' οὐδὲν σθένω.

ΚΡ. οὐκ ἄξεθ' ὑμεῖς; ΟΙ. ὦ τάλας ἐγώ, τάλας.

ΚΡ. οὐκουν ποτ' ἐκ τούτοις γε μὴ σκήπτρουν ἔτι

ὀδοιπορήσεις· ἀλλ' ἐπεὶ νικᾶν θέλεις

πατρίδα τε τὴν σὴν καὶ φίλους, ὕφ' ὧν ἐγὼ 850

ταχθεὶς τάδ' ἔρδω, καὶ τύραννος ὧν ὅμως,

νίκα. χρόνῳ γάρ, οἷδ' ἐγώ, γνώσει τάδε,

ὀθούνεκέ' αὐτὸς αὐτὸν οὔτε νῦν καλὰ

δραῖς οὔτε πρόσθεν εἰργάσω βίᾳ φίλων,

ὀργῇ χάριν δούς, ἣ σ' αἰὲ λυμαίνεται. 855

ΧΟ. ἐπίσχεσ αὐτοῦ, ξεῖνε. ΚΡ. μὴ ψαύειν λέγω.

ΧΟ. οὔτοι σ' ἀφήσω, τῶνδ' ἔ' ἐστερημένος.

ΚΡ. καὶ μείζον ἄρα ῥύσιον πόλει τάχα

θήσεις· ἐφάψομαι γὰρ οὐ ταύταιν μόναιν.

ΧΟ. ἀλλ' ἐς τί τρέψει; ΚΡ. τόνδ' ἀπάξομαι λαβών. 860

844. ἀφέλκομαι] ἀφέλκομ' ὦ LA^{cl}. ἀφέλκομαι A. pr.

849. νικᾶν LA.

νικᾶν C⁴. 850. τε om. LA. add. Tricl. 851. ὧν] ὧν A. 853. αὐτόν] αὐτὸν L. σαυτὸν AR. 854. βίᾳ φίλων] φίλων βίᾳ L². 858. ἄρα] ἄρα L.

859. μόμαιν L. μόναιν CA.

844. ὦ ξένοι ξένοι] The last appeal of Antigone to the chorus is so worded as to recall her former supplication, ὦ ξένοι αἰδόφρονες, l. 237.

848. ἐκ τούτοις . . σκήπτρουν] 'With these to lean upon.' ἐκ = 'by means of,' 'with the help of.' Cp. Phil. 91, οὐ γὰρ ἐξ ἐνὸς ποδὸς | ἡμᾶς τοσοῦσδε πρὸς βίαν χειρώσεται.

851. καὶ τύραννος ὧν ὅμως] 'Although I am a prince.' For τύραννος = 'one of royal blood,' cp. Eur. Med. 957, τῇ τυράννῳ νύμφη. Creon is moreover regent of Thebes; O. T. 1418.

852. τάδε = τὸ παρὸν πράγμα.

856. ἐπίσχεσ αὐτοῦ, ξεῖνε] Creon, after launching the above speech at Oedipus, turns to follow Antigone and the attendants who are dragging her off. The chorus interfere to prevent him.

857. τῶνδε] The maidens, of whom Ismene, though in the background, is

not far off.

858, 9. These lines may be differently explained according as πόλει is taken to refer to Thebes or to Athens. Either reference is possible, but πόλει in Creon's previous speech, supr. 837, is clearly Thebes. ῥύσιον is that which is held by one party, and claimed or seized by another, who is said ῥυσίῳ ἐφάπτεσθαι (Aesch. Suppl. 412, καὶ μήτε δήρις ῥυσίῳ ἐφάπτεται, ib. 314, Ἐπαφος ἀληθῶς ῥυσίῳ ἐπώνυμος). (1) 'Then assuredly you will quickly pay moreover a heavier forfeit to my state, for I will seize not the maidens only.' For this meaning of τίθημι see L. and S. s. v. A. II, 8. Or (2), 'Then assuredly you will cause your city to have a still greater prey to redeem.' For πόλει in (2), cp. Eur. Suppl. 120, ἦλθον ἐξαιτῶν πόλιν, (Adrastus speaks of Thebes, which is not his city).

- ΧΟ. δεινὸν λέγεις. ΚΡ. ὥς τοῦτο νῦν πεπράξεται,
 ἦν μή μ' ὁ κραίνων τῆσδε γῆς ἀπειργάθη.
- ΟΙ. ὦ φθέγμ' ἀναιδές, ἦ σὺ γὰρ ψαύσεις ἐμοῦ;
 ΚΡ. αὐδῶ σιωπᾶν. ΟΙ. μὴ γὰρ αἶδε δαίμονες
 θεῖέν μ' ἄφωνον τῆσδε *τῆς ἀρᾶς ἔτι, 865
 ὅς μ', ὦ κάκιστε, ψιλὸν ὄμμ' ἀποσπάσας
 πρὸς ὄμμασιν τοῖς πρόσθεν ἐξοίχει βία.
 τοιγὰρ σέ καὺτὸν καὶ γένος τὸ σὸν θεῶν
 ὁ πάντα λεύσσων Ἥλιος δοίη βίον
 τοιοῦτον οἶον κάμ' ἐγερᾶναι ποτέ. 870
- ΚΡ. ὀρᾶτε ταῦτα, τῆσδε γῆς ἐγχώριοι;
 ΟΙ. ὀρώσι κάμ' ἐγὼ καὶ σέ, καὶ φρονοῦσ' ὅτι
 ἔργοις πεπονθὼς ῥήμασιν σ' ἀμύνομαι.
- ΚΡ. οὔτοι καθέξω θυμόν, ἀλλ' ἄξω βία
 κεί μοῦνός εἰμι τόνδε καὶ χρόνῳ βραδύς. 875

861. λέγεις] λεγοῖς L. λεγοῖς A. ὥς om. LA. Tricl. corr. 863. ψαύ-
 σεις] ψαύεις LA Vat. ψαύσεις B. 865. θεῖέν μ'] θεῖέν μ' L. *τῆς] γῆς
 MSS. corr. ed. Lond. 1747. 868. σέ καὺτόν] σε χ' αὐτόν L. σέ καὺτόν AR.
 σέ γ' αὐτόν B Vat. 870. γηράναι ποτέ] γηράναι ποτε LA. 875. μοῦνός]
 γηρών. βαρύς.
 μόνος A. χρόνῳ βραδύς LA. χρόνῳ βραδύς C³.

861. δεινὸν λέγεις] 'That is indeed a threat!' Cp. supra 661, κεί δειν' ἐπερρώσθη λέγειν.

'Know that this shall certainly be done forthwith (νῦν).' For the ellipse with ὥς, cp. Aj. 39, ὥς ἔστιν ἀνδρὸς τοῦδε τάργα ταῦτά σοι. The reduplicated future has not here the force of a future-perfect, but is simply emphatic.

863. ἦ σὺ γάρ] 'How? do you mean to say that you...'

864. μὴ γάρ] γάρ gives the reason of an implied negative, repelling Creon's injunction of silence. 'Nay, but I will not. For I would not have these goddesses close my lips to this one curse.'

865. ἔτι adds emphasis to τῆσδε τῆς ἀρᾶς: i. e. Though they enjoin silence from cursing, let them not enforce it here.

866. ὅς μ'] The omission of the antecedent rather adds to the passionate force of the expression. Cp. supra 263, κάμοιγε ποῦ ταῦτ' ἐστίν, οἴτινες, κ.τ.λ., and see Essay on L. § 22. p. 35. and § 39, p. 72.

866, 7. ψιλὸν ὄμμ' . βία] 'Who hast added to the former loss of my eyes by violently tearing away the poor defenceless means of sight that were still left to me.' The ψιλὸν ὄμμα are his daughters, Antigone (τῆς ὑπέρ τ' ἐμοῦ αὐτῆς θ' ὀρώσης, supra 33. 4) and Ismene, who brought him intelligence of things in Thebes. For the expression, cp. Shak., King Lear, 4. 6, 'Lear. Read. Gloster. What, with the case of eyes?' βία is to be joined with the phrase ἀποσπάσας.

868. σέ καὺτόν, κ.τ.λ.] Cp. Phil. 620, τὸ σπεύδειν δέ σοι | καὺτῷ παραινῶ κεί τινος κῆδε πέρι. The change to σέ τ' αὐτόν is unnecessary here. The case is different in 1417, where σέ τ' αὐτόν is a tmesis for σαντόν τε.

870. οἶον κἀμέ] ἐμέ is accusative by attraction to σέ.

874. ἄξω βία] Cf. infra 922, βία] ἄγοντα φωτῶν ἀθλίων ἱκτῆρια.

875. Creon, provoked by the curse of Oedipus, is about to carry out his threat

ΟΙ. ἀντ. ἰὼ τάλας.

ΧΟ. ὅσον λῆμ' ἔχων ἀφίκου, ξέν', εἰ τάδε δοκεῖς τελεῖν. [107 b.

ΚΡ. δοκῶ. ΧΟ. τάνδ' ἄρ' οὐκέτι νεμῶ πόλιν.

ΚΡ. τοῖς τοι δικαίοις χά βραχὺς νικᾷ μέγαν. 880

ΟΙ. ἀκούεθ' οἷα φθέγγεται; ΧΟ. τά γ' οὐ τελεῖ

⋮ — — — ΚΡ. Ζεὺς *γ' ἂν εἰδείη, σὺ δ' οὐ.

ΧΟ. ἄρ' οὐχ ὕβρις τάδ'; ΚΡ. ὕβρις, ἀλλ' ἀνεκτέα.

ΧΟ. ἰὼ πᾶς λεώς, ἰὼ γὰς πρόμοι,

μόλετε σὺν τάχει, μόλετ' ἐπεὶ πέραν 885

περῶσ' *οἶδε δῆ.

ΘΗ. τίς ποθ' ἢ βοή; τί τοῦργον; ἐκ τίνος φόβου ποτὲ

877. λῆμ'] λῆμ' A.

879. νέμω LA. with gloss. νομῶ A.

882. Ζεὺς

*γ' ἂν] ζεύστω ἂν L. ζεύστω ἂν C²A.

883. ἄρ'] ἄρ' L. τάδ'] τάδε L.

ἀνεκτέα] ἀνεκταῖ L. ἀνεκτέα, C²A.

886. περῶσ' *οἶδε δῆ] [περῶσι δῆ LA.

περῶσι δῆτα Tricl. Elms. corr.

887. ποθ'] πόθεν LB Vat.

(860), although, since the attendants are gone with the maidens, he has no one to help him. As to the reading, γῆρῶν . . βαρύς; either γῆρῶν has originated in a gloss on χρόνῳ βραδύς, and βαρύς, as elsewhere, from a misreading of βραδύς, or there was an early various reading, γῆρα βαρύς, for which, cp. O. T. 17. On the order of the words, see Essay on L. § 41. p. 78 δ.

879. τάνδ' . . πόλιν] 'Then I will no longer account this a city.' The Scholiast, who explains by νομῶ, seems to have read the future, which is therefore substituted for νέμω. Cp. El. 150, σὲ δ' ἔγωγε νέμω θεόν.

880. τοῖς τοι δικαίοις] (1) 'In a just cause.' Essay on L. § 11. p. 18. Or perhaps (2) the dat. is instrumental;— 'With weapons of justice.'

χά βραχὺς νικᾷ μέγαν] 'Even slight men overcome the mighty.'

882. Ζεὺς *γ' ἂν εἰδείη, σὺ δ' οὐ] There is a lacuna of an iambic penthemimer, or, if the correction Ζεὺς ταῦτ' ἂν εἰδείη is right, of an iambic metre. The sense required is, ΧΟ. τά γ' οὐ τελεῖ. Ζεὺς μοι ξυνίσταται. ΚΡ. Ζεὺς γ' ἂν εἰδείη, σὺ δ' οὐ.

884. ἰὼ γὰς πρόμοι] This is the summons to which Theseus, the 'chief of the land,' responds.

885. ἐπεὶ πέραν | περῶσ' *οἶδε δῆ]

Elmsley's emendation has been generally adopted, and has the advantage of closely resembling 843, προβάθ' ὠδέ μοι. But the correction is uncertain. (1) 'Since they are passing all bounds.' Cp. supra 155. Hermann's rule, that πέραν can never be used metaphorically, appears arbitrary, and when they have just left the stage it is too soon to say, (2) 'They are passing the frontier.' But possibly the words may mean, (3) 'They are passing out of reach.' Cp. infr. 902, ὡς μὴ παρέλθωσ' αἱ κόραι, and the hyperbolical expression in 842, πόλις ἐναίρεται.

887. Theseus, perhaps moved by the strange advent of Oedipus, is sacrificing at the neighbouring altar of Poseidon, the chief guardian deity of Colonus. This act, which is natural in itself, is convenient, as the Scholiast remarks, for assigning a sufficient reason why Theseus, whose presence will be again necessary, should, when off the stage, be still within call. The sacrifice also occasions a gathering of people, who are ready to start in pursuit of Creon and frustrate his attempt.

The trochaics are expressive of the haste with which Theseus comes—θᾶσσον ἢ καθ' ἡδονὴν ποδός (890). They are conventionally associated with the sudden arrival on the stage or departure from it

βουθυτοῦντά μ' ἀμφὶ βωμὸν ἔσχετ' ἐναλίῳ θεῷ
τοῦδ' ἐπιστάτῃ Κολωνοῦ; λέξαθ', ὥς εἰδῶ τὸ πᾶν,
οὐ χάριν δεῦρ' ᾗξα θαῖσσον ἢ καθ' ἡδονὴν ποδός. 890

ΟΙ. ὦ φίλτατ', ἔγνω γὰρ τὸ προσφώνημά σου,
πέπονθα δεινὰ τοῦδ' ὑπ' ἀνδρὸς ἀρτίως.

ΘΗ. τὰ ποῖα ταῦτα, τίς δ' ὁ πημήνας; λέγε.

ΟΙ. Κρέων ὄδ', ὃν δέδορκας, οἴχεται τέκνων

ἀποσπάσας μου τὴν μόνην ξυνωρίδα. 895

ΘΗ. πῶς εἶπας; ΟΙ. οἰά περ πέπονθ' ἀκήκοας.

ΘΗ. οὐκουν τις ὥς τάχιστα προσπόλων μολὼν
πρὸς τούσδε βωμοὺς πάντ' ἀναγκάσει λεὼν

ἄνιππον ἱππότην τε θυμάτων ἄπο

σπεύδειν ἀπὸ ῥυτῆρος, ἔνθα δίστομοι 900

888. βουθυτοῦντα] *θυ* from *θοι* L.

891. γάρ om. A. add. A^c. (rec.)

889. εἰδῶ] *ἰδω* L. *ἰδω* A. *εἰδῶ* B Vat.

893. ποῖα ταῦτα] *ποι* αὐτα .. L. *ποῖα*

ταῦτα(..) C²A.

895. ἀποσπάσας] ἀποσπάσας L.

897. οὐκουν] οὐκοῦν

L. 899. ἄνιππον .. ἄπο om. L. add. C². mg².

of important persons. Cp. Aesch. Pers. 155 ff.

888. ἔσχετε] 'Stayed ye my hand.' Cp. 429, οὐκ ἔσχον οὐδ' ἤμυναν.

891. 'Dear friend (I know thy voice addressing us).' Cp. O. T. 1322-6, *ἰώ, φίλος .. οὐ γάρ με λήθεις, ἀλλὰ γινώσκω σαφῶς | καίπερ σκοτεινός, τὴν γε σὴν αὐδὴν ὅμως*.

894, 5. 'Has torn away from me the two children that were my all.' οἴχεται .. ἀποσπάσας, cp. supra 866, El. 809, 10, ἀποσπάσας γὰρ τῆς ἐμῆς οἴχει φρενός, κ.τ.λ. The use of μόνην is pathetic. Cp. *ψιλὸν ὄμμα*, supra 866.

897, ff. The readiness of Theseus in comprehending the situation, and his promptitude, are traits which assist the action while they excite the admiration of the spectators. Cp. supra 569, 631.

898. τούσδε βωμούς] This neighbouring altar.'

899. ἄνιππον ἱππότην τε] Cp. Ant. 1104, οἱ τ' ὄντες οἱ τ' ἀπόντες. If, as suggested by the writer of the 1st *ὑπόθεσις* (see Introd. p. 259), Colonus was a place where horses stood for hire, the presence of horsemen at the sacrifice is easily accounted for.

900. σπεύδειν ἀπὸ ῥυτῆρος] The testimony of the grammarians (Phryn. ap. Bekker. p. 24, ἀπὸ ῥυτῆρος τρέχιν

ἵππον: οἶον ἀπὸ χαλίνου ἢ ἀνευ χαλίνου: Pollux 1. 214, καὶ ἀπὸ ῥυτῆρος ἀνεῖναι τὸν ἵππον), and the passages in Diodorus Sic. (19. 26), and Dion. Hal. (11. 40), leave no doubt that *ῥυτήρ* in this expression is not a trace but a rein, and that the use of ἀπό is emphatic. *τρέχειν ἀπὸ ῥυτῆρος*, of a horse, would then mean, 'to gallop away from' (i. e. without check from, without the effect of) the rein,' and in *σπεύδειν ἀπὸ ῥυτῆρος* the notion is transferred from the horse to the rider = 'to ride at full gallop.' The phrase is immediately connected with *ἱππότην*, but the notion of 'full speed' is extended to the whole sentence. It is singular that the ancient Scholiasts should have lost the key to this expression as they seem to have done. If *ῥυτήρ* were 'a trace' as elsewhere (Il. 16. 475 etc.), the meaning would be 'without putting to,' i. e. riding, not driving.

900, 1. ἔνθα .. ὁδοί] 'To just where the two hollow ways of travellers meet.' μάλιστα belongs in meaning to the antecedent clause, like the superlative in ἐπεὶ τάχιστα. δίστομοι suggests the appearance of the roads in a hill-country, each opening out of a narrow gorge of its own. Cp. Hom. h. Dem. 177; κοίλην κατ' ἀμαξίτον.

μάλιστα συμβάλλουσιν ἐμπόρων ὁδοί,
 ὥς μὴ παρέλθωσ' αἱ κόραι, γέλωσ δ' ἐγὼ
 ξένῳ γένωμαι τῷδε, χειρωθεὶς βία.
 ἴθ', ὥς ἄνωγα, σὺν τάχει. τοῦτον δ' ἐγώ,
 εἰ μὲν δι' ὀργῆς ἦκον, ἧς ὅδ' ἄξιος, 905
 ἄτρωτον οὐ μεθήκ' ἂν ἐξ ἐμῆς χερός·
 νῦν δ' *οὔσπερ αὐτὸς τοὺς νόμους εἰσῆλθ' ἔχων,
 τούτοισι κοῦκ ἄλλοισιν ἀρμολήσεται.
 οὐ γάρ ποτ' ἔξει τῇσδε τῆς χάρας, πρὶν ἂν
 κείνας ἐναργεῖς δεῦρό μοι στήσης ἄγων· 910

902. δ' om. L. add. AB Vat. ἐγώ] ἐμῶ AR. 904. ἄνωγα] ἄνω-
 γα(σ) L. 905. ἦκον from ἦκεν, which is read in the Scholia of L. 906.
 οὐ μεθήκ' ἂν] οὐδ' ἀφῆκ' (εν) ἂν L. οὐδ' ἀφῆκ' .. ἂν C²*. μεθήκ' ἂν C²*. (see l.
 79). οὐ μεθήκ' ἂν A. 907. οὔσπερ] ὥσπερ MSS. Reisk. corr. 909. ποτ'
 ἔξει LA. ποθ' ἔξει C⁴ Vat. 910. στήσης] στήσεις L.

συμβάλλουσιν] As rivers are said συμ-
 βάλλειν ῥοάς, or as persons are said συμ-
 βλήσθαι ἀλλήλους, Hom. Il. 14. 27, etc.
 For the absolute use (on which see Essay
 on L. § 53, p. 98, c), cp. Eur. Or. 335,
 δάκρυα δάκρυσιν συμβάλλει: Plat. Pol.
 273 A. ὁ δὲ μεταστρεφόμενος καὶ ξυμβάλ-
 λων. The 'two roads' appear from 1047
 to be those from Daphne and Phyle.

902. The reason for so much haste is
 to prevent uncertainty as to the route
 taken by the enemy.

902, 3. γέλωσ δ' ἐγὼ .. βία] 'And I
 be vanquished and become a laughing-
 stock to this foreigner;' i. e. to Creon.
 The dative, though governed chiefly by
 γέλωσ .. γένωμαι, also depends slightly
 on χειρωθεὶς βία: cp. Plut. Dion. p. 199.
 Theseus angrily speaks of the success of
 Creon's exploit as a conquest over him-
 self (supra 842, note). Cp. Ant. 485, εἰ
 ταῦτ' ἀνατεῖ τῇδε κείρεται κράτη: ib. 525,
 ἐμοῦ δὲ ζῶντος οὐκ ἄρξει γυνή.

905 ff. Cp. Eur. Suppl. 581 ff. (the
 whole speech reads like an echo of this),
 οὔτοι μ' ἐπαίρεις ὥστε θυμῶσαι φρένας |
 τοῖς σοῖσι κόμπους· ἄλλ' ἀποστέλλου χθο-
 νός, | λόγους ματαίους οὔσπερ ἡνέγκω λα-
 βάν.

907. *οὔσπερ .. ἔχων] The MS. read-
 ing ὥσπερ κ.τ.λ. has been explained, 'As
 he himself came hither under the protec-
 tion of the laws, so he shall be corrected
 by the laws,' (and not by violence).
 This makes a strong antithesis to

ll. 904-6. But αὐτός is without point,
 and the reference to 'the laws' without
 further qualification is un-Greek. Cp.
 Eur. Heracl. 1010, τοῖσιν Ἑλλήνων νό-
 μοις. Either the correction οὔσπερ must
 be adopted, as in the text, or there is a
 slight inexactness of correspondence be-
 tween the clauses. ('Etenim non τούτοι-
 σιν referendum est ad ὥσπερ, sed intel-
 ligendum οὕτω,' Herm. 1841. 'Rectius
 Reisigius, τούτοις κοῦκ ἄλλοις idem
 esse quod τοῖς αὐτοῖσι, quod minus in-
 frequens est cum ὥσπερ compositum.'
 Ellendt.). In any case the meaning
 is: (instead of being roughly handled)
 'he shall be reduced to order according
 to those very rules of conduct which he
 brought with him in coming hither.'
 i. e. 'As he has taken by compulsion so
 by compulsion he shall be checked in
 return.' Cp. infr. 916, supr. 832. For
 the meaning of νόμος, see Essay on L.
 p. 88. And for the combination of the
 article and relative pronoun, cp. Ant.
 404, ὃν σὺ τὸν νέκρον | ἀπείπας: Aesch.
 S. c. T. 553, τῷδ', ὃν λέγεις τὸν Ἀριάδα.
 τοὺς has the force of a possessive pro-
 noun: 'those principles of his.'

908. κοῦκ ἄλλοισιν] 'And these alone.'
 ἄλλοισιν follows the construction of τού-
 τοις, without νόμοις or any other sub-
 stantive being consciously supplied.

910. 'Until you bring those maidens
 hither and set them before my face.'

ἐναργεῖς] 'Without possibility of mis-

ἐπεὶ δέδρακας οὐτ' ἐμοῦ καταξίως
οὐθ' ὦν πέφυκας αὐτὸς οὔτε σῆς χθονός,
ὅστις δίκαι' ἀσκοῦσαν εἰσελθὼν πόλιν
κἄνευ νόμου κραίνουσιν οὐδέν, εἴτ' ἀφείς
τὰ τῆσδε τῆς γῆς κύρι', ὧδ' ἐπεισπεσὼν 915
ἄγεις θ' ἂ χρήσεις καὶ παρίστασαι βία·
καί μοι πόλιν κένανδρον ἢ δούλην τινὰ
ἔδοξας εἶναι, κἄμ' ἴσον τῷ μηδενί.
καίτοι σε Θῆβαί γ' οὐκ ἐπαίδευσαν κακόν· [108 a.
οὐ γὰρ φιλοῦσιν ἄνδρας ἐκδίκους τρέφειν, 920
οὐδ' ἂν σ' ἐπαινέσειαν, εἰ πυθοίατο
συλῶντα τὰμὰ καὶ τὰ τῶν θεῶν, βία
ἄγοντα φωτῶν ἀθλίων ἱκτήρια.
οὐκουν ἐγωγ' ἂν σῆς ἐπεμβαίνων χθονός,
οὐδ' εἰ τὰ πάντων εἶχον ἐνδικώτατα, 925
ἄνευ γε τοῦ κραίνοντος, ὅστις ἦν, χθονὸς

911. οὐτ' ἐμοῦ] οὔτε μου L. οὐτ' ἐμοὶ Vat. 915. τῆσδε τῆς γῆς] τῆς γῆς A.
κύρι' κύρια L. ἐπεισπεσὼν] ἐπιπεσὼν L. ἐπεισπεσὼν A. 916. ἄγεις]
ἀγοῖς Vat. χρήσεις] ζ from ξ by C⁴. 918. κἄμ' καίμ' AR. 924. οὐ-
κουν] οὐκοῦν L. ἐπεμβαίνων] ἐπιβαίνων LA. ἐπεμβαίνων B Vat. 926.
κραίνοντος] κραίνοντος A.

take.' Tr. 223, τάδε σοι βλέπειν πάρεστ'
ἐναργῆ: El. 878, ἐναργῶς, ὥσπερ εἰσορᾶς
ἐμέ.

911. ἐπεὶ δέδρακας οὐτ' ἐμοῦ κατα-
ξίως] 'Since what thou hast done is un-
worthy alike of me and thine own line-
age, and thy land.' The conjecture οὔτε
σοῦ takes away the point from αὐτός
in l. 912. Cp. infra 914, 915, 926.

912. οὐθ' ὦν πέφυκας αὐτός] The
royal house of Thebes. Cp. O. T. 1235,
θεῖον Ἰοκάστης κῆρα.

913. δίκαι' ἀσκοῦσαν] Cp. Hdt. i. 96,
(of Deïoces), δικαιουσίνην ἐπιθέμενος
ἥσκεε.

914. κραίνουσιν] Used here in the
Homeric sense of accomplishing, perfect-
ing, and so = 'determining.'

914. 15. ἀφείς .. κύρια] 'Casting off
the authorities of this land.' Cp. infra
1537, τὰ θεῖ' ἀφείς.

916. ἄγεις παρίστασαι βία] 'Carry
off and forcibly make subject to you

what you will.' Cp. Hdt. 3. 45, εἴπερ
αὐτοὶ ἱκανοὶ ἦσαν Πολυκράτεια παραστή-
σασθαι. ἄγειν as in λείαν ἄγειν—origin-
ally of cattle.

917. κένανδρον] 'Spiritless.' Aesch.
Pers. 118, 121, uses κένανδρος and γυναι-
κοπληθῆς of the city whose fighting men
are slain. Cp. infra 939, ἄνανδρον, in
the reply of Creon.

920. 'It is not her wont to rear un-
righteous men.'

922. 3. βία [ἄγοντα] Added in ex-
planation of the preceding clause.

923. φωτῶν ἀθλίων ἱκτήρια] 'Poor
suppliant mortals.' The periphrasis (for
which see Essay on L. § 10. p. 17) adds
pathetic emphasis to both parts of the
expression.

924. οὐκουν] 'And I would not.'
οὐν marks the accordance of what The-
seus lays down as the rule of his own
conduct with the claim he makes on
Thebes. Cp. γοῦν.

οὐθ' εἶλκον οὐτ' ἂν ἦγον, ἀλλ' ἡπιστάμην
 ξένον παρ' ἀστοῖς ὡς διαιτᾶσθαι χρεών.
 σὺ δ' ἀξίαν οὐκ οὔσαν αἰσχύνεις πόλιν
 τὴν αὐτὸς αὐτοῦ, καὶ σ' ὁ πληθύων χρόνος 930
 γέρονθ' ὁμοῦ τίθησι καὶ τοῦ νοῦ κενόν.
 εἶπον μὲν οὖν καὶ πρόσθεν, ἐννέπω δὲ νῦν,
 τὰς παῖδας ὡς τάχιστα δεῦρ' ἄγειν τινά,
 εἰ μὴ μέτοικος τῆσδε τῆς χώρας θέλεις
 εἶναι βία τε κούχ' ἐκών· καὶ ταυτὰ σοι 935
 τῷ νῷ θ' ὁμοίως κάπῳ τῆς γλώσσης λέγω.

ΧΟ. ὀρᾷς ἔν' ἡκεις, ὦ ξέν'; ὡς ἀφ' ὧν μὲν εἶ
 φαίνει δίκαιος, δρῶν δ' ἐφευρίσκει κακά.

ΚΡ. ἐγὼ οὐτ' ἀνανδρον τήνδε τὴν πόλιν λέγων,
 ὦ τέκνον Αἰγέως, οὐτ' ἄβουλον, ὡς σὺ φῆς, 940
 τοῦργον τόδ' ἐξέπραξα, γινώσκων δ' ὅτι
 οὐδεὶς ποτ' αὐτοὺς τῶν ἐμῶν ἂν ἐμπέσοι

927. ἂν ἦγον] ἀνῆγον L. 928. ξένον] ξείνον L.A. ἀστοῖς] 1st σ from ν
 L. 929. αἰσχύνεις] αἰσχύνησ L. αἰσχύνεις C²A. 933. τάχιστα δεῦρ']
 from τάχιστ' ἀνεῦρ' L. 934. θέλεις] θέλει Vat. 938. δ' ἐφευρίσκει] τ'
 ἐφευρίσκη L. 939. λέγων] λέγω LL². 941. τόδ'] τό γ' L.A.⁶. τότ' A.
 τόδ' B Vat. γινώσκων] γινώσκων L. γινώσκω L². δ' om. Vat. 942.
 αὐτοὺς] αὐτοῖς L². ἐμπέσοι] ἐκπέσοι B Vat.

927. οὐθ' εἶλκον .. ἦγον] 'Would
 neither have dragged away nor carried
 off.' εἶλκον expresses a greater degree
 of violence.

929. ἀξίαν οὐκ οὔσαν, sc. αἰσχύνε-
 σθαι. For τὴν αὐτὸς αὐτοῦ, cp. infr.
 1356.

930, 1. καὶ σ' .. κενόν] 'And length
 of years gives folly to be the companion
 of thine age.' Lit. 'In making thee old
 makes thee at the same time void of
 wisdom.' Cp. Ant. 281, μὴ 'φευρεθῆς
 ἄνους τε καὶ γέραν ἅμα.

933. τὰς παῖδας .. τινά] 'That the
 maidens be brought hither.' The im-
 personal form of expression is here more
 dignified than if σε were repeated.

934. μέτοικος] The Schol. observes
 that this word is used in the general
 sense of ἐννοικος, and not in its ordinary
 special meaning. See Essay on L. § 52.
 p. 97, § 54. p. 99.

936. 'These words come from my
 mind as truly as from my tongue.'

937, 8. ὡς .. δίκαιος] 'Since judging
 by the city from which you spring, you

are shown to be just, and are then found
 to be doing evil.' The chorus point the
 moral of Theseus' speech. Cp. supr.
 919, καίτοι σε Θῆβαί γ' οὐκ ἐπαίδευσαν
 κακόν, 912 ff.

939. ἀνανδρον] 'Without manhood,'
 referring to κένανδρον, supr. 927.

Some have tried to preserve the read-
 ing of L (λέγω) by joining ἄβουλον
 (940) with ἔργον (941), but the epithet
 does not agree with the tenor of Theseus'
 speech. Cp. Eur. Suppl. 314-23.

940. οὐτ' ἄβουλον] 'Nor without
 counsel;' referring to 913, 14, δίκαι'
 ἀσκούσαν εἰσελθὼν πόλιν, κἄνευ νόμου
 κραίνουσιν οὐδέν.

941. γινώσκων δ' ὅτι] 'But judging
 that.'

942, 3. οὐδεὶς .. βία] 'They would
 never be seized with an officious desire
 of maintaining my relations against my
 will.' αὐτοὺς, sc. τοὺς Ἀθηναίους, implied
 in τήνδε τὴν πόλιν supr. For the ac-
 cusative αὐτοὺς, see Essay on L. § 16.
 p. 23, and cp. O. T. 713, ὡς αὐτὸν ἥξει
 μοῖρα πρὸς παιδὸς θανείν.

ξήλος ξυναίμων, ὥστ' ἐμοῦ τρέφειν βία.
 ἤδη δ' ὀθύνεκέ' ἄνδρα καὶ πατροκτόνον
 κἄναγνον οὐ δεξοίατ', οὐδ' ὅτῳ γάμοι 945
 ξυνόντες εὐρέθησαν ἀνόσιοι τέκνων.
 τοιοῦτον αὐτοῖς Ἄρεος εὖβουλον πάγον
 ἐγὼ ξυνήδη χθόνιον ὄνθ', δς οὐκ ἐᾷ
 τοιούσδ' ἀλήτας τῇδ' ὁμοῦ ναίειν πόλει·
 ᾧ πίστιν ἴσχω·ν τήνδ' ἐχειρούμην ἄγρην. 950
 καὶ ταῦτ' ἂν οὐκ ἔπρασσον, εἰ μὴ μοι πικρὰς
 αὐτῷ τ' ἀρὰς ἡρᾶτο καὶ τῶμῳ γένει·
 ἂνθ' ὦν πεπονθὼς ἡξιούν τάδ' ἀντιδρᾶν.
 θυμοῦ γὰρ οὐδὲν γῆράς ἐστιν ἄλλο πλην
 θανεῖν· θανόντων δ' οὐδὲν ἄλγος ἄπτεται. 955
 πρὸς ταῦτα πράξεις οἷον ἂν θέλῃς· ἐπεὶ
 ἐρημία με, κεῖ δίκαι' ὅμως λέγω,
 σμικρὸν τίθησι· πρὸς δὲ τὰς πράξεις ὅμως,

944. καὶ om. AR. 945. κἄναγνον] κἄνανδρον L. κἄναγνον AR. δεξοίατ'
 L. δεξοίατ' A. 948. ξυνήδην MSS. 950. ἐχειρούμην] ἐγχ' L. 954.
 γῆράς ἐστιν] ἐστὶ γῆρας AR. 956. θέλῃς] θέλεις L. θέλῃς C⁴A. 957.
 ἐρημία] ἐρημία(ν) L. κεῖ] καὶ εἰ L.

944. ἤδη δ'] 'And I was sure.' Cp. the use of ἐπίσταμαι in Herodotus.

945. κἄναγνον] κἄνανδρον in L. is clearly a misreading from l. 939. Cp. O. T. 894, ἔρξεται.

945. 6. 'Nor one who was discovered to be living in incest with his own parent.' Lit. 'With whom were found unholy marriages of children with parents.' τέκνων is not genitive of the object, but attributive genitive (Essay on L. § 9. p. 12), sufficiently defining the ἀνόσιοι γάμοι, although τέκνων πρὸς γονέας might be a more complete expression.

947. 'Such a seat of good counsel did I know them to possess, the hill of Ares in this land.' εὖβουλον opposed to ἄβουλον supra 940. For the argumentative use of τοιοῦτον, see Essay on L. § 22. p. 35.

950. 'To it I trusted when I seized this prey.' Creon, as the next of kin, claims the right of dealing summarily with the homicide.

954. The Schol. here quotes the proverb, ὁ θυμὸς ἐσχατον γηράσκει, as being

referred to by Alcaeus. Cp. Thuc. 2. 44. 6, τὸ γὰρ φιλότιμον ἀγῆρων μόνον. 'For anger yields not to age, until death comes.'—'No pain indeed can touch the dead.' Aesch. Fr. 250, ἄλγος δ' οὐδὲν ἄπτεται νεκροῦ. 'After life's fitful fever, he sleeps well; Treason has done his worst: nor steel, nor poison, Malice domestic, foreign levy, nothing, Can touch him further.' Shak. Macb. 3. 2.

957. ἐρημία] Cp. 875. This, as Theaeus presently suspects (1029-31), is a false pretence.

κεῖ δίκαι' ὅμως λέγω] i. e. ὅμως καὶ δίκαια λέγω.

958. σμικρόν] Cp. βραχύς, supra 880.

πρὸς δὲ τὰς πράξεις] 'But still I will endeavour to resist violence, if it is offered, old as I am.'

πράξεις here is not a mere repetition of the notion of the verb πράξῃς supra 956, but is spoken with some emphasis, in allusion to Theseus' threats of compulsion, supr. 908, 935.

καὶ τηλικόσδ' ὦν, ἀντιδρᾶν πειράσομαι.

- ΟΙ. ὦ λῆμ' ἀναιδές, τοῦ καθυβρίζειν δοκεῖς, 960
 πότερον ἐμοῦ γέροντος, ἢ σαυτοῦ, τόδε ;
 ὅστις φόνους μοι καὶ γάμους καὶ συμφορὰς
 τοῦ σοῦ διῆκας στόματος, ἅς ἐγὼ τάλας
 ἤνεγκον ἄκων· θεοῖς γὰρ ἦν οὕτω φίλον,
 τάχ' ἂν τι μνηίουσιν εἰς γένος πάλαι. 965
 ἐπεὶ καθ' αὐτόν γ' οὐκ ἂν ἐξεύροις ἐμοὶ
 ἁμαρτίας ὄνειδος οὐδὲν ἀνθ' ὅτου
 τὰδ' εἰς ἐμαυτὸν τοὺς ἐμούς θ' ἡμάρτανον.
 ἐπεὶ δίδαξον, εἴ τι θέσφατον πατρὶ
 χρησιμοῖσιν ἰκνεῖθ' ὥστε πρὸς παίδων θανεῖν, 970
 πῶς ἂν δικαίως τοῦτ' ὄνειδίζοις ἐμοί,
 ὃς οὔτε βλάστας πω γενεθλίου πατρός,
 οὐ μητρὸς εἶχον, ἀλλ' ἀγέννητος τότ' ἦ ;
 εἰ δ' αὖ φανείς δύστηνος, ὥς ἐγὼ φάνην,

960. λῆμ'] λ from δ L. δῆμ' in the Scholia.

962. συμφορὰς] συμφορᾶς L.

966. αὐτόν γ'] αὐτόν L. αὐτόν γ' C²A.

967. ἁμαρτίας] (ὅς) ἁμαρτίας L.

971. ὄνειδίζοις] ὄνειδίξεισ L A^c.
 θλίους] ου from α or ω L.

972. πω] πῶς L A. πῶς B Vat.
 973. ἦ] ἦ· L. ἔα ἦ mg C²*.

960, 1. Oedipus means that Creon's language reflects disgrace upon himself as the brother of Jocasta, and as having made an outcast of his kinsman. Cp. supr. 770, 800, 1, πότερα νομίζεις .. ἐν τῷ νῦν λόγῳ; 753, 4, ἄρ' ἄθλιον τοῦναιδος .. ἀνείδις· εἰς σὲ καμέ; infr. 978 ff. And for λῆμα, Pind. Pyth. 3. 25, λῆμα Κορωνίδος.

962. ὅστις φόνους μοι 'Who hast allowed to pass thy lips against me the mention of that murder and that disastrous marriage which I unfortunate endured unwittingly.'

The general word συμφορὰς (here, as in O. T. 99, equivalent to ἄγος) sums up the preceding notions, and adds to them. Cp. O. T. 1407, 8, χυπόσα | αἷσχις· ἐν ἀνθρώποισιν ἔργα γίγνεται.

965. 'Who would seem to have had some old cause of wrath against our race.' Cp. Plat. Phaedr. 244 D. πόνων τῶν μερίστων, ἃ δὴ παλαιῶν ἐκ μνηιμάτων ποθὲν ἐν τισι τῶν γενῶν ἦν.

966. The comparative innocence of

Oedipus in his voluntary actions is a chief point in the tragic interest of the Oedipus Tyrannus, and is still more strongly asserted in this play.

ἐμοί] Sc. προσόν.

967. ἀνθ' ὅτου] 'In retribution for which;' involuntary crimes being regarded as a punishment for some previous crime.

970. χρησιμοῖσιν .. παίδων] Poetical (generalizing) plural. Cp. O. T. 711-3.

ὥστε] 'That he should die by his son's hand;' i. e. an oracle, whose fulfilment lay in his being slain by his son. Cp. 1350, δικαίων ὥστ' ἐμοῦ κλέειν λόγους, and see note on O. T. 713.

972, 3. 'Who was not yet begotten or conceived, but at that time had not come into being.'

974-6. 'And if, coming into the world as I came, marked by misfortune, I fought with and slew my father, all ignorant of what I was doing and to whom, how then can you in fairness blame me for what I did, seeing it was

ἐς χεῖρας ἦλθον πατρὶ καὶ κατέκτανον, 975
 μηδὲν ξυνιείς ὦν ἔδρων εἰς οὓς τ' ἔδρων,
 πῶς *δᾶν τό γ' ἄκον πρᾶγμ' ἂν εἰκότως ψέγοις;
 μητρὸς δέ, τλήμον, οὐκ ἐπαισχύνει γάμου
 οὔσης ὁμαίμου σῆς μ' ἀναγκάζων λέγειν
 οἴους ἐρῶ τάχ'· οὐ γὰρ οὖν σιγήσομαι, 980
 σοῦ γ' εἰς τόδ' ἐξελθόντος ἀνόσιον στόμα.
 ἔτικτε γάρ μ' ἔτικτεν, ὥμοι μοι κακῶν,
 οὐκ εἰδότη οὐκ εἰδυῖα, καὶ τεκοῦσά με
 αὐτῆς ὄνειδος παίδας ἐξέφυσέ μοι.
 ἀλλ' ἐν γὰρ οὖν ἔξοιδα, σὲ μὲν ἐκόντ' ἐμὲ 985
 κείνην τε ταῦτα δυσστομεῖν· ἐγὼ δέ νιν
 ἄκων ἔγνημα, φθέγγομαί τ' ἄκων τάδε.
 ἀλλ' οὐ γὰρ οὐτ' ἐν τοῖσδ' ἀκούσομαι κακὸς
 γάμοισιν οὔθ' οὐδ' αἰὲν ἐμφορεῖς σύ μοι
 φόνους πατρώους ἐξονειδίζων πικρῶς. 990
 ἐν γάρ μ' ἄμειψαι μῶνον ὦν σ' ἀνιστορῶ.
 εἴ τίς σε τὸν δίκαιον αὐτίκ' ἐνθάδε

977. *δᾶν] γ' ἂν MSS. Doed. corr. τό γ' ἄκον] τό (θ' ἄκον) ἄκων L. τό γ' ἄκων
 C²A. πρᾶγμ'] πρᾶγ' L. πρᾶγμ' C²A. 978. τλήμον] τλήμων LBvat.
 τλήμον A. 982. μοι] μοί L. 984. αὐτῆς] αὐτῆς L. αὐτῆς A. 986.

δυσστομεῖν] δυσστομεῖν LA. δυστομεῖν A^c. 987. ἄκων ἔγνημα] ω from ο L.

ἄκωντ' ἔ. Vat. 988. οὐτ' ἐν τ' A. 989. ἐμφορεῖς] ἐμφερεῖς L. ἐμφε-
 ρεῖς C³. ἐμφέρεῖς A. 991. ἄμειψαι] ἀμειψαί L. ἀμειψαι C²A.

unwitting?' ὡς ἐγὼ 'φάνην refers to the conditions of the oracle given to Laius. Cp. O. T. 1376, ὅπως ἐβλαστε.

977. *δᾶν, (= δὴ ἂν, cp. El. 314), is a correction of γ' ἂν, in which the reduplication of the particles makes γε doubtful. For a similar error in the MSS. cp. supr. 51, ἀτιμός γ' ἐκ γ' ἐμοῦ.

ἄκων = ἀκούσιον. Essay on L. p. 94, cp. supra 239, ἔργων ἀκόντων.

980, 1. 'Being such as I will presently tell of: for no, I will not keep silence, when you have gone to such a height of impiety.'

οὖν represents Oedipus' speaking as the natural consequence of Creon's.

εἰς τῷδε... ἀνόσιον στόμα] (1) 'To this height of impiety in speaking.' Cp. supra 132, τὸ τὰς εὐφρόνιον στόμα φροντίδος ἰέντες. This is better than (2)

taking ἀνόσιον στόμα separately, as an accusative of limitation. 'To such a height in thine impious speech.'

982. ἔτικτε. οὐκ εἰδυῖα] 'She was, she was my mother, though we knew it not;' i. e. ἦν μητὴρ οὐκ εἰδότης οὐκ εἰδυῖα.

986. Brunck's δυστομεῖν was suggested not by 'levity,' as Elmsley thought, but by the correction of Par. A.

987. ἄκων is used in two senses: (1) unwittingly, δι' ἄγνοιαν, (2) against my will, βία.

988. ἀλλ' οὐ γάρ] 'But (your charge is groundless), for, etc.' So in Tr. 552, ἀλλ' οὐ γάρ, ὥσπερ εἶπον, ὀργαίνειν καλὸν | γυναῖκα νοῦν ἔχουσαν: El. 595. ἀλλ' οὐ γάρ οὐδὲ νουθετεῖν ἔξεστί σε. Essay on L. § 25, p. 43.

ἀκούσομαι] 'I shall be reputed.'

κτείνου παραστάς, πότερα πυνθάνοι' ἂν εἰ
 πατήρ σ' ὁ καίνων, ἢ τίνου' ἂν εὐθέως;
 δοκῶ μέν, εἴπερ ξῆν φιλεῖς, τὸν αἵτιον 995
 τίνου' ἂν, οὐδὲ τοῦνδικον περιβλέποισ.
 τοιαῦτα μέντοι καὐτὸς εἰσέβην κακά,
 θεῶν ἀγόντων· οἷς ἐγὼ οὐδὲ τὴν πατρὸς
 ψυχὴν ἂν οἶμαι ζῶσαν ἀντειπεῖν ἐμοί.
 σὺ δ', εἰ γὰρ οὐ δίκαιος, ἀλλ' ἅπαν καλὸν 1000
 λέγειν νομίζων, ῥητὸν ἄρρητὸν τ' ἔπος,
 τοιαῦτ' ὀνειδίζεις με τῶνδ' ἐναντίον.
 καί σοι τὸ Θησέως ὄνομα θωπεύσαι καλόν,
 καὶ τὰς Ἀθήνας, ὡς κατ' ἄκηνται καλῶς· 1004
 κᾶθ' ᾧδ' ἐπαινῶν πολλὰ τοῦδ' ἐκλανθάνει, [109 a.
 ὁθούνεκ' εἴ τις γῆ θεοὺς ἐπίσταται
 *τιμαῖς σεβίζειν, ἥδε τοῦθ' ὑπερφέρει,

998. ἐγὼ οὐδέ] ἐγὼ δὲ L. ἐγὼνδὲ C³. 999. ἀντειπεῖν] εἰ from ι L. 1001.

Written over an erasure in A. 1002. ἐναντίον] ἐναντίων L. 1003. καὶ σοὶ L.
 καὶ σοὶ C²A. ὄνομα] ὄμμα L². 1007. *τιμαῖς] τιμᾶσ(ι) L. τιμᾶσ CA.
 Turneb. corr. ἥδε] (ἀί?)δε L. ἥδε C³. ἡ δὲ A. τοῦθ'] τοῦδ' LBVat. τοῦθ' A.
 τοῦθ' L².

993. κτείνου] 'Were to attempt to kill.'

994. ὁ καίνων] 'He who was trying to kill you.' Cp. Hdt. 3. 99, οἱ μάλιστα οἱ ὀμιλούντες κτείνουσι. . . ὁ δὲ ἀπαρνός ἐστι, κ.τ.λ. Eur. Phoen. 1600, (ΟΙΔ.) ἐπεὶ δ' ἐγενόμην, εὐθὺς ὁ σπείρας πατήρ | κτείνει με, κ.τ.λ. Essay on L. § 32. p. 55.

995. 6. 'Methinks, as you love life, you would punish the aggressor, and not scrutinize too closely the justice of the case.'

997. εἰσέβην] 'I came into.' Cp. Aesch. Suppl. 470, ἄτης δ' ἄβυσσον πέλαγος οὐ μάλ' εὐπορον | τόδ' ἐσβέβηκα.

998. 'And I do not think that my father's spirit, were he alive, would gainsay my words.' The antecedent to οἷς is the argument from 989-996.

1000. εἰ γὰρ οὐ δίκαιος] 'You, however, for you only profess to be just, and think any word decorous, whether fit to be spoken or not, you pour these reproaches upon me in the presence of these men.' Cp. supra 992, σὲ τὸν δίκαιον, and Creon's reasons 941-952.

1003. 4. 'And it suits your purpose well to flatter the name of Theseus, and Athens and her noble institutions.'

1003. τὸ Θησέως ὄνομα θωπεύσαι] Viz. in the courteous address, ᾧ τέκνον Αἰγέως, supra 940.

καλόν] So in Phil. 1155, νῦν καλὸν. . . κορέσαι στόμα.

1004. καὶ τὰς Ἀθήνας, κ.τ.λ.] Supra 733, 4, 758, 9, 943-953.

κατ' ἄκηνται καλῶς] Cp. Plat. Legg. 683 A, τὴν εἰς Λακεδαίμονα κατοικίεισιν. . . ἦν ὑμεῖς ὀρθῶς ἔφατε κατοικεῖσθαι καὶ Κρήτην ὡς ἀδελφοῖς νόμοις.

1005. 'And then amidst all your praises (join ὦδε πολλά), you forget this praise.'

1007. The correction of Par. F (2886), ^{ων}θεοὺς, suggests *θεῶν. . . τιμᾶς.

τοῦθ'] 'This land is foremost in that virtue.' For the genitive in the reading of L, cp. El. 1095-7, ἃ δὲ μέγιστ' ἔβλαστε νόμιμα | τῶνδε φερομένην ἀριστα. But the reading of A is in this case clearer and more harmonious.

ἀφ' ἧς σὺ κλέψας τὸν ἰκέτην γέροντ' ἐμέ
αὐτόν τ' ἐχειροῦ τὰς κόρας τ' οἶχει λαβών.
ἀνθ' ὧν ἐγὼ νῦν τάσδε τὰς θεὰς ἐμοὶ
καλῶν ἰκνοῦμαι καὶ κατασκήπτω λιταῖς
ἐλθεῖν ἀρωγούς ξυμμάχους θ', ἵν' ἐκμάθῃς
οἶων ὑπ' ἀνδρῶν ἦδε φρουρεῖται πόλις.

1010

ΧΟ. ὁ ξείνος, ὦναξ, χρηστός· αἱ δὲ συμφοραὶ
αὐτοῦ πανώλεις, ἄξια δ' ἀμυναθεῖν.

1015

ΘΗ. ἄλλις λόγων· ὥς οἱ μὲν ἐξηρπασμένοι
σπεύδουσιν, ἡμεῖς δ' οἱ παθόντες ἔσταμεν.

ΚΡ. τί δῆτ' ἀμαυρῶ φωτὶ προστάσσεις ποιεῖν;

ΘΗ. ὁδοῦ κατάρχειν τῆς ἐκεῖ, πομπὸν δ' *ἐμέ
χωρεῖν, ἵν', εἰ μὲν ἐν τόποισι τοῖσδ' ἔχεις

1020

1009. τ' ἐχειροῦ] τε χειροῦ L A.

1010. τάσδε τὰς θεὰς] τὰσδε θεὰς L.

1012. θ' om. L.

1015. ἀμυναθεῖν] ἀμννάθειν L A. Elmsl. corr.

1016.

ἐξηρπασμένοι LAL? ἐξηρπασμένην C³BVat.

1017. ἡμεῖς] οἰμεῖς A. ἡ οἰμεῖς

A^c. ἔσταμεν] ἔσταμεν L.

1018. τί δῆτ'] τί ταῦτ' Vat.

1019. δ' *ἐμέ]

δέ με L A.

1020. ἔχεις] ἔχει B.

1008. τὸν ἰκέτην γέροντ' ἐμέ] Cp. O. T. 1153, Phil. 930.

1009. 'Wert seizing me, and hast carried away my children.' For the imperfect, cp. supr. 950. ἐχειροῦ is read in Par. F.

1012. θ' is added from a corrector of Par. F.

1014, 15. δέ is in each case slightly adversative. 'The stranger, my lord, is honest: his calamities, indeed, are horrible, but they deserve our help.' The mind of the chorus is divided between horror and pity. Cp. O. T. 1296, τοιοῦτον οἶον καὶ στυγοῦντ' ἐποικτίσαι. The subdued tone of this speech, compared with 1044-95, affords a good instance of the different functions of the chorus in the dialogue and in the lyric passages.

1016. οἱ ἐξηρπασμένοι] Schol. οἱ θεράποντες Κρέοντος. This interpretation, (1) implies that ἐξηρπ. is perfect middle. See Veitch, Irr. Verbs, s. v. ἀρπάζω. The force of the middle voice would be, 'Having effected their purpose of capture.' (2) 'The captured ones,' i. e. they and their attendants, 'are speeding away.' The masculine form is used because the captors are included in the expression. See Essay on L. § 20.

p. 30, and cp. supr. 902, ὥς μὴ παρέλθωσ' αἱ κόραι: infr. 1057-60, and notes. An early corrector of L, without erasing the termination οι, has changed it to ην, making the accusative to be governed by σπεύδουσιν as a causative verb. This is the reading also of Vat. and Par. B.

1018. τί δῆτ' ἀμαυρῶ φωτὶ προστάσσεις ποιεῖν;] (1) 'What then are your commands for one who is powerless to resist them?' This meaning of ἀμαυρός is sufficiently supported by Eur. Andr. 204, αὐτῇ τ' ἀμαυρὰ καὶ τύραννος ἦν Φρυγῶν. For φώς used by the speaker of himself, cp. infr. 1109, ὦ σκῆπτρα φωτός. Creon continues his pretence of helplessness: supr. 956-8. The excessive meekness of this expression may be thought hardly consistent with ll. 958, 9, 1037, and the words may be construed as an expression of contempt for Oedipus, (2) 'What then is your bidding on behalf of this wretched nobody?' But the first interpretation (1) is probably right.

1019. τῆς ἐκεῖ] i. e. ἐκεῖσε. 'To lead the way yonder.' Hdt. 7. 147, καὶ ἡμεῖς ἐκεῖ πλέομεν ἐνθαπερ καὶ οὔτοι.

πομπὸν δ' *ἐμέ | χωρεῖν] 'That I, however, accompany you.' The infinitive depends on the notion 'My will is,' implied in the preceding words. ἐμέ in

τὰς παῖδας ἡμῶν, αὐτοὺς ἐκδείξῃς ἐμοί·
 εἰ δ' ἐγκρατεῖς φεύγουσιν, οὐδὲν δεῖ πονεῖν
 ἄλλοι γὰρ οἱ σπεύδοντες, οὓς οὐ μὴ ποτε
 χάρας φυγόντες τῆσδ' ἐπεύξονται θεοῖς.
 ἀλλ' ἐξυφηγοῦ· γινῶθι δ' ὥς ἔχων ἔχει
 καὶ σ' εἶλε θηρῶνθ' ἡ τύχη· τὰ γὰρ δόλω
 τῷ μὴ δικαίῳ κτήματ' οὐχὶ σώζεται.
 κοῦκ ἄλλον ἔξεις εἰς τόδ'· ὥς ἔξοιδά σε

1025

1024. ἐπεύξονται] ἐπεύχονται L.A. ἐπεύχονται ABVat. ἐπεύξονται B.
 1025. ἐξυφηγοῦ] ἐξυφηγητοῦ L². 1026. θηρῶνθ'] θηρώντα L. 1028. τόδ'
 LAR. τὰδ' C² BVat. L². ὥς] om. BVat.

this connection is more expressive than με, and the authority of the MSS. respecting such a difference is slight.

1021. τὰς παῖδας ἡμῶν] The genitive ἡμῶν has something of a privative force. 'You have the maidens whom you have taken from us.' Cp. supr. 821, τὴν παῖδ' ἔχεις μου; O. T. 1522, μηδαμῶς ταύτας γ' ἔλη μου. Theseus throughout represents himself as aggrieved by Creon's act. οἶμον is an ingenious but unnecessary conjecture. The word would be superfluous after ὁδοῦ, supr. 1019.

1022-4. (1) 'But if men are fleeing with them in their power, we may spare our pains, for there are others urging that pursuit (supr. 897 ff.), whom to have escaped out of this land they shall never glory before the gods.' The reading of most MSS, ἐπεύχονται or ἐπεύχονται, is not defensible. For the variation of χ and ξ, cp. O. T.

ξ
 297, οὐξ ἐλέγχεω. Par. B. has ἐπεύχονται. For the mode of expression, cp. Plat. Soph. 235 C, οὔτε οὗτος οὔτε ἄλλο γένος οὐδὲν μὴ ποτε ἐκφυγὼν ἐπεύξεται τὴν .. μέθοδον; Legg. 10. 905 A, οὔτε σὺ μὴ ποτε οὔτε ἄλλος ἀτυχήσας γενόμενος ἐπεύξεται περιγενέσθαι θεῶν. Otherwise, (2) 'As having escaped from whom they shall never glory over the gods of this land.' But although Theseus speaks hyperbolically of the success of Creon in capturing the maidens as a conquest over himself, he cannot speak of the Thebans as glorying over the defeat of Poseidon, Athena, the Eumenides, Dionysus (1), etc. who are not gods of Colonus and Athens only, but universally revered

in Hellas. And the order of the words, especially the position of φυγόντες, is adverse to this interpretation.

1024. χάρας.. τῆσδε (gen. of motion) is added, because when they entered Boeotia they would be safe.

ἐπεύξονται contains at once the notion of glorying and of thanksgiving. Cp. the exulting language of Ajax in his imagined victory to Athene, Aj. 92-96, ὥς εὖ παρέστης· καὶ σε παγχρύσοις ἐγὼ στέψω λαφύροις τῆσδε τῆς ἀγρας χάριν.. κόμπος πάρεστι κοῦκ ἀπαρνοῦμαι τὸ μὴ.

1025. ἀλλά] In repeating a command or request, as often in Plato. 'Come, lead the way.'

1026-7. 'In catching, you are caught; and fortune has taken you as you were pursuing after your prey.' The substitution of δίκη for τύχη is unnecessary and wrong. Fortune is continually regarded as the instrument of the Divine will. Cp. Phil. 1317, τὰς μὲν ἐκ θεῶν | τύχας δοθείσας: Shak. Hamlet, Act 3, Sc. 4, 'Take thy fortune; Thou find'st to be too busy is some danger.'

1026. δόλω | τῷ μὴ δικαίῳ] The dative is governed by the verbal notion in κτήματα. Essay on L. p. 94.

1028-31. κοῦκ ἄλλον.. τάδε] 'And you shall have no one to help you in this; for I well know that you were not unaided or unprepared, when you reached the height of insolence which is implied in this daring deed; but there were others to whom you trusted when you acted thus.'

εἰς τόδε] 'For this task,' viz. that of leading to where the maidens are. Cp. supr. 507, χωροῦμ' ἂν ἐς τόδ' ;

- οὐ ψιλὸν οὐδ' ἄσκειον ἐς τοσὴνδ' ὕβριν
 ἤκοντα τόλμης τῆς παρεστώσης τανῦν· 1030
 ἀλλ' ἔσθ' ὅτφ σὺ πιστὸς ὦν ἔδρας τάδε.
 ἂ δεῖ μ' ἀθρῆσαι, μηδὲ τήνδε τὴν πόλιν
 ἐνδὸς ποιῆσαι φωτὸς ἀσθενεστέραν.
 νοεῖς τι τούτων, ἣ μάτην τανῦν τέ σοι
 δοκεῖ λελέχθαι χῶτε ταῦτ' ἐμῇχανῶ; 1035
ΚΡ. οὐδὲν σὺ μεμπτὸν ἐνθάδ' ὦν ἐρεῖς ἐμοί·
 οἴκοι δὲ χῆμεῖς εἰσόμεσθ' ἂ χρὴ ποιεῖν.
ΘΗ. χωρὼν ἀπέλλει νυν· σὺ δ' ἡμῖν, Οἰδίπους,
 ἔκκηλος αὐτοῦ μίμνε, πιστωθεὶς ὅτι,
 ἥν μὴ θάνω 'γὰ πρόσθεν, οὐχὶ παύσομαι 1040

1030, 1034. τανῦν] τὰ νῦν L. 1031. ἔδρας] ἔδρας - - L. τάδε] τόδε AR.
 1033. ποιῆσαι] ποιῆσαι L. 1034. νοεῖς τι] νοεῖς δέ τι AR. 1036. μεμπτὸν]
 πεμπτὸν L². ὦν L. ὦν C². 1037. δὲ χῆμεῖς] δέχημ. σ L. δέχημεισ C³.
 εἰσόμεσθ'] εἰσόμεθ' ABVat. 1038. νῦν MSS. Elmsl. corr.

1032, 3. 'Which things I must look into, and not allow this state to be overpowered by a single man.' Cp. supra 842, 879, 933, and the similar feeling in Ant. 663, 4, ὅστις.. τοῦπιτάσσειν τοῖς κρατύνουσιν νοεῖ: 678, κοῦτοι γυναικὺς οὐδαμῶς ἥσσητέα. These lines may be taken to hint at a suspicion of treachery within the city, to which ἄσκειον may also point. Cp. O. T. 124, 5, πῶς οὖν ὁ ληστής, εἴ τι μὴ ἐν ἀργύρῳ | ἐπράσσει' ἐνθένδ', ἐς τόδ' ἂν τόλμης ἔβη; and note; also Ant. 689-94, and esp. Lys. c. Eratosth. p. 128, τοσοῦτον δ' ὅμῶν καταπεπεφρόνηκεν ἢ ἐτέροις πεπίστευκεν. ὦν ἀμφοτέρων ἀξίον ἐπιμεληθῆναι, ἐνθυμουμένοις ὅτι οὐτ' ἂν ἐκεῖνα δύναντο ποιεῖν μὴ ἐτέρων συμπραττόντων οὐτ' ἂν νῦν ἐπεχείρησαν ἁλλοῦν κ.τ.λ.

1029. ὕβριν.. τόλμης] For the gen., see Essay on L. § 10. p. 17. Cp. Creon's assertion, supra 957, 8, ἐρημία με κεῖ δίκαι' ὅμως λέγω | σμικρὸν τίθησι. Theseus will not allow Creon to take any one with him, either of his own attendants, who may be lurking near, or of the Athenians, whom he may have corrupted. ψιλὸν refers rather to the former suspicion, ἄσκειον (i.e. ἀνευ παρασκευῆς) to the latter. Cp. Thuc. 2. 12, ἐνυμπεποισί τε τῷ Μελησίπῳ ἀγωγοῦς ὅπως μηδὲν ξυγγένηται.

1031. πιστός] 'Relying in confidence

on some one.' For πιστός active, cp. Aesch. Prom. 917, τοῖς μεταρσίοις κτύποις πιστός: Thuc. 3. 40, ἐλπίδα λόγῳ πιστήν: Plat. Legg. 824, νυκτερεύτην δὲ ἄρκυσι καὶ πλεκταῖς πιστόν.

1034, 5. ἣ μάτην.. χῶτε ταῦτ' ἐμῇχανῶ] 'Or are the considerations that I am urging as unmeaning to you now as they were when you devised this plot?' The sentence is concluded as if the preceding words had been ἣ τὰ ἐμοὶ λελεγμένα δοκεῖ μάτην λελέχθαι ὁμοίως νῦν.

1036. Join μεμπτὸν.. ἐμοί, Essay on L. § 41. p. 77.

1037. χῆμεῖς] 'I, in my turn.'

1038. χωρὼν ἀπέλλει νυν] 'Well, threaten as you please, but go on.' νυν qualifies the whole sentence, of which the participle is the emphatic word, and is used, as often elsewhere, with the imperative, e.g. supra 21, κάθιζε νῦν με. For the emphatic participle, cp. Phil. 590, E. σὲ θέσομαι τῶνδ' αἰτίον. N. ποιῶ λέγων, 'I will make you responsible for this.' 'Do as you please in making me responsible, if you will only speak.'

1039. πιστωθεῖς] 'Under my assurance.' As the middle πιστοῦμαι means to give mutual pledges, πιστωθεῖς is here used passively = 'having received a pledge,' i.e. being assured.

πρὶν ἂν σε τῶν σῶν κύριον στήσω τέκνων.

ΟΙ. ὄναιο, Θησεῦ, τοῦ τε γενναίου χάριν
καὶ τῆς πρὸς ἡμᾶς ἐνδίκου προμηθείας.

ΧΟ. στρ. α'. εἶην ὅθι δαΐων

1044, foll. While Oedipus remains alone upon the rock, an object of profound pity, the chorus burst into an exulting strain, anticipating the victory of Theseus and the restoration of Antigone and Ismene.

'The fray will soon begin. Would I were there to see! Where will the foemen turn to bay? At the pass of Mount Aegaleon, or by the Eleusinian shore? There will Theseus rouse the combat, and the maidens shall be present at the achievement of their deliverance. Or descend they now from Phyle, westward of the rock, the chariots with the pursuing cavalry? The enemy shall be overpowered. Mighty are the men of Theseus: valiant are the horsemen of our deme. They all are wor-

shippers of Athene Hippias and of Poseidon. Are they engaged? or is the action still to be? My prophetic spirit pleads for the restitution of the much-enduring, much-wronged, maiden. O had my vision wings, that, lifted on some airy cloud, I might look upon the victory which I foretell!

'Zeus, grant our people the attainment of the fair prize: and Pallas, his dread child, and ye, Apollo and Artemis, who love the chase, come jointly to our country's aid.'

The metre of this chorus, at first glyconic, passes more and more into slow trochaic and iambic movements, with frequent long syllables. The whole is marked by great solemnity, with an occasional note of triumph.

α'.

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— / — — — —
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10 { — — / — — / — — — — =
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1, 2, 3, Glyconic with monosyllabic base, 5, 12, Pherecratean, 14, Adoniad, 6, 11, logaoedic, 4, 7, iambic dimeter with long syllables in the alternate feet, 8, 9, 13, trochaic, with long syllables in the alternate feet. The interweaving of the logaoedic with the iambic and trochaic rhythms is marked by the interposition of the iambs in 4 between the glyconic and Pherecratean, and the trochees in 13 between the Pherecratean and Adoniad. The 'epitritic' movement, — / — —, / — — —, prevails

throughout. Line 10 of the strophe, if the text is right, may be compared with Phil. 1082, 1103, 1123, 1146, 1147, where the same form — — / — — / — — — — is combined with glyconic and Pherecratean measures. In Phil. 1147 it answers to a glyconic — — / — — / — —, in 1124. But this does not remove the difficulty of finding a probable emendation of 1069, which may secure a tolerable correspondence between strophe and antistrophe. See note on 1069.

β'.

— — — — / — — — —
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— — — — / — — — —
— / — — — — / — — — — / — — — —
— — — — / — — — — — — — —

— — — — / — — — —
— — — — / — — — — — — — —
— — — — — — — —
— — — — — — — —
— — — — / — — — — — — — —

ἀνδρῶν τάχ' ἐπιστροφαί
 τὸν χαλκοβόαν Ἄρη
 μίξουσιν, ἥ πρὸς Πυθίαις,
 5 ἥ λαμπάσιν ἀκταῖς,
 οὗ πότνιαι * σεμνὰ τιθηνοῦνται τέλη
 1050 θνατοῖσιν, ὧν καὶ χρυσέα
 κλῆς ἐπὶ γλώσσα βέβακε
 προσπόλων Εὐμολπιδᾶν·

1050. σεμνὰ] σεμναὶ MSS. Valckn. corr. τιθηνοῦνται] τιθη | νοῦνται
 L. τιθη νοῦνται L². 1051. θνατοῖσιν] θ(α)νάτοισιν L. 1052. κλῆς]
 κλη-ης L. ἐπὶ γλώσσα] ἐπιγλώσσᾳ L. ἐπὶ γλώσσα A. ἐπὶ γλώσσαν BVat.
 βέβακε | προσπόλων] βέ(μ)βακε | π. L.

The slow (epitritic) movement with frequent long syllables is continued in the second strophe and antistrophe, and only in lines 5 and 8 is quickened by the introduction of the dactyl. The opening syllables of 1 and 2 may have been exceptionally prolonged. Line 3 is probably to be scanned as an iambic dimeter with syncope of 3rd and 4th thesis. Syncope of thesis occurs also in ll. 5 and 10. Cp. O. T. 190, 193, 200, Christ's *Metrik*. § 393.

1044. 'Might I be where soon the foemen shall wheel round and begin the fray with clanging arms.' The imagination of the chorus is excited by what Theseus has said, *supr.* 1022, 1029 ff.

δαῖων ἀνδρῶν ἐπιστροφαί] i.e. δαῖοι ἄνδρες ἐπιστρεφθέντες: cp. Eur. Alc. 606, ἀνδρῶν Φεραίων εὐμενῆς παρουσία.

1046. Ἄρη | μίξουσιν] Like μάχην συνάπτειν, with the additional notion of a confused hurtling contest. Il. 20, 374, τῶν δ' ἄμυδις μίχθη μένος, ᾧρτο δ' αὐτή.

1048, 9. ἥ πρὸς Πυθίαις . . ἀκταῖς] 'Either by the cliffs of Pythium or those torch-lit cliffs...' i.e. the shores of the Thriasian plain. ἀκταῖ seems to be a general expression for the seaward cliffs, including those not actually touching the sea. But the word is chosen to suit the mention of Eleusis. The question is whether the engagement will be in the pass of Daphne, or at some further point on the Eleusinian way. Cp the skirmish at Πρεῖτοι in Thuc. 2.

19. The 'Pythian cliffs' are so named from the Pythium, a shrine of Apollo in the deme of Oenoe, probably at the place now called Daphne. According to some authorities the Pythium was on the Megarian frontier. But the place so designated could not be on the way to Thebes. Philochorus, quoted by the Scholiast, says, ἐν Οἰνότη . . ἐν τῷ Πυθίῳ. For the adjective λαμπάς, cp. *infra* 1060, πέτρας νιφάδος. The Schol. quotes a line of Aeschylus describing the Eleusinian procession, Fr. 376, λαμπραῖσιν ἀστραπαῖσι λαμπάδων σθένει.

1050-2. οὗ πότνιαι . . προσπόλων Εὐμολπιδᾶν] (1) 'Where dread mysteries are dispensed to mortals by reverend goddesses, whose golden (i.e. sacred, cp. O. T. 158, 187) key holds fast the tongue of their attendants of Eumolpus' race.' καὶ introduces a further description of the goddesses who preside at the mysteries. The initiation of the Eumolpidae is mentioned, as being more solemn than that of the Mystae, inasmuch as they have received their consecration immediately from Demeter and Persephone:—'quae silentio sacro continent suorum ora ministrorum.' Reisig. Hermann objects that the duty of silence was imposed on all initiated persons. He refers ὧν to θνατοῖσιν, and would render (2), 'On whose tongue hath passed the sacred key of the ministering Eumolpidae.' And the Scholiast gives the same explanation: ὧν τῶν τετελεσμένων. καί in this case may be supposed to emphasise the necessity of

10 ἔνθ' οἶμαι τὸν †έγρεμάχαν
 Θησέα καὶ τὰς διστόλους 1055
 ἀδμητάς ἀδελφὰς
 αὐτάρκει τάχ' ἐμμίξειν βοᾷ
 τούσδ' ἀνὰ χώρους·
 ἀντ. α'. ἥ που τὸν ἐφέσπερον

1054. ἐγρεμάχαν L. γρ. ὄρειοβάταν mg. C². ὄρειβάταν AR. 1055 διστό-
 λους] διστόλους L. διαστόλους BVat. 1056. ἀδελφὰς LL². ἀδελφὰς C².
 ἀδελφὰς ABRVat. 1058. χώρους] χάρον L. χώρους C²A. 1059. ἥ]
 ἥ L. ἥ L². ἐφέσπερον LA. ἐφ' ἔσπερον C².

initiation as a condition of seeing the mysteries, or to distinguish the act of the priests from that of the deities. In favour of the first rendering (1), it may be urged that it makes καὶ more intelligible, gives more force to προσπόλων, and suits better with the position of the words χρυσέα κλῆς.

τιθηνοῦνται τέλη θνατοῖσιν, 'Minister sacred rites to men,' as a nurse ministers to an infant. τέλη is a sort of cognate accusative, i. e. ποιοῦνται οἷα ἂν τιθῆναι.

1054-7. ἔνθ' .. βοᾷ] 'Where (i. e. somewhere on the sacred way) methinks that Theseus and the two virgin sisters will soon mingle in the fray of battle which is to deliver them:' or, taking αὐτάρκει in a more general sense, 'in the valorous combat,' 'the rescue that achieves its purpose.'

1054. †έγρεμάχαν] Hom. Hymn to Demeter, 424, Παλλὰς τ' ἐγρεμάχη καὶ Ἀρτεμις ἰοχέαιρα. The various reading ὄρειβατάν or ὄρειοβατάν may have arisen from a confusion of the letters ε, ο — μ, β — χ, τ. This would not be a greater perversion than τήνδε θεσπίζει γραφήν for τήνδ' ἔθεσθ' ἐπιστροφήν, O. T. 134, or ἐμοῖς ἐπὶ πόνους for ἐμός ἐπὶ πολος, ib. 1322. The line does not exactly correspond to that in the antistrophe; see note on infr. 1067-70.

1055. Θησέα. So φονέα, Eur. Hec. 882. διστόλους] i. e. δύο δισώς ἐσταλμένας. The word recalls the two bands of Thebans who had carried off Ismene and Antigone and would now resist their rescue. But the second part of the compound is subordinate. Elmsley says, 'διστόλους ἀδελφὰς dixit pro δισῶν ἀδελφῶν στόλον.' The maidens and their captors are spoken of in a single phrase,

as in supr. 902, 1016.

1056. ἀδμητάς, 'virgin,' perhaps with the further association of 'unconquered,' i. e. exempt from captivity, cp. infr. 1147. The latter part of the sentence is adapted to the nearer subject (E. on L. § 36. p. 65, 2). The first intention was to speak of Theseus and the captors of the maidens as joining battle; then the thought occurs, 'the maidens also will be in the midst of the fray.' Hence ἐμμίξειν with μάχην, or an equivalent word in the accusative, is changed to ἐμμίξειν with the dative, and the word for battle is expanded into the phrase αὐτάρκεις βοά, i. e. either ἐναντὶς ἀρκούσα, 'defending them,' or αὐτῇ ἀρκούσα, 'sufficient without more ado.' See Essay on L. § 43. p. 81, § 56. p. 102, § 3. p. 7. The latter meaning is probably right. The word is of good omen, like ἐσθλῶν, εὐαγρῶν, infra. ἐμμίξειν (intrans. cp. προσμίσγω, συμμίσγω, συμβάλλω) is rightly construed with the dative, and βοᾷ is used in the sense of a sudden rally or skirmish, almost = βοήθεια. Cp. supra 887, τίς ποθ' ἦ βοή; where βοή is the summons to such a sudden fight: Aesch. Ag. 1349: Suppl. 730, εἰ βραδυνόμεν βοῇ: Od. 22. 77, βοῇ δ' ὤκιστα γένοιο.

1058. τούσδ' ἀνὰ χώρους] This resumption of ἔνθα, which in 1054 summed up ll. 1047-53, prepares the way for the fresh alternative, ἥ που, κ.τ.λ.

1059. Or perhaps the scene of the contest is more distant. 'Or haply, leaving the pastures of Oea' (a deme of the Oenean tribe) 'they draw near the region that lies westward of the snowy rock.'

τόν] Sc. χῶρον.

πέτρας νιφάδος πελῶσ'

1060

Οιάτιδος ἐκ νομοῦ,

πῶλοισιν, ἢ ῥιμφορμάτοις

5 φεύγοντες ἀμίλλαις.

ἀλώσεται· δεινὸς ὁ προσχώρων Ἄρης,

1065

δεινὰ δὲ Θησεϊδᾶν ἀκμά.

πᾶς γὰρ ἀστράπτει χαλινός,

πᾶσα δ' ὀρμᾶται† κατ' ἀμ-

10 πυκτήρια φάλαρα πῶλων†

ἄμβασις, οἷ τὰν ἱππίαν

1070

1060. πελῶσ'] γρ. πελάζουσι C². mg.

1062. ῥιμφορμάτοις] ῥιμφορμάτοσ L.

ῥιμφορμαρτοσ C². ῥιμφορμάτας.. ἀμίλλας B. 1065. προσχώρων L. 1066. δὲ om. AR. Θησεϊδᾶν] θησιδᾶν L. 1067. Division of lines πᾶσ-| πᾶσα δ'-| πυκτή-
ρια .. ἄμβασις. 1070. τὸν L. τὰν C²A. (Cp. l. 1028.)

1060. νιφάδος] i.e. Where the snow lies longest. Schol. λέγων τὴν οὕτω λεγομένην λείαν πέτραν. The place meant is probably the precipitous western end of Parnes, overhanging the pass of Phyle, and clearly visible from Athens.

πελῶσι] 'They will be drawing near.' For πελάζω with the accusative in this sense, cp. Phil. 1163, πέλασσον.. πελάταν: Eur. Andr. 1167, Δελφίδος ἐκ γῆς δῶμα πελάζει.

1062-4. πῶλοισιν.. ἀμίλλαις] 'With their horses, or in the nimbly-racing chariots in which they flee.' πῶλοισιν refers to the pursuers, ῥιμφορμάτοις φεύγοντες ἀμίλλαις to the pursued, who are supposed to have provided chariots for the capture of the maidens.

1065, 6. ἀλώσεται.. ἀκμά] 'He' (the enemy, just referred to in φεύγοντες) 'will be overpowered. Terrible is the valour of our neighbours: terrible also is the youthful might of Theseus' men.' For the singular number of ἀλώσεται, cp. Ant. 106, τὸν.. φῶτα βάντα πανσαγία: and for its absolute use, cp. Aj. 648, 9, ἀλλ' ἀλίσκεται | χῶ δεινὸς ἔρκος, κ.τ.λ.

προσχώρων, cp. supra 493.

1066. Θησεϊδᾶν] The patronymic is used by an anachronism for the youth of Athens, with an allusion to the leadership of Theseus. Cp. Hdt. 1. 125, βασιλεῖς οἱ Περσεΐδαι. Of those who were assembled at the sacrifice of Theseus, some would be attendants of The-

seus, but others would be gathered from the vicinity of the altar.

1067-70. πᾶς γὰρ .. ἄμβασις] Although the emendation of these lines is uncertain, their general meaning is clearly a reminiscence of the command of Theseus to the horsemen in 899, 900, σπεύδειν ἀπὸ ρυτῆρος, just as the description of the two passes is suggested by his words in 900, 1, ἐνθα δίστομοι .. ὁδοί. Herm. (1841) conj. πᾶσα δ' ὀρμᾶται χαλῶσ' | ἀμπυκτήρια πωλικά: reading δρεϊβάταν in the strophe, and rejecting φάλαρα as a gloss. Bothe reads, κατὰ | ἀμπυκτήρια. Cp. Aj. 425, Tr. 510 (?). The rhythm — — — — — — — — — is not impossible (for the resolved trochee, cp. Phoen. 227, 237); but the change of rhythm from l. 10 of the strophe (1054) cannot be justified by such examples as Phil. 1124-47. When all the difficulties are looked at together, it seems most probable that there is some corruption here or in l. 1054, if not in both. Qy. ἐνθ' οἶομαι ἐγρεκνύοιμον—(κατὰ) λάμπρ' ἀμπυκτήρια πῶλων, (— — — — — — — — —)?

The words as they stand may be construed, 'The riders all are rushing on, in the direction of,' (κατά, cp. κατ' οἶρον, κατὰ πῶδα) 'the bridles of the horses;' i.e. Every horseman gives his steed its head. κατὰ may or may not be genuine, but Hermann's conjecture χαλῶσ' ἀμπυκτήρια is somewhat prosaic.

1070. ἄμβασις, abstract collective for ἀναβάται, i.e. ἱππῶται. Cp. the common prose expression ἡ ἵππος. Essay on L.

τιμῶσιν Ἀθάναν
καὶ τὸν πόντιον γαιόχορον
Ῥέας φίλον υἷον.

στρ.β. *ἔρδουσ', ἣ μέλλουσιν; ὥς

1074

προμνήταί τί μοι
γνώμα τάχ' ἀνδώσειν
τὰν δεινὰ τλάσαν, δεινὰ δ' εὐρούσαν πρὸς *αὐθαίμων πάθη.

5 τελεῖ τελεῖ Ζεύς τι κατ' ἄμαρ

μάντις εἴμ' ἐσθλῶν ἀγώνων.

1080

εἴθ' ἀελλαία ταχύρρωστος πελειὰς

1074. ἔρδουσιν MSS. Elmsl. corr. 1076. ἀνδώσειν] ἀν δώσειν L.A. ἐνδῶ-
σειν Schol. 1078. τλάσαν] τλάσαν L. τλάσαν C²A. εὐρούσαν] εὐ | ροῦ-
σαν L. αὐθαίμων] αὐθομαίμων MSS. Both. corr. 1079. κατ' ἄμαρ] κατὰμαρ
L. α from η A. κατῆμαρ BVat. 1081-3. Division of lines, εἴθ' | ρωστος |
κύρσαιμι...

§ 50. p. 94. For Ἀθήνη ἱππία and her temple in the Academy. see Paus. i. 30.

1073. Ῥέας] One syllable, as in Il. 15.187, οὗς τέκετο Ῥέα (where Poseidon speaks).

1074. *ἔρδουσ', ἣ μέλλουσιν; ὥς] Herm. corrected the antistrophe to δ' Ζεὺ θεῶν πανταρχέτα. But the slow movement — | — | — | — is characteristic. See note on the metre.

1074-6. ὥς προμνήταί τί μοι | γνώμα] 'How my thoughts are pleading!' προμνήσθαι is generally to plead for another: and the chorus (infr. 1096) say this in the interest of Oedipus. But προ- perhaps conveys the association of 'beforehand,' anticipating the event. The thought of the chorus is like a messenger, who goes before to urge the claim of a sovereign. τι is cognate accusative. Cp. supr. 965, Tr. 67, μύθοις εἴ τι πιστεύειν χρεών.

1076. τάχ' ἀνδώσειν] 'That they will quickly restore.' Although Pind. Fr. Thr. 4, Φερσεφόνα .. ἐς τὸν ὑπερθεὶν ἄλιον .. ἀνδιδόει ψυχὰν πάλιν, is not a conclusive instance of this use of ἀναδίδωμι, the existence of such a meaning is not improbable (cp. ἀνακομίζειν, ἀνακτᾶσθαι, ἀναλαμβάνειν, and esp. ἀναπέμ- πειν in Pind. I. 6 (7), 10, Ἀδραστον ἐξ ἀλαλᾶς ἀμπεμφας ὄρφανόν μυρίων ἐτάρων ἐς Ἀργος ἵππιον), and exactly suits this place. The subject, as in ἀλώσεται,

supra 1065, is easily supplied. If ἐνδῶ- σειν is read, the words must be con- strued in the same way: 'That they will soon surrender,' etc. τάχ' ἀν δώσειν is indefensible, and ἐνδώσειν τὰν .. τλα- σάν .. εὐρούσαν .. πάθη. 'That Creon will yield from the maidens,' or 'That the sufferings of the enduring ones much wronged by their kindred will abate,' is forced, and gives a poor sense.

1077. τὰν .. τλάσαν] i. e. Antigone, whom the chorus had actually seen carried off. She is the heroine of this play as well as of the Antigone. δεινὰ τλάσαν, supra 345-51. Eur. I. A. 932, σὲ δ', ὃ σθένος παθοῦσα πρὸς τῶν φιλτάτων: ib. 942, ἣ δεινὰ τλάσα κοῦκ ἀνεκτὰ παρθένοσ. Linw. reads τῷ δεινὰ τλάσα, δεινὰ δ' εὐρούσα, suggested by Dindorf in 1842.

δεινὰ δ' .. πάθη] Because Creon, who was her kinsman, had carried her off by the order of Eteocles.

1079. τελεῖ] Future.

τι] 'A thing'; i. e. The thing we desire. Essay on L. § 22. p. 36.

1080. (1) 'I am a prophet on the side of the good contest,' i. e. My prophetic power takes part with the good cause. Cp. O. T. 879, τὸ καλῶς ἔχον πάλαισμα. Or (2) 'I prophesy a good issue of the contest.' Cp. El. 1499, μάντις εἰμὶ τῶνδ' ἄκρος. And for ἐσθλῶν, ib. 646, εἰ μὲν πέφηνεν ἐσθλά.

αἰθερίας νεφέλας

κύρσαιμι *τῶνδ' ἀγόνων

10 θεωρήσασα τοῦμὸν ὄμμα.

ἀντ.β. ἰὼ Ζεῦ, πάνταρχε θεῶν,

1085

παντόπτα, πόροις

γᾶς τᾶσδε δαμούχοις

σθένει 'πινικίῳ τὸν εὖαγρον τελειῶσαι λόχον,

5 σεμνά τε παῖς Παλλὰς 'Αθάνα.

1090

καὶ τὸν ἀγρευτὰν 'Απόλλω

καὶ κασιγνήταν πυκνοστίκτων ὄπαδδν

1083 κύρσαιμι *τῶνδ' κύρσαιμι, αὐτῶν δ' MSS. (ἀδτῶν δ' L pr.) Wund. corr. 1085-95. Division of lines, ἰὼ-| παντόπτα-| γᾶς-| ἐπινικίῳ-| τὸν-| σεμνά-| καὶ τὸν-| καὶ κασιγνήταν-| στίκτων-| ὠκυπόδων-| στέργω-| μολεῖν... 1087. δαμούχοις] δαδούχοις AR. 1088. σθένει 'πινικίῳ] ἐπινικίῳ σθένει MSS. Herm. corr.

1082-4. (1) 'Would that as a storm-swift dove of strong pinion I might from a lofty cloud light on this conflict, voyaging thither with mine eye.'

αἰθερίας νεφέλας is ablative genitive. 'From the cloud' as from a watch-tower, οἷον ἀπὸ σκοπιᾶς.

κύρσαιμι] Lit. 'Might find;' i. e. Might descry.

Ὅρ, (2) 'Might reach a lofty cloud and become spectator of this conflict,' etc.

1084. θεωρήσασα τοῦμὸν ὄμμα] Lit. 'Having gone as a spectator with mine eye.' θεωρεῖν as in θεωρεῖν εἰς Ὀλύμπια and the like expressions. See esp. Plat. Legg. 12. 951. The construction of τοῦμὸν ὄμμα is difficult, but not more so than Tr. 914, κἀγὼ λαθραῖον ὄμμι ἐπεσκιασμένη φρούρουν, or Phil. 151, φρουρεῖν ὄμμι ἐπὶ σῶ μάλιστα καιρῷ. Such expressions as οἱ Ἀθηναῖοι ἐθεώρουν (i. e. sent θεωροὶ) ἐς τὰ Ἴσθμια are not sufficient to establish a transitive use of θεωρεῖν. In Plat. Legg. 12. 951 C, ἂν κακῶς αὐτὴν θεωρῶσιν, αὐτὴν (sc. τὴν θεωρίαν) is cognate accusative. The peculiar attraction, or metaphor, by which θεωρήσασα agrees in gender with πελειᾶς, is in keeping with the lyrical wildness of the whole ode. ὄμμα is probably an accusative of limitation, restricting the imaginary voyage of discovery to the sense of sight; i. e. If I were there but in vision. Cp. Tennyson's In Memoriam, 12, 'As a dove when up she

springs... Like her I go, I cannot stay; | I leave this mortal ark behind, | A weight of nerves without a mind, | And leave the cliffs, and haste away, | And reach the glow of southern skies, | And see the sails at distance rise. | . . and back return | To where the body sits, and learn, | That I have been an hour away.'

1087. δαμούχοις] 'Protectors of the people;' i. e. Theseus. Plural for singular. Cp. supra 884, ἰὼ γᾶς πρόμοι, and note: infra 1348, τῆσδε δημούχους χθονὸς.. Θηγεῖς.

1089. σθένει.. λόχον] 'To make triumphant their ambush by successfully taking the fair prey.' ἐπινικίος for ἐπινίκιος for the sake of the metre. The dative is to be taken closely, as instrumental, with τελειῶσαι.

ἐπινικίῳ σθένει is a periphrasis for νίκη.

τὸν εὖαγρον is slightly proleptic (E. on L. § 38. p. 70), and contains an allusion to Antigone as the fair occasion of the expedition.

λόχος is properly an ambush, but is here generalised to mean a foray, or skirmishing expedition.

1092. πυκνοστίκτων] 'Many-spotted.' Cp. Phil. 183, στικτῶν ἢ λασιῶν μετὰ θηρῶν: Eur. Alc. 584, ποικιλόθριξ νεβρός.

ὄπαδόν] 'Following in the chase;' i. e. ὀπάζουσιν αὐτούς. Cp. Il. 8. 341, ὥς Ἐκτωρ ὥπαξε καρηκομῶντας Ἀχαιοὺς.

ὠκυπόδων ἐλάφων

στέργω διπλᾶς ἀρωγὰς

10 μολεῖν γὰρ τᾷδε καὶ πολίταις.

1095

ὦ ξεῖν' ἀλήτα, τῷ σκοπῷ μὲν οὐκ ἐρεῖς

ὥς ψευδόμαντις· τὰς κόρας γὰρ εἰσορῶ

τάσδ' ἄσπον αὔθις ὧδε προσπολουμένας.

ΟΙ. ποῦ ποῦ; τί φής; πῶς εἶπας; ΑΝ. ὦ πάτερ πάτερ,

τίς ἂν θεῶν σοι τόνδ' ἄριστον ἄνδρ' ἰδεῖν

1100

δοίῃ, τὸν ἡμᾶς δεῦρο προσπέμψαντά σοι;

ΟΙ. ὦ τέκνον, ἡ πάρεστον; ΑΝ. αἶδε γὰρ χέρες

Θησέως ἔσωσαν φιλτάτων τ' ὀπαόνων.

ΟΙ. προσέλθετ', ὦ παῖ, πατρί, καὶ τὸ μηδαμὰ

ἐλπισθὲν ἤξειν σῶμα βαστάσαι δότε.

1105

ΑΝ. αἰτεῖς ἂν τεύξει· σὺν πόθῳ γὰρ ἡ χάρις.

1093. ὠκυπόδων] ὠκυπόρων Vat.

1094. διπλᾶς] διπλᾶς L.

1095.

γὰρ τᾷδε καὶ πολίταις Α.

1096. ὦ] επιχ. ὦ L.

(Cp. Aesch. Pers. 155, ^οἔτι οἱ.)

1099. ὦ πάτερ πάτερ] ὦ πάτερ ὦ πάτερ LA.

1100. τόνδ'] τῶνδ' L. τόνδ' A.

1102. πάρεστον] πάρεστιν L. πάρεστον C²A.

1103. ἔσωσαν] ἔσωσάν L.

ἔσωσ' ἄν C². τ' om. L. add. C²A.

1104. προσέλθετ'] πρόσσελθ' LL².

μηδαμὰ] μηδαμὰ L. μηδαμὰ B Vat.

1105. Om. L. add. C². mg. δότε]

om. L. τόδε C².

1094, 5. For the change to the third person, cp. O. T. 159-63, 'Αθάνα.. Ἀρτεμιν καὶ Φοῖβον ἐκαβόλον ἰώ, τρισσοὶ ἀλεξιμοροὶ προφάνητέ μοι; and for στέργω, 'I long,' O. T. 11, δέισαντες, ἡ στέρξαντες, Plat. Legg. 10. 907, τὰ δ' ἐναντία πως ἤθη στέρξαι.

The intense lyrical condensation of this chorus assists the illusion by which the pursuit and capture, and return, are crowded into a few minutes. Cp. Shakespeare, Henry V. Prologue to Act. 3, 'Thus with imagined wing our swift scene flies, In motion of no less celerity Than that of thought.'

1096. The coryphaeus announces in senarii a new incident following the choral ode in Soph. only here: in Aesch. S. c. T. 369 ff., Ag. 258 ff.

τῷ σκοπῷ] 'Your watchman,' referring to the image in 1074-84.

1097, 8. τὰς κόρας] . προσπολουμένας] 'For here I see the maidens, brought near once more hitherward by an attendant band.' προσπολουμένας is well explained by Herm. 'Hoc dicit chorus,

se virgines cernere illaesas observanterque curatas: ab iis, qui eas raptoribus ereptas huc adducunt.' Cp. infr. 1103, φιλτάτων τ' ὀπαόνων.

1100. τίς ἂν θεῶν] i. e. πῶς ἂν τις θεῶν; Cp. Aj. 879, τίς ἂν δῆτά μοι . . ἀπύοι;

ἰδεῖν] The momentary tense is expressive. 'But once to see.'

1105. βαστάσαι] 'To hold in my embrace.' Cp. Aesch. Prom. 1019, πετραία δ' ἀγκάλῃ σε βαστάσει. This and other expressions, meaning to 'hold in the hand,' come to be used more generally for 'to touch, handle, embrace.' Cp. El. 1226 (Electra to Orestes), ἔχω σε χερσίν; For the passive form of expression, i. e. τὸ μηδαμὰ ἐλπισθὲν ἤξειν for ὁ μηδαμὰ ἡλπισα ἤξειν, see Essay on L. § 31. p. 54.

1106. 'You ask what you shall obtain, for desire accompanies the gift.' Essay on L. § 42. p. 80. Cp. Eur. H. F. 1408, 9, Hρ. ποθῶ, πατρός τε στέρνα προσθέσθαι θέλω. Αμ. ἴδου τὰδ', ὦ παῖ· τὰμὰ γὰρ σπεύδεις φίλα.

- ΟΙ. ποῦ δῆτα, ποῦ ὅστων; ΑΝ. αἶδ' ὁμοῦ πελάζομεν.
 ΟΙ. ὦ φίλτατ' ἔρνη. ΑΝ. τῷ τεκόντι πᾶν φίλον.
 ΟΙ. ὦ σκήπτρα φωτός. ΑΝ. δυσμόρου *γε δύσμορα.
 ΟΙ. ἔχω τὰ φίλτατ', οὐδ' ἔτ' ἂν πανάθλιος 1110
 θανῶν ἂν εἴην σφῶν παρεστώσαιν ἐμοί.
 ἐρείσαιτ', ὦ παῖ, πλευρὸν ἀμφιδέξιν
 *ἐμφύντε τῷ φύσαντι, κάναπαύσετον
 τοῦ πρόσθ' ἐρήμου τοῦδε δυστήνου πλάνου.
 καὶ μοι τὰ πραχθέντ' εἴπαθ' ὡς βράχιστ', ἐπεὶ 1115
 ταῖς τηλικαῖσδε συμικρὸς ἐξαρκεῖ λόγος.
 ΑΝ. ὁδ' ἔσθ' ὁ σώσας· τοῦδε χρὴ κλύειν, πάτερ,
 καὶ σοί τε τοῦργον *τοῦτ' *ἐμοί τ' ἔσται βραχύ.

1109. σκήπτρα] σκήπτα L. σκήπτρα C². *γε] τε MSS. Reisk. corr.
 1110. ἔτ' ἂν] ὅταν L. 1112. πλευρὸν] πλευρὰν L. ἀμφιδέξιν] ἀμφιδεξιὸν
 L. ἀμφὶ δεξιὸν A. 1113. *ἐμφύντε] ἐμφύσα L. ἐμφύσα C². ἐμφύτε AV³.
 ἀντὶ τοῦ ἐμφύσαι C²*, mg. Mudge corr. κάναπαύσετον] et from τί L. κάνα-
 παύσατον B Vat. 1114. πρόσθ'] πρόσθεν A. τοῦδε L. τοῦδε C².
 1118. τοῦργον *τοῦτ' *ἐμοί τ' ἔσται] τοῦργον τοῦμὸν ἔσται MSS. Herm. corr.

1108. τῷ τεκόντι πᾶν φίλον] 'To the parent nothing is not dear;' i.e. Even the children of such a marriage. So Hermann following Reisig. But perhaps this is merely a γνώμη, like 508, 9, τοῖς τεκοῦσι γὰρ | οὐδ' εἰ πονῇ τις δει πόνου μνήμην ἔχειν.

1110, 11. οὐδ' ἔτ' ἂν . . εἴην] 'Nor should I be all unhappy were I now to die.' θανῶν, i.e. εἰ θάνοιμι.

1112. ἐρείσατε, sc. μοι, suggested by τῷ φύσαντι following.

ἀμφιδέξιν is supplementary predicate, almost = ἀμφωτέροθι: (ὥστε μοι ἀμφιδέξιν γίνεσθαι, Herm.). The latter part of the compound is partly lost, but serves to suggest the notion of firmness in supporting.

1113. The variety of reading is most easily accounted for by supposing an earlier reading ἐμφύντε (which Mudge conjectured). The singular ἐμφύσα is inadmissible, and if ἐμφύτε is read, the asyndeton, which is too abrupt for this place, has also the effect of separating the dative, τῷ φύσαντι, from ἐρείσαιτ', which seems to require a dative. 'Press your sides close to mine, supporting me on either hand, engrafted on your father.' This seems better than 'Support both my sides,' although ἐρείδω admits of

either construction. For the παρονομασία, or verbal play, see Essay on L. § 44. p. 75.

κάναπαύσετον] 'And ye shall give me rest in my hapless wandering, which was lonely till ye appeared;' i.e. And ye will relieve the loneliness of my unhappy wandering life. Cp. supra 500-502, μόνον δέ με | μὴ λείπετ'. οὐ γὰρ ἂν σθένει τοῦμὸν δέμας | ἔρημον ἔρπειν οὐδ' ὑφηγητοῦ γ' ἄνευ. The reading of B Vat., κάναπαύσατον, has been adopted by many editors.

1114. τοῦδε δυστήνου πλάνου] The effect of the pronoun is pathetic, and the repetition of the article in the other reading, τοῦ τε, has no sufficient reason. Oedipus is thinking generally of his condition, which, when his daughters were carried off, seemed as forlorn as it had been before Antigone came from Thebes to be his guide.

1115. ὥς βράχιστα] 'As briefly as ye may.' It may be doubted whether βράχιστα agrees with τὰ πρ. as supplementary predicate ('make the matter brief in telling it'), or is to be taken as a cognate or adverbial accusative after εἴπατε. The latter is more probable.

1118. Cp. Phil. 1304, ἀλλ' οὐτ' ἐμοί τοῦτ' ἐστὶν οὔτε σοὶ καλόν. She means

ΟΙ. ὦ ξεῖνε, μὴ θαύμαζε, πρὸς τὸ λιπαρές
 τέκν' εἰ φανέντ' ἀελπτα μηκύνω λόγον. 1120
 ἐπίσταμαι γὰρ τήνδε *τὴν ἐς τάσδε μοι
 τέρψιν παρ' ἄλλου μηδενὸς πεφασμένην. [110 b.
 σὺ γὰρ νιν ἐξέσωσας, οὐκ ἄλλος βροτῶν.
 καὶ σοι θεοὶ πόροιεν ὥς ἐγὼ θέλω,
 αὐτῷ τε καὶ γῇ τῇδ'· ἐπεὶ τό γ' εὖσεβές 1125
 μόνους παρ' ὑμῖν εὖρον ἀνθρώπων ἐγὼ
 καὶ τούπιεικές καὶ τὸ μὴ ψευδοστομεῖν.
 εἰδὼς δ' ἀμύνω τοῖσδε τοῖς λόγοις τάδε.
 ἔχω γὰρ ἄχω διὰ σέ κούκ ἄλλον βροτῶν.
 καὶ μοι χέρ', ὦναξ, δεξιὰν ὄρεξον, ὥς 1130

1119, 20, 21. In this order—1120, 19, 21 L.—but with β', α', γ' in mg. by C².
 1120. εἰ] ἐμ (μ from κ?) A. 1121. τήν] σὴν L. σὴν C²A. Musgr. corr.
 τάσδε μοι] τὰσδέ μοι L. ἐς τὰς δέ μοι A. 1124. πόροιεν] πορείε L. πορείεν
 C². πορείεν C⁷. 1125. τό γ'] τοῦτό γ' L. 1126. ὑμῖν] ἡμῖν L. ὑμῖν
 C²A. 1129. ἄλλον] ἄλλον C²RVat. 1130. καὶ μοι χέρ' καὶ μοι χαίρ' L.
 καὶ μοι χέρ' A. καὶ χαίρε' μ' BVat.? δεξιάν] δεξιάν τ' LBvat.

that while she will be spared the recital, the tale as told by Theseus will not be tedious to her father. Cp. infr. ll. 1143, 4.

1119, 20. 'O sir, think it not strange that I prolong my speech unduly to my children, who have appeared beyond my hopes.'

Some join πρὸς τὸ λιπαρές with θαύμαζε (cp. Tr. 1211, εἰ φοβεῖ πρὸς τοῦτο: Thuc. 2. 22, πρὸς τὸ παρὸν χαλεπαίνοντας). But the expression, τὸ λιπαρές = τὸ ἐμὸν λιπαρές τοῦ λόγου, even with the epexegetis following, seems too abrupt for Sophocles. Badham's conjecture, πρὸς τόδ', εἰ πάρος | τέκν' ἐφανέντ' ἀελπτα (cp. the reading of Par. A. and infra 1141), besides changing poetry to prose, leaves πάρος without a correlative.

πρός expresses result, as in πρὸς ἡδονήν. Cp. esp. Thuc. 2. 53, ταχέας τὰς ἐπαυρέσεις καὶ πρὸς τὸ τερπνὸν ἥξιον ποιέσθαι: Eur. Or. 606, γυναῖκες ἐμποδὼν ταῖς ξυμφοραῖς | ἔφυσαν ἀνδρῶν πρὸς τὸ δυστυχέστερον.

Λιπαρές] 'Persistent;' here used with an association of blame.

1120. For the construction of τέκνα (with μηκύνω λόγον), see Essay on L.

§ 16. p. 22, and cp. esp. O. T. 31, 32, σέ .. ἐξόμεσθ' ἐφέστιοι.

1121. γάρ explains μὴ θαύμαζε, 'Wonder not (as if I were ungrateful). I have a clear sense of my obligation to you.'

τὴν is Musgrave's conjecture for σὴν, which Elmsley and others have defended. But σὴν has probably been invented to supply the omission of ἡ παρὰ σοῦ after ἄλλου μηδενός, for which see Essay on L. § 39. p. 73, b. Cp. infra 1250, ἀνδρῶν γε μούνος, and note. σὴν, which must have a strong emphasis, would be awkwardly placed, and, as Hermann remarks, l. 1123, would be superfluous. For τήνδε τὴν τέρψιν, cp. O. T. 1477, τὴν παρούσαν τέρψιν ἥ σ' εἶχεν πάλοι.

1124. ὥς ἐγὼ θέλω] 'According to my wish.' Cp. Hom. H. Cer. 137, δοῖεν κουριδίους ἀνδρας καὶ τέκνα τεκέσθαι, | ὥς ἐθέλουσι τοκῆς: Eur. Hel. 1405, θεοὶ .. σοὶ .. δοῖεν οἱ' ἐγὼ θέλω.

1125. αὐτῷ τε καὶ γῇ τῇδε] Theseus' interests are throughout identified with those of Athens. Cp. supr. 308, 9, εὐτυχὴς .. τῇ .. αὐτοῦ πόλει .. τίς γάρ ἐσθλὸς οὐχ αὐτῷ φίλος;

1130 ff. The action which no doubt accompanied these lines would make

ψαύσω φιλήσω τ', εἰ θέμις, τὸ σὸν κάρα.
καίτοι τί φωνῶ; πῶς *σ' ἂν ἄθλιος γεγῶς
θιγείν θελήσαιμ' ἀνδρός, ᾧ τίς οὐκ ἔνι
κηλὶς κακῶν ξύνοικος; οὐκ ἔγωγέ σε,
οὐδ' οὖν ἔασω. τοῖς γὰρ ἐμπείροις βροτῶν
μόνοις οἶόν τε συνταλαιπωρεῖν τάδε.
σὺ δ' αὐτόθεν μοι χαῖρε καὶ τὰ λοιπά μου

1135

1131. τ' εἰ] τ' ἢ L. τ' εἰ AL². θ' ἢ B. 1132. *σ] δ' MSS. Herm. corr.
1133. θελήσαιμ' L. θελήσαιμ' C². τίς] τις MSS. Herm. corr. 1137. σὺ δ']
σὺ τ' L.

them clearer to the spectator than they are to the reader. Oedipus reaches forth his hand towards Theseus, then draws it back, and on becoming aware that Theseus is bending towards him, repels him gently with a movement of his hand.

1131. ψαύσω] Sc. σου.
εἰ θέμις] This expression occurs frequently in tragedy, ἢ θέμις rarely or never. Cp. esp. Phil. 661, εἰ μοι θέμις, θέλοιμ' ἂν. It has been objected that καίτοι makes too strong an opposition, after such an expression of doubt. But the hesitation expressed in εἰ θέμις is only the courtesy of a stranger addressing a sovereign, whereas the following clause expresses the revulsion of feeling caused by the recollection of his misfortunes.

1132. πῶς *σ' ἂν . . ξύνοικος] (1) 'Unhappy that I am, how should I desire thee to give thy hand to one, in whom what brand of evil is not found?' Or, possibly, (2) reading πῶς δ' ἂν, κ.τ.λ. as in the MSS, 'And how should I think of touching one who is a man, I, the ill-starred wretch, who bear in me the stain of every ill?'

Hermann's correction, τίς for τις, is borne out by ξύνοικος, which would be too emphatic if the meaning were 'a man, who has no stain upon him,' as well as by the order of words in which the inversion τις οὐκ would have no point. Essay on L. § 41. p. 78 γ b; cp. supr. 702. Herm. also changed δ' to σ', and in this he has been generally followed. But the words as they stand in the MSS. are not altogether impossible. The previous context, and the natural pause after ἀνδρός, may justify the reference of ᾧ to the subject of θελήσαιμ'.

In this case ἀνδρός, although implying Theseus, is quite general: cp. O. T. 1375-9, ἀλλ' ἢ τέκνων δῆτ' ὅψις ἦν ἐφίμερος . . οὐ δῆτα . . οὐδ' ἄστυ γ' οὐδὲ πύργος, οὐδὲ δαιμόνων ἀγάλαθ' ἰρά. δ', making a fresh beginning after τί φωνῶ, seems not unnatural, but is as likely to have been wrongly inserted as to be a corruption of σ'. Cp. supr. 52.

1134. οὐκ ἔγωγέ σε] Sc. θελήσω θιγείν μου, or some more general verb, expressing the whole action, e.g. ταῦτα ποιήσω.

1135. 'No, nor shalt thou.'
ἔασω] Sc. σὲ ψαῦσαι ἐμοῦ. For this ellipse, cp. El. 632, ἐῶ, κελεύω, θῦε: supr. 407, ἀλλ' οὐκ ἐξ τοῦ μύθου αἰμά σ', ὦ πάτερ. Essay on L. § 59. p. 73, 6. The word μόνοις in the following line implies the antithesis ἀλλ' οὐχὶ σοί. The words in O. T. 1414-15, imply the same feeling, although in a different connexion: τὰμὰ γὰρ κακὰ | οὐδεὶς οἶός τε πλὴν ἐμοῦ φέρειν βροτῶν: cp. ib. 1430, 1, τοῖς ἐν γένει γὰρ τὰ γγενῆ μάλισθ' ὁράν | μόνοις τ' ἀκούειν εὐσεβῶς ἔχει κακά. In infr. 1632, where Oedipus bids Theseus to give the maidens the pledge of his right hand, he does not himself take the hand of Theseus. Cp. Hom. Od. 19. 346-8, where Ulysses refuses the services of the handmaids of Penelope, εἰ μὴ τις γρήνυς ἔστι παλαιή, κεδνὰ ἰδυῖα, | ἥ τις δὴ τέτληκε τόσα φρεσὶν δόσα τ' ἐγὼ περ. | τῇ δ' οὐκ ἂν φθονέοιμι ποδῶν ἄφραστοι ἐμείοι. The feeling of Fr. 814, δὲ μὴ πέπονθε τὰμὰ, μὴ βουλευέτω is slightly different, resembling that of Leonato in Shak., Much Ado, 5. 1, 'Nor let no comforter delight mine ear | But such an one whose wrongs do suit with mine.'

1137. σὺ δ' αὐτόθεν μοι χαῖρε] 'But

μέλου δικαίως, ὥσπερ ἐς τόδ' ἡμέρας.

ΘΗ. οὐτ' εἶ τι μῆκος τῶν λόγων ἔθου πλέον,
τέκνοισι τερφθεὶς τοῖσδε, θαυμάσας ἔχω, 1140
οὐδ' εἰ πρὸ τοῦμοῦ προὔλαβες τὰ τῶνδ' ἔπη.
βάρος γὰρ ἡμᾶς οὐδὲν ἐκ τούτων ἔχει.
οὐ γὰρ λόγοισι τὸν βίον σπουδάζομεν
λαμπρὸν ποιεῖσθαι μᾶλλον ἢ τοῖς δρωμένοις.
δείκνυμι δ' ὦν γὰρ ὥμοσ' οὐκ ἐψευσάμην 1145
οὐδὲν σε, πρέσβυ. τάσδε γὰρ πάρειμ' ἄγων
ζώσας, ἀκραιφνεῖς τῶν κατηπειλημένων.
χῶπως μὲν ἀγὼν ἡρέθη τί δεῖ μάτην
κομπεῖν, ἃ γ' εἴσει καὐτὸς ἐκ ταύταιν ξυνών;

1148. ἀγών] ἀγὼν οὐτος MSS. Heath-Reisig corr.

do thou receive my salutation from where thou standest,' without coming nearer.

1138. ἐς τόδ' ἡμέρας] 'Hitherto:' ἡμέρα used abstractedly for *time*, as in Aj. 131, 622.

1139 ff. This refers to ll. 1119 ff.

1139. μῆκος . . ἔθου] Essay on L. § 40. p. 75. The slight formality of this expression and of θαυμάσας ἔχω belongs to the dignified courtesy of Theseus' manner. 'It has not moved my wonder, that in the delight of having your children here you have been led to prolong your talk with them.' For this use of τίθεσθαι, cp. O. T. 134, ἐπαξίως γὰρ Φοῖβος, ἀξίως δὲ σὺ | πρὸ τοῦ θανόντος τήνδ' ἔθεσθ' ἐπιστροφὴν: Ant. 151, θέσθε λησμοσύναν.

1141. 'Nor that in choosing to converse with them you thought not first of me.' The genitive to be supplied with τοῦμοῦ is not ἔπος, but something more general, e. g. μέρους. Elms. reads οὐτ', perhaps rightly.

τῶνδε is objective genitive, or rather expresses a reciprocal relation.

1142. γάρ, as in 1121, refers to the general meaning of the preceding sentence. 'There is no need of an apology, for that gives me no offence.'

1145. ὦν] The genitive is gen. of respect after ἐψευσάμην, and also partitive after οὐδέν.

ὥμοσ'] Supr. 1039, 40.

1147. ἀκραιφνεῖς τῶν κατηπειλημένων] 'Untouched by the harm that

was threatened them.'

1148. This is not the place for an episode like the description of the Isthmian races in El. 680, foll., or the history of Oedipus in O. T. 777, foll. The end is near, and the interview with Polynices is yet to come. The necessary omission is accounted for by the tender age of Antigone (1116-18), and the magnanimity of Theseus, who prefers doing to speaking of his deeds. Cp. El. 1364 ff., τοὺς γὰρ ἐν μέσῳ λόγους, κ.τ.λ., Shak. Coriolanus, I. 9, 'Pray now, no more: my mother, | Who has a charter to extol her blood, | When she does praise me, grieves me. . . . I have some wounds upon me, and they smart | To hear themselves remembered.'

1149. ἃ γ' εἴσει . . ξυνών] 'Since you will learn this without my telling you in conversation with your children here.' 'Illud quaeri potest, verba τί δεῖ μάτην κομπεῖν utrum cum sequentibus construenda sint, quo facto quasi quaedam aposiopesis erit post ἡρέθη, an sint precedentibus jungenda, quo illa ἃ γ' εἴσει, explicationis causa adjecta esse censendum: an denique cum utrisque sint nexa: quod ego quidem nescio an praeferendum sit, quia saepe ita media inter duas protases est apodosis: de qua figura saepius alibi monitum.' Hermann. γε shows that the words are added in explanation. For αὐτός, cp. infra 1155, ὡς μὴ εἰδότης, αὐτόν, κ.τ.λ.

λόγος δ' ὅς ἐμπέπτωκεν ἀρτίως ἐμοὶ
 στείχοντι δεῦρο, συμβαλοῦ γνώμην, ἐπεὶ
 σμικρὸς μὲν εἰπεῖν, ἄξιος δὲ θαυμάσαι.
 πρᾶγος δ' ἀτίζειν οὐδὲν ἄνθρωπον χρεών.

1150

ΟΙ. τί δ' ἔστι, τέκνον Αἰγέως; δίδασκέ με,
 ὥς μὴ εἰδὸτ' αὐτὸν μηδὲν ὦν σὺ πυνθάνει.

1155

ΘΗ. φασὶν τιν' ἡμῖν ἄνδρα, σοὶ μὲν ἔμπολιν
 οὐκ ὄντα, συγγενῇ δέ, προσπεσόντα πως
 βωμῷ καθῆσθαι τῷ Ποσειδῶνος, παρ' ᾧ
 θύων ἔκυρον ἡνίχ' ὠρμώμην ἐγώ.

1150. ὅς] ο from ω L. ἐμπέπτωκεν] ἐκπέπτωκεν L Vat. 1151. στεί-
 χοντι] στίχεν τί L. 1153. οὐδὲν L.A. οὐδέν' C². ἄνθρωπον] ἀνθρώπων MSS.
 ἀνθρωπον Schol. 1155. μή] μ' L. 1159. ὠρμώμην] ὠρμώμην L.

1150, 1. 'But impart to us your counsel on a matter that has just now fallen in my way as I was coming hither.' The construction of the antecedent λόγος is left undetermined, and this imperfect or pendent construction is smoothed over by the attraction, for which see Essay on L. § 35. p. 59, and cp. Eur. Or. 591 ff. Ἀπόλλων ὅς . . στόμα νέμει σαφέστατον, . . τούτῳ πιθόμενος τὴν τεκούσαν ἔκτανον.

1151. συμβαλοῦ γνώμην] In Hdt. 8. 61, πόλιν γὰρ τὸν Θεμιστοκλέα παρέχόμενον, οὕτω ἐκέλευε γνώμας συμβάλλεσθαι, and Plat. Polit. 298 C, γνώμην συμβαλέσθαι, the phrase means 'to take part in conference.' So Theseus may be supposed courteously to ask Oedipus for his opinion, although he might use authority. See below, ll. 1178, 1348. Otherwise (2), συμβαλοῦ γνώμην, sc. τῷ λόγῳ, may mean, 'Bring your thought to bear on this matter,' i. e. consider it. Cp. the Epic σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν. This is more consistent with the position of Oedipus, of which, however, Theseus is not yet thoroughly informed.

1152. 'It is a small thing to tell of, and yet singular.'

1153. The Scholiast, who interprets ἄνθρωπον δέ φησιν ὄντα οὐδὲν πρᾶγμα κακίειν δεῖ, must have read as in the text. πρᾶγος is too general a word to stand alone, as it must if we read οὐδέν' ἀνθρώπων. For ἄνθρωπον, cp. O. T. 977, τί δ' ἂν φοβοῖτ' ἄνθρωπος, ᾧ τὰ

τῆς τύχης | κρατεῖ, πρόνοια δ' ἐστὶν οὐδενὸς σαφής; Man, who is the creature of circumstance, may not neglect anything that occurs.

1156, 7. σοὶ μὲν ἔμπολιν οὐκ ὄντα, συγγενῇ δέ] This must have been gathered from the terms of his supplication, or from his answer to those who questioned him.

1157. προσπεσόντα πως] 'Who had somehow suddenly come thither.' Poly- nices had come when the altar was deserted for the pursuit, and while there was an ἡσυχίη τῶν ἀνθρώπων (Hdt. 1. 45) about the sacrifices. Hence the indefinite adverb, marking that his coming was unobserved. Cp. Tr. 695, τὸ γὰρ κατάγμα τυγχάνω ρίψασά πως. He was found there by the people returning thither, who brought word to Theseus when on his way to Colonus with the maidens (στείχοντι δεῦρο, 1151).

1158. The use of παρὰ with the relative assists the locative use of the dative in the antecedent; i. e. παρὰ τῷ βωμῷ, παρ' ᾧ . .

1159. ἔκυρον] The form κύρω (cp. supr. 1082) is adopted by the Tragedians from Epic poetry.

ἡνίχ' ὠρμώμην ἐγώ] 'When I set forth,' i. e. When I left the altar on the occasion which led to the pursuit. (Supr. 888, 897, 1019.) Elmsley, Hermann, and Schneidw. refer ἡνίχ' ὠρμώμην to προσπεσόντα, and transl. 'dum aberam ego.' But ἡνίκα is not equi-

- ΟΙ. ποδαπόν; τί προσχρήζοντα τῷ θακήματι; 1160
 ΘΗ. οὐκ οἶδα πλὴν ἔν' σου γάρ, ὥς λέγουσί μοι,
 βραχύν τιν' αἰτεῖ μῦθον οὐκ ὄγκου πλέων.
 ΟΙ. ποῖόν τιν'; οὐ γὰρ ἦδ' ἔδρα σμικροῦ λόγου.
 ΘΗ. σοὶ φασὶν αὐτὸν ἐς λόγους ἐλθεῖν *μόνον
 αἰτεῖν ἀπελθεῖν *τ' ἀσφαλῶς τῆς δεῦρ' ὁδοῦ. 1165
 ΟΙ. τίς δῆτ' ἂν εἴη τήνδ' ὁ προσθακῶν ἔδραν;
 ΘΗ. ὅρα κατ' Ἄργος εἴ τις ὑμῖν ἐγγενὴς [111 a.
 ἔσθ', ὅστις ἄν σου τοῦτο προσχρήζοι τυχεῖν.
 ΟΙ. ὦ φίλτατε, *σχές οὐπερ εἶ. ΘΗ. τί δ' ἔστι σοί;
 ΟΙ. μή μου δεηθῆς. ΘΗ. πράγματος ποίου; λέγε. 1170
 ΟΙ. ἔξιδ' ἀκούων τῶνδ' ὅς ἐσθ' ὁ προστάτης.

1160. προσχρήζοντα] προσχρήζοντι L.

1164. *μόνον] μολόντ' MSS. Vauv. corr.

1166. προσθακῶν] προσθακῶν (. . .) L.

1169. φίλτατε, *σχές] φίλτατ' ἴσχεσ LB Vat.

Heath, corr. οὔπερ LA. οὔπερ C¹. ἦπερ Vat.

1163. ἔδρα] ἔδρα. from ἔδραι L.

1165. τ' om. MSS. add. Heath.

προσχρήζοι] προσχρήζει B Vat. R.

ἴσχε L². φίλτατ' ἐπίσχεσ AR.

ἔστι] ἐστὶ L.

valent to ἐν φ. And such a departure from the obvious meaning is not justified by a trifling inconsistency, which is after all a verbal one, for although Theseus did not go direct from the altar to the pursuit, yet the swift action of 886-1041 is part of a continuous movement which began when he was called away from the sacrifice. There is therefore no reason for detaching the clause from the nearer antecedent. ἐγὼ belongs in meaning to ἔκυρον as well as to ὠρμώμην.

1160. τί προσχρήζοντα τῷ θακήματι;] 'What does he want by sitting there?' i. e. What is the meaning of his supplication? The dative is used πρὸς τὸ σημαίνονμενον, as if προσχρήζοντα had been αἰτοῦντα.

1162. οὐκ ὄγκου πλέων] 'No great matter,' i. e. Not likely to give trouble. Cp. infra 1341, βραχεὶ ξὺν ὄγκῳ καὶ χρόνῳ.

1163. οὐ γὰρ . . λόγου] 'For the manner of his supplication imports no trifling matter.'

1164, 5. (1) 'His sole request, they say, is to be allowed to have conference with thee, and to be allowed to return, without receiving harm through his coming hither.' ὁδοῦ is a genitive of respect after the privative adverb. Cp. infra 1399, foll. Vauvillers' conjecture,

μόνον, founded on Musgrave's *μόνον τ'*, is justified both by the awkward pleonasm in ἐλθεῖν μολόντα, 'to come and be admitted,' and by the synaphea, which cannot be defended by such examples as O. T. 332, 3, *τί ταῦτ' | ἄλλως ἐλέγχεις*; where the 'running on' is assisted by the pause immediately preceding. This is true even of Ar. Av. 1716, 7, *θυμαμάτων δ' | αἰραί, κ. τ. λ.*, where the licence is caricatured. Schndw. joins *μολόντ' αἰτεῖν*, 'He is come and asks,' but the participle is then still more inopportune.

1166. τίς δῆτ' ἂν εἴη] 'Who can it be?' Until he hears of Argos, Oedipus is left to mere conjecture.

1167. ὑμῖν] τοῖς Λαβδακίδαις, ἐγγενὴς] i. e. ἐν γένει ὢν. Cp. O. T. 941.

1171. ἀκούων τῶνδ'] 'When I hear this,' i. e. Your last speech, in which you mention Argos. For τῶνδε, where τούτων would be more exact, see Essay on L. § 22, p. 34, and cp. Phil. 628, οὐκουν τάδ', ὦ παῖ, δεινά; The reference to Ismene's information in 378, foll., which Reisig and Hermann supposed, would be too obscure.

ὁ προστάτης] 'The suppliant.' The word occurs in this sense only here and in 1278. But cp. El. 1378, *λιπαρεὶ προὔστην χερί*.

- ΘΗ. καὶ τίς ποτ' ἐστίν, ὃν γ' ἐγὼ ψέξαιμί τι;
- ΟΙ. παῖς οὐμός, ὦναξ, στυγνός, οὐ λόγων ἐγὼ
ἀλγιστ' ἂν ἀνδρῶν ἐξανασχοίμην κλύων.
- ΘΗ. τί δ'; οὐκ ἀκούειν ἔστι, καὶ μὴ δρᾶν ἂ μὴ 1175
χρήσεις; τί σοι τοῦτ' ἐστὶ λυπηρόν, κλύειν;
- ΟΙ. ἔχθιστον, ὦναξ, φθέγμα τοῦθ' ἥκει πατρί
καὶ μὴ μ' ἀνάγκη προσβάλλης τάδ' εἰκαθεῖν.
- ΘΗ. ἀλλ' εἰ τὸ θάκημ' ἐξαναγκάζει, σκόπει
μή σοι πρόνοι' ἦ τοῦ θεοῦ φυλακτέα. 1180
- ΑΝ. πάτερ, πιθοῦ μοι, κεῖ νέα παραινέσω.
τὸν ἀνδρ' ἔασον τόνδε τῇ θ' αὐτοῦ φρενὶ
χάριν παρασχέιν τῷ θεῷ θ' ἂ βούλεται,
καὶ νῶν ὑπείκει τὸν κασίγνητον μολεῖν.
οὐ γάρ σε, θάρσει, πρὸς βίαν παρασπάσει 1185
1172. ὃν γ'] ὃν γ' A. ὃν γ' A^c. ὄντ' L². 1174. κλύων] κλύειν L. κλύων
C²A. 1175. ἀκούειν] ἀκούειν A. ἔστι καὶ] ἔστιν δ καὶ A. 1178. εἰκα-
θεῖν] εἰκάθειν MSS. Elmsl. corr. 1181. κεῖ] καὶ εἰ LL². νέα] νεα L.
1183. θ'] δ' L. 1184. τόν] τὸν τὸν L.

1172. For the optative, see Essay on L. § 36. p. 62, and cp. Thuc. 3. 84. *ἐστίν* is equivalent to *ἂν εἴη* supra. Cp. Eur. Med. 599, *μηδ' ὄλβος, ὅστις τὴν ἐμὴν κίχζοι φρένα*.

1173, 4. 'My son, O king, hated by me: to whom of all the world I should most detest to listen.' For the inexact use of the genitive *ἀνδρῶν* after the superlative, see Essay on L. § 9. p. 14, and cp. supra 105, *μόχθοις λατρείων τοῖς ὑπερτάτοις βροτῶν*.

1177, 8. 'The sound of that voice has come to be abhorrent to his father's ear, and, I beseech thee, do not compel me to yield in this.' *φθέγμα*, see Essay on L. § 50. p. 94, and cp. El. 1225, *ὦ φθέγμ', ἀφίκον*; And for the meaning of *ἥκει*, see Essay on L. p. 97.

1179, 80. 'But what if his suppliant posture necessarily compels you? Consider:—whether you do not owe a reverence to the God.' *εἰ* is to be taken in the sense of 'whether,' or 'what if.' *σκόπει* is a double construction, with *εἰ*, κ.τ.λ., and *μή*, κ.τ.λ., the second clause being added in explanation of the first. The emphatic

ἐξαναγκάζει refers to *ἀνάγκη προσβάλλης* in 1178. Several editors have preferred *μή μοι*. But although it is suitable for Antigone in 1183 to speak of Theseus' religious scruples, it is more consistent with the tone of Theseus himself to give this friendly warning to Oedipus.

ἐξαναγκάζει] i. e. 'Is thoroughly sufficient to compel you,' without any constraint from me.

1181. *νέα*] Essay on L. §. 23. p. 38. For the meaning, cp. Aesch. Suppl. 361, *σὺ δὲ παρ' ὀψιγόνου μάθε γεραύφρων*.

1182. *τὸν ἄνδρα . . τόνδε*] If these words referred to Polynices, as Hermann thought, Antigone would show less tact in addressing her father than in supplicating the Elders (supra 237). Theseus has indicated a strong wish, as Oedipus perceives (1178, 1350), that Polynices should be allowed to come, and also has expressed a fear that to repulse him would be to dishonour the God. Antigone appeals to her father's respect and gratitude towards Theseus, and to his affection for his daughters, as the motives most likely to influence him.

γνώμης, ἃ μὴ σοι συμφέροντα λέγεται.
 λόγων δ' ἀκούσαι τίς βλάβη; τά τοι καλῶς
 εὐρημέν' ἔργα τῷ λόγῳ μνηύεται.
 ἔφυσας αὐτόν· ὥστε *μηδὲ δρῶντά σε
 τὰ τῶν *κάκιστα δυσσεβεστάτων, πάτερ,
 θέμις σέ γ' εἶναι κείνον ἀντιδρᾶν κακῶς.
 ἀλλ' αὐτόν—εἰσὶ χᾶτέροις γοναὶ κακαὶ

1190

1187. ἀκούσαι] ἀκούσαι L. καλῶς] καλὰ BVat.

Vat. 1189. *μηδέ] μήτε MSS: Dawes corr.

1188. ἔργα] ἔργω B

1190. *κάκιστα] κακίστων

MSS. 1192. αὐτόν L. αὐτόν C. αὐτόν A. σεαυτόν R.

1186. The antecedent to αὐ is a second accusative after παρασπάσει, sc. ταῦτα τῶν λεγομένων. 'Fear not. He will not wrest thy judgment to such words of his as are against thy purposes.'

συμφέροντα] Not = 'profitable,' but in the more literal sense of 'agreeable to,' 'conspiring with.' Essay on L. p. 96.

1187. τά τοι καλῶς, κ.τ.λ.] καλῶς is the MS. reading, and κακῶς, the emendation of Hermann, is not specially in point. His explanation is unsatisfactory. 'Antigone, ut confirmet, quod dixit, oratione audienda nihil damni accipi, rationem reddit hanc, quod male facta dicendo dissimulari nequeant, sed ipsa oratio proditrix esse mali consilii soleat.' The words have no direct application to Polynices, but are a rhetorical generality, like some others in this play. Cp. Thuc. 2. 40, οὐ τοὺς λόγους τοῖς ἔργοις βλάβην ἡγούμενοι, ἀλλὰ μὴ προδιδαχθῆναι μάλλον λόγῳ πρότερον ἢ ἐπὶ αὐτοῖς ἔργῳ ἐλθεῖν. For ἔργον, signifying a project not yet put in action, cp. Tr. 1157, σὺ δ' οὖν ἀκουε τοῦργον: Aj. 466, οὐκ ἔστι τοῦργον τλητόν.

1190. This seems to be the better of two ways of emending this line. Essay on L. § 41. p. 77. Others read κακίστων δυσσεβέστατ', ὦ πάτερ.

1191. θέμις is indeclinable here. See L. and S. s. v.

1192. ἀλλ' αὐτόν—] The conjecture of the 1st London edition, ἀλλ' ἔασον, has been accepted with various modifications by subsequent critics. The text is eloquently defended by Mr. Palmer,

who observes: 'I think it not quite impossible to understand the brief expression, backed up as it is by the argument which follows, as the language of earnest entreaty, and that the verb is to be supplied by the mind. Antigone had fully presented her request at the commencement of her speech, so that what she then said may be considered as referred to in this short broken sentence, ἀλλ' αὐτόν. "Nay, but receive him graciously . . . there are others who have had bad sons and fierce anger, and as they have been charmed into gentleness by the soothing persuasion of their friends, so be you." If ἀλλ' αὐτόν were uttered in a tone of earnest entreaty, and the speaker abruptly added what follows, I can conceive that it would be very intelligible, and if so, the touching effect of the entreaty would be heightened by the very fact that the sentence was unfinished. Antigone leaves her father to imagine all she meant to say, and supplies what is wanting in words by the earnestness of her manner and beseeching tone of voice.' There is force in these remarks, though the quotation of parallel examples would be more to the purpose. The MSS. are practically unanimous; but the aposiopesis is all but unique. Cp. however Aesch. Cho. 749 ff., where Schütz and other editors suppose a lacuna. And in this play there are several places where the original construction of a sentence is not carried out. Cp. esp. supr. 421 ff., 531 ff., infr. 1299 ff., 1370 ff., 1669. Comparisons between classical Greek and the New Testament are usually too

καὶ θυμὸς ὀξύς, ἀλλὰ νουθετούμενοι
φίλων ἐπφδαῖς ἐξεπάδονται φύσιν.

σὺ δ' εἰς ἐκείνα, μὴ τὰ νῦν, ἀποσκοπεῖ 1195

πατρῶα καὶ μητρῶα πῆμαθ' ἀπαθες,
κὰν κείνα λεύσσης, οἷδ' ἐγώ, γνώσει κακοῦ
θυμοῦ τελευτὴν ὡς κακὴ προσγίγνεται.

ἔχεις γὰρ οὐχὶ βαιὰ τάνθυμήματα,
τῶν σὼν ἀδέρκτων ὁμμάτων τητῶμενος. 1200

ἀλλ' ἡμῖν εἶκε. λιπαρεῖν γὰρ οὐ καλὸν

1194. ἐξεπάδονται] ἐξαπάδονται LL². 1196. ἀπαθες L. ἀ' πάθες C².
1197. λύσση L. λύσση A.: Pierson corr. οἷδ'] οἷδ' L. οἷδ' C²A. κακοῦ]
κάμου A. 1198. προσγίγνεται] προσγίνεται L. 1199. οὐχὶ βαιὰ L.
οὐ βίαια A.: corr. from Hesych. 1201. ἡμῖν] ἡμιν L.

remote to be of any use; but the language of affection has similarities in every age, and the ellipse in Philemon 12 is curiously parallel—σὺ δὲ αὐτόν (sc. προσλαβοῦ, which is added from the deferred apodosis in the Textus Receptus). The motive in both cases is the same, viz. a delicate tact, which shrinks from uttering the word of command or entreaty, and hastens to urge fresh topics of persuasion. The deferred apodosis is implied in line 1201, ἀλλ' ἡμῖν εἶκε. Cp. Aesch. Cho. 649 ff., where Dindorf supposes a lacuna, σε in Paris A (followed by R) is a gloss of some grammarian who understood the passage as it is explained in Canter's note: 'Insigne est hoc ἀναπόδοτον, ac singulare. Vult enim hoc dicere, ἀλλ' αὐτόν εἶκειν, καὶ νουθετούμενον ἐξεπάδεσθαι, etc.' For an equally difficult anacoluthon, see Thuc. 5. 22. Qy. ἀλλ' εἶξον (ΑΛΛΑΤΤΟΝ)?

1193, 4. ἀλλὰ . . φύσιν] 'But, on their receiving counsel, their nature is pacified by the counsels of friends, who charm away their passion.'

1195. μὴ τὰ νῦν] (Sc. πῆματα ἀπάσχεις), i. e. Turn from the indignity which now enrages you to those former calamities which you suffered, not by your own fault, but by the fault of your father and mother. The correction μοι for μὴ is unnecessary, and gives a weak meaning to τανῦν. The note of the Scholiast, τὰ περὶ τὴν πῆρωσιν λέγοι ἂν οὐ γὰρ τὰ ἐξ ἀρχῆς πραχθέντα ὀνειδίζει αὐτῷ, ἀλλ' ἂν ἀπὸ τῆς ἁγαν ὀργῆς ἀπέβη.

τούτου γὰρ αὐτὸν ἀποτρέπειν βούλεται, is right in spirit, for Antigone is not reproaching her father. But, in gently approaching the subject, she alludes only in the most general way to the miseries which came from the rash impetuosity of Laius, Jocasta, and Oedipus, and, to avoid reproaching him, refers them all to their source in the actions of his parents. Cp. supr. 268, 595 ff. And for the meaning of θυμός, Ant. 493, 4, φιλεῖ δ' ὁ θυμὸς πρόσθεν ἡρῆσθαι κλοπῆς | τῶν μηδὲν ὀρθῶς ἐν σκότῳ τεχνωμένων.

1199, 1200. 'For you have reasons enough to move you, when you think of your own sightless eyes, to which light returns not.'

οὐχὶ βαιά] Hesych. Σοφοκλῆς δὲ Οἰδίποδι ἐν Κολωνῷ οὐ βαιά, ἀντὶ τοῦ ἄφθονα καὶ πολλά.

1201, 2. λιπαρεῖν γὰρ οὐ καλὸν | δίκαια προσχρήζουσιν] (1) 'It is not well that those whose request is just should make long supplication;' i. e. They should be at once gratified. This involves a change of subject (Essay on L. p. 65), and requires that the acc. προσχρήζοντας should have been attracted into the dat. in construction with καλόν (ib. § 35. pp. 59, 60). Both difficulties may be avoided by taking λιπαρεῖν in the general sense of 'obstinate continuance,' as in Hdt. 1. 94, etc., and προσχρήζουσιν as = πρὸς προσχρήζοντας, or as if λιπαρεῖν were λιπαρῇ φαίνεσθαι: (2) 'It is not well to be obdurate to a just request.' Cp. supr. 1119, 70

δίκαια προσχρήζουσιν, οὐδ' αὐτὸν μὲν εὖ
πάσχειν, παθόντα δ' οὐκ ἐπίστασθαι τίνειν.

ΟΙ. τέκνον, βαρεῖαν ἡδονὴν νικᾷτέ με

λέγοντες· ἔστω δ' οὖν ὅπως ὑμῖν φίλον. 1205

μόνον, ξέν', εἴπερ κείνος ᾧδ' ἐλεύσεται,
μηδεὶς κρατεῖτω τῆς ἐμῆς ψυχῆς ποτέ.

ΘΗ. ἅπαξ τὰ τοιαῦτ', οὐχὶ δις χρήσω κλύειν,

ᾧ πρέσβυ. κομπεῖν δ' οὐχὶ βούλομαι· σὺ δὲ

σὼς ἴσθ', ἐάν περ κάμῃ τις σώζῃ θεῶν. 1210

στρ. ΧΟ. ὅστις τοῦ πλέονος μέρους

χρήζει τοῦ μετρίου παρεῖς

[111 b.

1209. δ' om. L. add. C². σὺ δέ^{δε} ^{σε} C³* (cp. l. 79).

1210. σῶς^ω σῶν

LA. ^{σῶς} σῶν A^o. ἀντὶ τοῦ σῶν mg. C²*. ἴσθ' ἴσθι L. σῶζ[η] σῶζει LL².
1211-23. Division of lines, ὅστις-| τοῦ μετρίου-| ζῶειν-| ἐν-| ἐπεὶ-| ἀμέραι-| λύπασ-|
τά δ' οὐκ ἀν-| ἐς πλεόν-| τοῦ θέλοντος-| ἰστέλεστος-| αἶδος-| ἄλλυρος... 1211.
τοῦ and χρήζει added after the first writing L or C².

λιπαρές. For this meaning, cp. Fr. 76, τοῖς γὰρ δίκαιοις ἀντέχειν οὐ ῥάδιον. And for the dative, cp. O. T. 1373, οἶν ἐμοὶ δυοῖν, κ.τ.λ., and see Essay on L. § 12. p. 18. β 1. But the constant use of λιπαρεῖν in Attic, in the sense of 'to press with requests,' renders this interpretation improbable, and the former (1) is to be preferred. The use of οὐκ (rather than μή) in 1203 is accounted for by the attraction of the previous οὐ, and by reference to the actual circumstances. Essay on L. § 29. p. 49.

1204. βαρεῖαν ἡδονὴν νικᾷτέ με] 'You win me by your words to grant your request against my will.' ἡδονή may either refer (1) to the pleasure which Oedipus gives to his daughters, cp. Aj. 114, ἐπειδὴ τέρψις ἦδε σοὶ τὸ δρᾶν; or (2) to the pleasure which he feels in hearing them; either being accompanied with pain to himself. For the accusative in (2) see Essay on L. § 17. p. 24, and cp. Tr. 960, 1, χωρεῖν πρὸ δόμων λέγουσιν, ἄσπετόν τι θαῦμα. The oxymoron is more pointed in (2).

1206. εἴπερ is emphatic, expressing some impatience at his forced consent. 'If he must come.'

1207. 'Let me never be delivered into the power of any man;' i.e. 'By no means let me come into his power.' For the periphrasis with ψυχή,

cp. esp. Ant. 1069, Phil. 54, 5. And for μηδεὶς, see Essay on L. § 22. p. 36.

1210. σῶς ἴσθ' Sc. ὦν, E. on L. § 39. p. 72, 1, c. 'Know thyself safe.' The reading of L. may be due to a gloss to this effect, viz. ^{ὦν} σῶς.

1211, foll. 'How foolish to desire long life, which but increases sorrow; while joys depart before the joyless hour of death. Far best for a man is never to be born; but after birth to go with all speed whence he came is next best by far. For when once thoughtless youth is come, [who escapes from grief?] what grief is not there? Blood, faction, strife, war, envy, and, last of ills, hateful, cold, helpless, friendless age, wherein all the greatest evils make their dwelling. So I have found, and so too this unfortunate is buffeted with a sea of troubles, some fresh calamity ever breaking over him, some borne on the sunset breeze, some at the rising of the sun, some coming through the noon-tide blaze, and some from the winds of night.'

The iambic and trochaic metres which are here mingled with the glyconic and logaoedic, are lighter and more resolved than in the previous ode.

ζῶειν, σκαιοσύναν φυλάσσων ἐν ἐμοὶ κατάδηλος ἔσται.

1213. ζῶειν] ζῶων Vat.

1214. κατάδηλος] κατὰδηλος C².

Strophe and Antistrophe.

— — — — — | — — — — —
 — — — — — | — — — — —
 — — — — — | — — — — —
 — — — — — | — — — — —
 5 — — — — — | — — — — —
 — — — — — | — — — — —
 — — — — — | — — — — —
 — — — — — | — — — — —
 * — — — — — | — — — — —
 10 — — — — — | — — — — —
 — — — — — | — — — — —

* The equivalence of the long and short syllables in the 2nd foot of l. 9 is remarkable, and indicates a retardation of the rhythm.

Epode.

— — — — —
 — — — — —
 — — — — —
 — — — — —
 5 — — — — —
 — — — — —
 — — — — —
 — — — — —
 — — — — —
 * 10 — — — — —

* See note on 1248. The third line, both of strophe and antistrophe, introduces the reasons of the two lines which form the prelude.

1211. The coming of Polynices again mars the peacefulness of the scene. The old age of Oedipus appears to have sorrow upon sorrow. The theme of the chorus is not, as some have thought, the unprofitableness of riches, but the misery of old age and the folly of desiring long life.

1211, 12. 'He whose desire of life keeps not the mean, but craves the larger share, will be convicted in my judgment of cherishing folly.' ζῶειν must be closely connected with the genitives, and is rather to be explained as an accusative of respect than as epexegetic infinitive.

τοῦ μετρίου παρείς] (1) 'Neglecting the moderate portion,' a poetical construc-

tion for παρείς τὸ μέτριον. Cp. Plat. Legg. 3, 691 C, ἐάν τις μείζονα διδῶ τοῖς ἐλάττοσι δύναμιν παρείς τὸ μέτριον. The same construction occurs in Plat. Phaedr. 235 E, παρέντα τοῦ . . ἐγκωμιάζειν. Or (2), supposing an ellipse of the inf., παρέντα τοῦ μετρίου χρήζειν, 'Omitting to desire the mean.' Thuc. 8. 41, ἀφείς τὸ ἐς τὴν Χίον ἐπλεῖ ἐς τὴν Καῦνον. The article, as elsewhere with words of number and measurement, opposing what is more to what is less. The expression τὸ πλεόν μέρος occurs in Cleobulus quoted by Suidas; ἀβουλία τὸ πλεόν μέρος ἐν βροτοῖσιν. Bergk, Poet. Lyr. Gr. Mel. xi.

1212. φυλάσσω] An Homeric expression. Il. 16. 30, χόλοςδ' ἐν φυλάσσει.

ἐπεὶ πολλὰ μὲν αἱ μακραὶ

ἀμέραι κατέθεντο δὴ

1215

5 λύπας ἐγγυτέρω, τὰ τέρποντα δ' οὐκ ἂν ἴδοις ὅπου,

ὅταν τις ἐς πλέον πέσῃ

τοῦ θέλοντος· *ὁ δ' ἐπίκουρος

1220

ἰσοτέλεστος,

*Αἶδος ὅτε μοῖρ' ἀνυμέναιος

1218. ὅπου, ὅταν τις] δπότ' ἂν τις L.A. γρ. ὅπου ὅτ' ἂν τις C²*. 1220. *ὁ δ'] οὐδ' MSS. Herm. corr. ἐπίκουρος] ἐπὶ κούρος L. ἐπι κούρος C². ἐπι κύρος A. gl. mg. οἶμαι κόρος C².*

ἐν ἐμοί] i.e. 'So far as the decision rests with me.' Cp. O. T. 677, ἐν δὲ τοῖσδ' ἴσος: supr. 422, 3, ἐν δ' ἐμοὶ τέλος | αὐτοῖν γένοιτο, κ.τ.λ.

1215, 16. ἐπεὶ . . ἐγγυτέρω] These words have been explained in two ways: (1) 'Since length of days brings many things (in life) nearer to grief.' (Herm.) (2) 'Since length of days has in store much that is akin to sorrow.' (Elms.) A third way of taking κατέθεντο seems preferable. (3) 'Since length of days contributes much that is akin to sorrow;' i.e. κατέθεντο is a subjective middle, like παρέχομαι. Not = 'Has laid up in store,' which requires the perfect tense, but 'brings in,' sc. εἰς τὸν βίον. Cp. Hesiod. Op. et D. 361. For the use of the adverb, cp. Ant. 933, 4, θανάτου τοῦτ' ἐγγυτάτω | τοῦπος ἀφίκεται. And see Essay on L. § 24. p. 40, 2.

1217. οὐκ ἂν ἴδοις ὅπου] Cp. Aj. 103, ἦ τοῦπίτρυκτον κίναδος ἐξήρην μ' ὅπου; and esp. Aesch. Eum. 301, τὸ χαίρειν μὴ μαθόνθ' ὅπου φρενῶν.

1219, 20. ὅταν . . θέλοντος] (1) 'Τὸ θέλον voluntatem significat, . . Genitivus vero non regitur a comparativo . . sed ut τὸ πολλὸ τοῦ θέλοντος, ita etiam τὸ πλέον dictum. Sensus est, si quis in id, quod in cupiendo nimium est, incidit: i.e. Si quis modum in cupiendo excedit.' (Herm.) See Essay on L. § 30. p. 51. But the absence of joys comes not from desiring too much, but from having too much of life. Hence (2) it is better to explain τὸ θέλον, sc. τοῦ βίου, as that portion (of life) which is accompanied with desire to live. 'When one outlives the will to live.' Musgr. conj. σθένοντος. For εἰς . . πίπτειν in this con-

nexion, cp. Eur. Ion, 700, πολλὸν ἐσπεσοῦσα γῆρας. It may be worth suggesting that, in Eur. I. A. 657, τὸ θέλον should be read for τὸ θέλιν.

1220. *ὁ δ' ἐπίκουρος] The correction turns simply on the substitution of o for ou and vice versa. The old spelling of either reading would be οδεπικουρος. When ὁ δ' had been changed to οὐδ' the other change was natural, as we see from the Schol. The order is ὁ δὲ θανάτος (ἐστίν) ἐπίκουρος ἰσοτέλεστος ἐς τελέεταν, 'But death is an impartial ally to finish all at last.' Cp. H. h. Merc. 97, ὀρφναίη δ' ἐπίκουρος ἐπαύετο δαιμονίη νύξ. For the use of the article, see Essay on L. § 21. p. 33, 5. A slighter change from the MS. reading, οὐδ' ἐπίκουρος, which obtained in edd. before Brunck, may be explained to mean, 'and they find no helper, when death, etc., etc., comes.' But the clauses are not well balanced, the metre is improbable, and a change, such as τό τ' αὖ κατάμεμπτον is required in 1235. The reading οὐδ' ἐπι κόρος is ingeniously adapted to ὅταν . . θέλοντος, in the sense, 'When one has fallen into an excess of wishing,' viz. 'and cannot have enough:' but cannot be turned so as to give a satisfactory and consistent meaning to the whole sentence; besides which μηδέ and not οὐδέ would be required. And the reading of Hermann, adopted in the text, metrically corresponds to the antistrophe. ἰσοτέλεστος seems to be a verbal with an active meaning. For instances of this. see Essay on L. p. 98.

1221, 2. *Αἶδος ὅτε μοῖρα . . ἀναπέφηνε] 'When Hades hath his hour, attended not by marriage song, nor

ἄλυρος ἄχορος ἀναπέφηνε,
θάνατος ἐς τελευτάν.

ἀντ. μὴ φῦναι τὸν ἅπαντα νικᾷ λόγον· τὸ δ', ἐπεὶ φανῇ, 1225
βῆναι κείμεν ὅθεν περ ἦκει πολὺ δεύτερον ὡς τάχιστα.
ὡς εὐτ' ἂν τὸ νέον παρῇ,
κούφας ἀφροσύνας φέρον, 1230
ἢ τίς πλάγχθη πολύμοχθος ἕξω; τίς οὐ καμάτων ἐνι;

1225. φῦναι] φύναι L. νικᾷ] νι | κᾷ. ἐπεὶ] ἐπὶ L. ἐπεὶ C². 1229-36.
Division of lines, ὡς-| κούφας-| τίς πλάγχθη-| τίς οὐ-| φόνου-| καὶ φθόνου-| ἐπιλέ-
λογχε-| ἀκρατὺς . . . 1230. κούφας] κούφας (v from o) L. κούφας CA. φέρον]
φέρων LL². φέρον Cett.

dance, nor lyre.' For ἀναφαίνεσθαι, of an unlooked for coming, cp. Aesch. Cho. 328, ἀναφαίνεται δ' ὁ βλάπτων. 'Αἶδος μοῖρα, like θανάτου μοῖρα, Aesch. Pers. 917; Eur. Med. 987. 'Αἶδος μοῖρα is either (1) the right of Hades in men, or (2) man's share of death, like μοῖρα βίοιο. Death is imagined as lurking near until the appointed time.

ἄλυρος ἄχορος] Cp. Aesch. Suppl. 681, ἄχορον ἀκίθαριν δακρυογόνον Ἀρη.

1225. τὸν ἅπαντα νικᾷ λόγον] 'Stands first on the whole calculation;' i. e. Is best of all. The construction is analogous to νικᾷν ἀγῶνα, μάχην, etc. Cp. Fr. 737, τάληθες αἰὲ πλείστον ἰσχύει λόγον. A similar expression of the early Ionic pessimism occurs in Theognis, 425, πάντων μὲν μὴ φῦναι ἐπιχθονίους ἀριστον | μηδ' ἐσιδεῖν αὐγὰς ὀξέος ἡελίου· | φύντα δ' ὅπως ὤκιστα πύλας Ἀἰδαο περῆσαι. Cp. Hdt. 7. 46, ὁ μὲν θάνατος, μοχθηρῆς ἐούσης τῆς ζῆς, καταφυγὴ αἰρετωτάτη τῷ ἀνθρώπῳ γέγονε. The words βῆναι κείμεν ὅθεν περ ἦκει come near to the language of Job 10. 19, 'I should have been as though I had not been; I should have been carried from the womb to the grave.'

ἐπεὶ φανῇ] 'When one hath seen the light.' For the subjunctive without ἂν, see Essay on L. § 27. p. 44; and for a similar omission of ἂν τίς, cp. Ant. 1025, ἐπεὶ δ' ἁμάρτη.

1226. βῆναι κείμεν ὅθεν περ ἦκει] 'To go from whence he came.' A curious attraction of the antecedent for κείμεν ὅθεν περ. Essay on L. § 35. p. 60.

1228. πολὺ δεύτερον] 'Is next best

by far.' The phrase is paradoxically adapted from πολὺ πρῶτον. Essay on L. § 37. p. 69.

ὡς τάχιστα] These words assist the connection with what follows. 'As soon as possible; for, once let youth be there, etc.' See note on 1229.

1229. ὡς εὐτ' ἂν τὸ νέον παρῇ . . φέρον] Bonitz, deriving παρῇ from παρήμι, interprets, 'Since when one has passed youth with its light unconsciousness.' And this is favoured at first sight by the analogy of such passages as Tr. 144-51, Aj. 552-9. But 1. The plural ἀφροσύνας, and the meaning of φέρον, are both harsh according to this interpretation. Hence Nauck conj. ἀφροσύνας γέμον. 2. The comparison of Fr. 713, ὕβρις . . ἐν νέοις ἀνθεί, and of Il. 3. 108, αἰεὶ δ' ὀπλοτέρων ἀνδρῶν φρένες ἡερέθονται, support the more obvious meaning, 'When youth is present.' 3. The connexion with ὡς τάχιστα, and the dark colouring of the whole ode, are in keeping with the most natural meaning of the words. 'For when once youth is there with her thoughtless follies . . .' Greek tragedy is continually reminding us that men are plunged by mere thoughtlessness into the deepest calamities.

The interpretation of l. 1231 is doubtful. It is clear, however, that if the words φόνου, στάσεις, etc., are in any construction, the Scholiast is right in explaining τίς οὐ καμάτων ἐνι to mean οὐδεὶς ἐστὶ κάματος, ὅς οὐκ ἔνεστιν. For the genitive, cp. Tr. 146, πνευμάτων οὐδὲν κλονεῖ. On the other hand the subject of τίς πλάγχθη πολύμοχθος ἕξω is

φόννοι, στάσεις, ἔρις, μάχαι
καὶ φθόνος· τό τε κατάμεμπτον
ἐπιλέλογχε

1235

πύματον ἀκρατὲς ἀπροσόμιλον
γῆρας ἄφιλον, ἵνα πρόπαντα

10 κακὰ κακῶν ξυνοικεῖ.

ἐν ᾧ τλάμων ὁδ', οὐκ ἐγὼ μόνος,

πάντοθεν βόρειος ὥς τις ἀκτὰ

1240

κυματοπλήξ χειμερία κλονεῖται,

1234. ἔρις L.A. ἔρις C².

1235. κατάμεμπτον] κατάπεμπτον L. κατά-

μ πεμπον A. κατὰμ πεμπον A^o. κατὰ(μ) πεμπον V³. ἐπιλέλογχε] ἐπιλέ-
λογχ·ε· L. 1240, 1. ὥς τις | ἀκτὰ] ὥστις ακτὰ L.

generally supposed to be *τίς ἀνὴρ*. (1) 'What trouble-vexed mortal wanders out of the way' (i. e. the broad way of trouble?) i. e. Which of all the suffering race is exempt from suffering? The proleptic use of *πολύμοχος*, although curious, is not by any means fatal to this interpretation (Essay on L. § 38. p. 70). But the inversion of the subject ('What man escapes? What trouble is not there?' when combined with the ellipse of *ἀνὴρ*, is somewhat harsh. And *πλάγχθη* ἔξω is a strange expression for *ἐξέφυγε*. For *πλάσσειν* is generally, 'To miss a desired end;' or to be driven out of an intended course. 'Who misses of being miserable?' (*τίς ἔξω τοῦ πολύμοχος εἶναι ἐπλανήθη*; 2nd Scholiast) is a paradoxical expression in which the paradoxical form has no force or meaning. And if the paradox had been intended it would have been more pointedly brought out. The interpretation of the 1st Scholiast is on the whole more probable: *τοῦτο ἰδίως ἐξήνεγκεν, βούλεται δὲ τὸ τοιοῦτο σημαίνει· τίς ἂν πλαγχθείη τῶν πολλῶν μόχθων*; (2) 'Which of the many troubles will be turned aside?' i. e. anticipating the notion of *καμάτων*, *τίς πολύμοχος κάματος πλάγχθη* ἔξω, *τίς καμάτων οὐκ ἐνι*; 'What troublous woe misses the life? What woe is not found therein?' The retention of the same subject, and the antithesis of ἔξω and ἐνι, are in favour of this. The personification (cp. supra 536, *μυρίων ἐπιστροφῶν κακῶν*) is in harmony with the catalogue which fol-

lows, and with *ἐπιλέλογχε* in l. 1236. Aesch. Prom. 275, 6, *ταῦτά τοι πλανωμένη | πρὸς ἄλλοτ' ἄλλον πημονή προσίζανει*. Ant. 613, 4, *νόμος ὁδ' οὐδ' ἐν *ἔρπων | θανάτων βιώτῃ πάμπολις ἐκτὸς ἄτας*. The ellipse (of *τοῦ βίου*) after ἔξω is not more difficult than the similar ellipse after ἐνι. The collocation of *πολύμοχος κάματος* is like *πολύπλανοι πλάναι* in Aesch. Prom. 585, and even the construction, *πολύμοχος καμάτων*, if that is necessary, would be Homeric, like *ἃ δειλὲ ξείνων*, Od. 14. 361.

1235, 6. *ἐπιλέλογχε πύματον*] 'Has allotted to him the last place of all.' *πύματον* is supplementary predicate agreeing with *γῆρας*, in the same construction as the adjective in *πρώτος λαχεῖν*. ἐπι = 'Coming in after the rest.' *πύματος* is an Epic word, stronger than *ύστατος*.

1238. *κακὰ κακῶν*] Essay on L. § 40. p. 75, 4. For the thought, cp. Fr. 864, *πάντ' ἐμπέφυκε τῷ μακρῷ γῆρα κακά, νοῦς φροῦδος, ἔργ' ἀχρεῖα, φροντίδες κεναί*. And contrast 'that which should accompany old age, | As honour, love, obedience, troops of friends,' Macb. 5. 2.

1240. *πάντοθεν*] As Hermann remarks, this word is to be referred to Oedipus rather than to the promontory to which he is compared.

1241. *κλονεῖται*] This, which is properly the apodosis, has been absorbed, as often happens in comparisons, into the relative clause, and the construction is therefore supplemented by the more explicit application of the simile in *ὥς καὶ τόνδε*, κ.τ.λ. Essay on L. § 35. p. 60.

ὥς καὶ τόνδε κατάκρας

5 δειναὶ κυματοαγέϊς

ἄται κλονέουσιν αἰεὶ ξυνοῦσαι,

αἰ μὲν ἀπ' ἀελίου δυσμῶν,

1245

αἰ δ' ἀνατέλλοντος,

αἰ δ' ἀνὰ μέσσαν ἀκτῖν',

10 αἰ δ' *έννυχιᾶν ἀπὸ ρίπῶν.

AN. καὶ μὴν ὁδ' ἡμῖν, ὥς ἔοικεν, ὁ ξένος,

—ἀνδρῶν γε μούνος, ὦ πάτερ,—δὶ ὄμματος

1250

1242. κατάκρας] κατ' ἄκρασ L.
αἶτε B Vat. L². 1245. ἀελίου] ἐλίου L.
μὲν—| δυσμῶν—| λοντος—| ἀκτῖν'. . .

1244. ἄται] αἶτε L. αἶτε C². ἄται AR.
ἀελίου C². Division of lines, αἰ
1248. έννυχιᾶν] νυχιᾶν LAV³. νυχιᾶν B.
Lachmann corr.

1242-4. ὥς καὶ τόνδε . . ξυνοῦσαι] 'So he too is buffeted by fearful woes, that break like billows over his head, and never cease from him.'

κατάκρας] Cp. Hom. Od. 5. 313, ὥς ἄρα μιν εἰπόντ' ἔλασεν μέγα κύμα κατ' ἄκρης.

1244, foll. The concluding lines are an expansion partly of πάντοθεν, partly of αἰεὶ, the notions of space and time being confused. Cp. Hdt. 3. 114, 'Ἀπο- κλινομένης δὲ μεσαμβρίας, κ.τ.λ. where locality is signified in words expressing the time of day. 'Some from the region of the sunset, some with the break of day, some through the meridian brightness, some coming with the blasts of night.' The last expression has been variously interpreted. The Scholiast speaks of the Rhipaeian mountains, which, he adds, were towards the west, and quotes a line of Alcman, ῥιπᾶς ὄρος ἀνθέον ὕλα, νυκτὸς μελαίνας στέρνον. The north rather than the west is the region of midnight. But it is not likely that after speaking so simply of morning, noon, and evening, the poet would have perplexed his reference to night with an obscure allusion to a remote locality. (2) Some modern interpreters compare El. 106, παμφεγγεῖς ἀστρων ῥιπᾶς, and would render, 'From the twinkling fires of night,' or, 'From the glimmerings of night.' Cp. τὰ νυκτερινὰ φέγγη in Plat. Rep. 6. 508 C. But this gives no distinct image, and the antithesis to ἀκτῖν' does not improve the sense. (3) Hermann with more probability says, 'De ventis, quos noctu maxime auribus

percipimus, intelligenda vox ριπᾶν.' Cp. Apollonius Rhodius, 1. 1015, οὐ μὲν λούσης | νυκτὸς ἔτι ῥιπῇ μένεν ἔμπεδον ἀλλὰ θύελλαι | ἀντῖαι ἀρπάγδην ὀπίσω φέρον: Ib. 4. 1682, . . ἡ δ' ὑπὸ νυκτὶ | ῥιπῇσιν μὲν πρῶτα τινάσσεται, ὕστερον αὐτε, κ.τ.λ. Perhaps with the image of the winds is associated some idea of impulse. 'The powers or influences of night.'

1248. *έννυχιᾶν] The slight change recommended by Lachmann seems necessary in order to secure a probable rhythm. The substitution of the single for the double ν or σ is one of the most frequent errors in L. And the Schol. says λέγει δὲ αὐτὰ έννύχια, κ.τ.λ. Cp. ll. 4, 5 of the epode. The line — — — — — does not make a harmonious ending here, and νυχιᾶν is improbable.

1250 ff. 'Here comes, as it would seem, the man from Argos, shedding copious tears:—and, father, it is indeed no other—.' For ἡμῖν, cp. esp. supr. 81, and note. 'Here we have approaching to disturb us.'

ἀνδρῶν γε μούνος] (1) Some appear to take this with λείβων δάκρυον, 'Weeping, unlike other men.' 'Praeter morem viro- rum.' (Hermann.) But, besides the poverty of such a sense, the weeping of men is not uncommon in Greek poetry, or even in Greek history. Others (Schndw.) take μούνος = μονωθεῖς, 'Without companions,' referring to the apprehension expressed in 1206, 7. This is rightly rejected by Dindorf. Antigone does not at once name Polynices, for

ἄστακτὶ λείβων δάκρυον ᾧδ' ὁδοιπορεῖ.

ΟΙ. τίς οὗτος;

ΑΝ. ὄνπερ καὶ πάλαι κατείχομεν

[112 a.

γνώμη, πάρεστι δεῦρο Πολυνείκης ὁδε.

ΠΟΛΥΝΕΙΚΗΣ.

οἱμοι, τί δράσω; πότερα τὰμαυτοῦ κακά

πρόσθεν δακρύσω, παῖδες, ἢ τὰ τοῦδ' ὀρών 1255

πατρὸς γέροντος; ὃν ξένης ἐπὶ χθονὸς

σὺν σφῶν ἐφεύρηκ' ἐνθάδ' ἐκβεβλημένον

ἐσθῆτι σὺν τοιᾶδε, τῆς ὁ δυσφιλῆς

γέρων γέροντι συγκατόκηκεν *πίνος

πλευρὰν μαραίνων, κρατὶ δ' ὀμματοστέρει 1260

κόμη δι' αὔρας ἀκτένιστος ᾄσσεται

ἀδελφὰ δ', ὡς ἔοικε, τούτοισιν φορεῖ

τὰ τῆς ταλαίνης νηδύος θρεπτήρια.

1252. ο is written under *τισ* as if to begin *ὄνπερ*, which was, however, carried over to the next page, L. 1254. *πότερα*] *πότερα* L. 1255. *παῖδες*] *παῖδες* (qy. (παῖδες) παῖδες ?) L. 1256. Om. L. add. mg. C². 1257. *ἐκβεβλημένον*] *ἐκβεβλημ. ἐνον* L. 1259. **πίνος*] *πίνος* MSS: Scaliger corr. 1260. *κρατὶ*] ι from ει. 1261. *ἀκτένιστος* noted in extreme mg. by an ancient hand. *ᾄσσεται*] *ᾄσσεται* L. *ᾄσσεται* C². 1262. *ἔοικε*] *ἔοικε*(ν) L.

fear of offending her father, but she cannot help ejaculating 'It is indeed no other;' i.e. than Polynices, whom you supposed him to be (l. 1171). Cp. supra 321, *μόνης τόδ' ἐστὶ δῆλον Ἰσμήνης κἀρα* ('Ismene and no other'), 319, *οὐκ ἐστὶν ἄλλη*: Tr. 261, *μόνον βροτῶν*: 355, *μόνος θεῶν*: El. 531, *μόνος Ἑλλήνων*. The imperfect expression makes the question of Oedipus more natural, τίς οὗτος; 'Whom do you mean?'

1252, 3. *ὄνπερ καὶ πάλαι κατείχομεν γνῶμη*] Supra 1171.

1254. Cp. the first words of Ismene, ll. 324-6.

1255. *τὰ τοῦδ' ὀρών*] *τά* is in the same construction with *κακά*, governed by *δακρύσω*: but is also governed by *ὀρών*, which is added epexegetically.

1258, foll. 'In such raiment, whose hateful soiture hath grown old and settled on his aged frame, withering his side.' The conjectural emendation *πίνος*,

which is due to Scaliger, agrees admirably with the context as well as with l. 1597, and the MS. reading is here indefensible.

1260. The rhythm here curiously resembles that of supr. 314. 5.

κρατὶ is a locative dative, and *ὀμματοστέρης* has a passive meaning.

1261. *ᾄσσεται*] The middle or passive form is used as in the Homeric expression *ἀμφὶ δὲ χαίται | ὤμοις ᾄσσουνται*, Il. 6. 510.

1263, 4. 'And of a piece with these miseries, as it would seem, is the provision for the poor belly's nourishment which he carries with him.' The word *φορεῖ*, taken in connection with the preceding context, shows that the remark of Polynices refers to the appearance of the scrip or wallet in which Oedipus, like the Telephus of Euripides, carried the 'scanted gifts' which he received. (l. 3.)

- ἀγὼ πανόλης ὄψ' ἄγαν ἐκμανθάνω·
καὶ μαρτυρῶ κάκιστος ἀνθρώπων τροφαῖς 1265
ταῖς σαῖσιν ἤκειν· *τάμὰ μὴ 'ξ ἄλλων πύθῃ.
ἄλλ' ἔστι γὰρ καὶ Ζηνὶ σύνθακος θρόνων
Αἰδῶς ἐπ' ἔργοις πᾶσι, καὶ πρὸς σοί, πάτερ,
παρασταθήτω. τῶν γὰρ ἡμαρτημένων
ἄκη μὲν ἔστι, προσφορά δ' οὐκ ἔστ' ἔτι. 1270
τί σιγᾶς;
φώνησον, ὦ πάτερ, τι μὴ μ' ἀποστραφῆς.
οὐδ' ἀνταμείβει μ' οὐδέν; ἀλλ' ἀτιμάσας
πέμψεις ἀναυδος, οὐδ' ἂ μὴνίεις φράσας;
ὦ σπέρματ' ἀνδρὸς τοῦδ', ἐμαὶ δ' ὁμαίμονες, 1275
πειράσαστ' ἀλλ' ὑμεῖς γε κινήσαι πατρὸς
τὸ δυσπρόσοιστον ἀπροσῆγορον στόμα,
ὥς μὴ μ' ἄτιμον, τοῦ θεοῦ γε προστάτην,
οὕτως *ἄφῃ γε μὴδὲν ἀντειπὼν ἔπος.
ΑΝ. λέγ', ὦ ταλαίπωρ', αὐτὸς ὦν χρεῖα πάρει. 1280

1266. *τάμὰ] τᾶλλα MSS: Reisk. corr.
προσφορά Α. 1273. ἀνταμείβει] ἀνταμείβῃ L.
1275. σπέρματ' ἀνδρὸς] σπέρμα τάνδρὸς Α. σπέρμα γ' ἀνδρὸς BVat. 1277.
δυσπρόσοιστον] δυσπρόσιτον BVat. A mg. gl. 1279. οὕτως] οὕτω μ' (σ from
μ' L.) LA. ἀντειπὼν] ἀντ' εἰπὼν L.

1270. προσφορά] πρόσφορα L.
1274. μὴνίεις] μὴνιεύς L.
1277. οὕτως] οὕτω μ' (σ from

1265, 6. 'And I declare that thy neglected condition proves me basest of men. Ask not others about me.' For the correction, cp. El. 1225, *μηκέτ' ἄλλοθεν πύθῃ*. The confusion of μ and λλ would easily occur with μὴ 'ξ ἄλλων following. For the meaning of ἤκειν, see Essay on L. § 52. p. 97; and for the dative τροφαῖς, ib. § 14. p. 21 (2).

1267. 'But seeing that even Zeus has Mercy at his side in all his counsels, let her have place also by thee, O my father.'

1269, 70. 'For while it is possible to remedy the errors that have been committed, to add to them is now impossible;' i.e. We can restore you to some comforts, but you cannot be made more miserable. For the expression, cp. Aesch. Eum. 645, *πέδας μὲν ἂν λύσειεν, ἔστι τοῦδ' ἄκος*.

μὲν ἔστι ... οὐκ ἔστ'] This accentuation was retained by Elmsley from previous editions. The stress in the first clause is on ἄκη, in the second on οὐκ ἔστι.

1271. The interrupted verse marks the solemn pause in which Polynices waits for his father to break silence.

1274. ἂ μὴνίεις] E. on L. § 17. p. 25.

1277. 'To unlock our father's lips, that will not speak nor be spoken to.' *δυσπρόσοιστον* = *χαλεπὸν προσφέρεσθαι*.

ἀπροσῆγορον has rather a reciprocal than either an active or a passive meaning. Cp. Phil. 1353, *τῷ προσῆγορος*; Eur. Alc. 195, *ὃν οὐ προσείπε καὶ προσερρήθη πάλιν*. Cp. supr. 1141 and note. For *κινεῖν* = 'To excite to speech,' cp. Plat. Rep. 329 D, *βουλόμενος ἔτι λέγειν αὐτὸν ἐκινεῖν*.

1279. οὕτως ἄφῃ γε] The second *με* was rightly rejected by Turnebus. The second *γε*, on the other hand, gives an intelligible emphasis to οὕτως, which is further explained by *μὴδὲν ... ἔπος*.

1280 ff. The wisdom of this counsel is in keeping with the tact, beyond her years, which Antigone herself elsewhere displays.

τὰ πολλὰ γάρ τοι ῥήματ' ἢ τέρψαντά τι,
ἢ δυσχεράναντ', ἢ κατοικτίσαντά πως,
παρέσχε φωνὴν τοῖς ἀφωνήτοις τινά.

- ΠΟ. ἀλλ' ἐξερῶ· καλῶς γὰρ ἐξηγεῖ σύ μοι·
πρῶτον μὲν αὐτὸν τὸν θεὸν ποιούμενος 1285
ἀρωγόν, ἔνθεν μ' ὧδ' ἀνέστησεν μολεῖν
ὁ τῆσδε τῆς γῆς κοίρανος, διδοὺς ἐμοὶ
λέξαι τ' ἀκοῦσαί τ' ἀσφαλεῖ σὺν ἐξόδῳ.
καὶ ταῦτ' ἀφ' ὑμῶν, ὦ ξένοι, βουλήσομαι
καὶ ταῖνδ' ἀδελφαῖν καὶ πατρὸς κυρεῖν ἐμοί. 1290
ἂ δ' ἦλθον ἤδη σοι θέλω λέξαι, πάτερ.
γῆς ἐκ πατρώας ἐξελέλαμαι φυγὰς,
τοῖς σοῖς πανάρχοις οὐνεκ' ἐνθακεῖν θρόνοις
γονῇ πεφυκῶς ἡξίουں γεραιτέρα.
ἀνθ' ὧν μ' Ἐτεοκλῆς, ὧν φύσει νεώτερος, 1295
γῆς ἐξέωσεν, οὔτε νικήσας λόγῳ
οὔτ' εἰς ἔλεγχον χειρὸς οὔτ' ἔργου μολών,
πόλιν δὲ πείσας. ὧν ἐγὼ μάλιστα μὲν
τὴν σὴν Ἐρινὺν αἰτίαν εἶναι λέγω·
ἔπειτα κάπῳ μάντεων ταύτῃ κλύω. 1300

1284. καλῶς] γαρ καλῶς L. γάρ καλῶς C². 1286. ἔνθεν μ' ἔνθεμ' L.
1288. ἀσφαλεῖ] ἀσφαλεῖ L. 1294. γεραιτέρα] γεραιτέρα L. γεραιτέρα C² A.
1299. Ἐρινὺν] ἔρινυν L. ἔρινυν A. 1300. κλύω] κλύων AL².

1281, 2. 'For speech, when lengthened out, may either by gratifying some fancy, or by awakening some impatience or some pity.' For the causative use of *δυσχεραίνω* and *κατοικτίζω*, which is assisted by the active *τέρψαντα* preceding, see Essay on L. § 53. p. 98, and cp. the passive *κατοικτίσθην* in Eur. I. A. 686. The more usual meaning, 'By expressing anger or pity,' is unsuited to the circumstances (Polynices was not likely to move Oedipus by expressing anger or pity), and affords no suitable connection with the following line.

1286. ἔνθεν] 'From whose altar, ἀνέστησεν] On raising the suppliant, cp. supra 264. 276, and notes.

1290. κυρεῖν] 'To be made good.' For this emphatic use of *κυρέω*, cp. Tr. 291, νῦν σοι τέρψις ἐμφανῆς κυρεῖ.

1291. αἶ] Cp. supra 1274, and note.

1294. γονῇ . . γεραιτέρα] 'Of elder birth.' See Essay on L. § 42. p. 80.

1295. φύσει] By birth, answering to *πεφυκῶς*, supra. Cp. Hdt. 7. 134, φύσει γεγονότες εἷ.

1297. χειρὸς οὔτ' ἔργου] i. e. οὔτε χειρὸς οὔτ' ἔργου. Cp. Aesch. Ag. 532, Πάρις γὰρ οὔτε συντελὲς πόλις, κ.τ.λ. The first οὔτε may be suppressed because of οὔτε preceding. But Hermann's conj., οὐδ', is not improbable.

1300. The reading of L is more distinct than that of Par. A, but there is still some degree of inexactness in the language. For *μάλιστα μὲν* does not oppose Polynices' own opinion to the words of the prophets, but the anger of Oedipus to other causes of disaster at Thebes.

ἐπεὶ γὰρ ἦλθον Ἄργος ἐς τὸ Δωρικόν,
 λαβὼν Ἀδραστον πενθερόν ξυνωμότας
 ἔστησ' ἑμαυτῷ γῆς ὅσοι περ' Ἀπίας
 πρῶτοι καλοῦνται καὶ τετίμηνται δόρει,
 ὅπως τὸν ἐπτάλοχον ἐς Θήβας στόλον 1305
 ξὺν τοῖσδ' ἀγείρας ἢ θάνοιμι πανδίκως,
 ἢ τοὺς τάδ' ἐκπράξαντας ἐκβάλοιμι γῆς.
 εἶεν· τί δῆτα νῦν ἀφιγμένος κυρῶ;
 σοὶ προστροπαίους, ὦ πάτερ, λιτὰς ἔχων,
 αὐτὸς *τ' ἑμαυτοῦ ξυμμάχων τε τῶν ἐμῶν, 1310
 οἳ νῦν σὺν ἐπτὰ τάξεσιν σὺν ἐπτὰ τε
 λόγχαις τὸ Θήβης πεδῖον ἀμφεστᾶσι πᾶν
 οἶος δορυσσοὺς Ἀμφιάρεως, τὰ πρῶτα μὲν

1302. πενθερόν] πενθερὸν A. 1304. δόρει] δορὶ MSS. 1305. ἐπτάλοχον] ἐπτάλο(υ)χον L. 1306. τοῖσδ'] τοῖς L. τῷσδ' C² A. 1309. ὦ] ὡι L. 1310. *τ' γ' MSS. Reisk. corr. 1311. ἐπτά τε] ἐπτά(σ)τε L. 1313. οἶος] οἶο(υ)σ L. δορυσσοὺς] δορύσσους MSS. Reisig. corr.

1301. The connection shows that the μάντιες are the soothsayers of his new army, who had obtained information of the oracle given to the θεοοὶ from Thebes: infr. 1331, 2, cp. supr. 387 ff.

Ἄργος.. Δωρικόν] The plain of Argolis, as distinguished from the Pelasgic Argos in Thessaly. II. 2. 631.

1303. γῆς.. Ἀπίας] 'Apis ut Sicyonii teste Pausania 2, 5, 5, ferebant, rex fuerat Peloponnesi, a quo tota Peloponnesus nomen Apiae terrae accepit. Ex iis, quae de eo rege Aeschylus Suppl. 270 seqq. (260 foll.) refert, intelligitur illud τὸν ἥπιον significare, fabulamque illam ad vitae humanioris cultum in illis locis introductum spectare.' Hermann: whose inference is, however, scarcely justified by the words of Aeschylus.

1304. καὶ τετίμηνται δόρει] 'And are honoured most in war.' The superlative notion is continued from πρῶτοι. Cp. O. T. 1205 and note.

1305. τὸν ἐπτάλοχον.. στόλον] The article is probably used by an anachronism: i. e. 'The well-known expedition of the seven chieftains.' Cp. supra 1066, and note. For the adj. cp. infr. 1311.

ἐς Θήβας depends on the idea of motion implied in the sentence = στόλον στείλαμενος.

1306. πανδίκως] 'Might either die and make an end, as is fitting.' The latter part of the compound is subordinate, but supplies a certain notion of fitness, i. e. πανδίκως = πάντως, ὡς δίκαιον. The same thought is present as in Aj. 479, 80, ἀλλ' ἢ καλῶς ζῆν, ἢ καλῶς τεθνηκέναι | τὸν ἐγγενῆ χρεῖ.

1310. ἑμαυτοῦ] 'On my own account.' E. on L. § 9. p. 12.

1311. σὺν ἐπτὰ τε λόγχαις] Cp. Ant. 106, τὸν.. Ἀργόθεν φῶτα βάντα πανσαγῆ: 141, 2. ταχθέντες ἴσοι πρὸς ἴσους ἔλιπον Ζηνὶ τροπαίῳ πάγχαλκα τέλη. (1) The uplifted spear of each leader is singled out for special mention as that to which all eyes would turn for the signal to march, etc. Cp. Trach. 856, κελαινὰ λόγχα προμάχων δορός, Aesch. Eum. 766, εἷς κεκασμένον δορύ. Although λόγχη, like ἀσπίς, is sometimes used collectively, ἐπτά ἀσπίδες could never mean 'seven heavy-armed battalions.' (2) If τάξις might have the special meaning of 'a troop of cavalry,' it might be proposed to read λόχαις for λόγχαίς.

1313. Ἀμφιάρεως.

*δόρει κρατύνων, πρῶτα δ' οἰωνῶν ὁδοῖς·
 ὁ δεύτερος δ' Αἰτωλὸς Οἰνέως τόκος 1315
 Τυδεύς· τρίτος δ' Ἐτέοκλος, Ἀργεῖος γεγώς·
 τέταρτον Ἴππομέδοντ' ἀπέστειλεν πατήρ
 Ταλαός· ὁ πέμπτος δ' εὐχεται κατασκαφῇ
 Καπανεύς τὸ Θήβης ἄστρ' ἀπὸ πυρὸς 1320
 ἔκτος δὲ Παρθενόπαῖος Ἀρκὰς ὄρνυται,
 ἐπώνυμος τῆς πρόσθεν ἀδμήτης χρόνῳ
 μητρὸς λοχευθεῖς, πιστὸς Ἀταλάντης γόνος·
 ἐγὼ δέ, σὸς, κεί μὴ σὸς, ἀλλὰ τοῦ κακοῦ
 πότμου φυτευθεῖς, σὸς γέ τοι καλούμενος,
 ἄγω τὸν Ἀργεῖον ἄφοβον ἐς Θήβας στρατόν. 1325
 οἳ σ' ἀντὶ παίδων τῶνδε καὶ ψυχῆς, πᾶτερ,
 ἱκετεύομεν ξύμπαντες ἐξαιτούμενοι
 μῆνιν βαρεῖαν εἰκαθεῖν ὀρμωμένῳ

1314. *δόρει] δορί MSS. Herm. corr. 1315. δ'] om. AL²R. 1316.
 Ἀργεῖος] (ἀγ)ἀργεῖος L. 1319. πυρί] τάχα AR. 1328. εἰκαθεῖν] εἰκάθειν
 MSS. Elmsl. corr.

1314. πρῶτα δ' οἰωνῶν ὁδοῖς] 'And skilled before all men in the intricate meanings of the flight of birds.'

1318, 19. κατασκαφῇ] Dative of the manner: πυρί, dative of the instrument: 'In utter demolition to burn with fire.'

1320. ὄρνυται] 'Rushes on.' The word indicates the fiery youth of Parthenopaeus.

1321. ἐπώνυμος .. λοχευθεῖς] 'Called so, because the late offspring of a mother, who beforetime was long a virgin.' The genitive is governed partly by ἐπώνυμος and partly by λοχευθεῖς, which is added epexegetically. Cp. supra 1255, and note. Essay on L. § 43. p. 82.

χρόνῳ refers to the long-continued maidenhood of Atalanta, and is in construction either (1) with πρόσθεν, or rather (2) with λοχευθεῖς.

1322. πιστός] 'Steadfast:' δίκαιος ἀγαθὸς παραστάτης, Ant. 671. An ornamental epithet, suitably applied by Polynices to one of his faithful companions. Cp. infra 1395.

1323-5. ἐγὼ δέ .. ἄγω] Polynices ends

with the mention of himself, but, instead of continuing the enumeration, distinguishes himself from the rest as the leader of all.

σός] Sc. γόνος.

τοῦ κακοῦ πότμου φυτευθεῖς] Cp. O. T. 1080, ἐγὼ δ' ἐμαντὸν παῖδα τῆς τύχης νέμων, κ.τ.λ.

Ἀργεῖος is partly gen. of place = τὸν ἐξ Ἀργεῖος opposed to ἐς Θήβας, partly descriptive = Ἀργεῖον.

1326. To make his supplication more impressive Polynices represents the whole army, which he has described, as joining in it. Cp. O. T. 326, 7, ἐπεὶ πάντες σε προσκυνούμεν οἳδ' ἱκεῖριοι.

ἀντὶ .. ψυχῆς] 'By these thy children, and by thy life.' This rare use of ἀντὶ is to be explained by the notion of equivalence. 'At the price of your children;' i. e. As you love them. Cp. El. 537, ἀλλ' ἀντ' ἀδελφοῦ. 'But for his brother's sake.'

1328. μῆνιν .. εἰκαθεῖν] 'To yield your wrath.' The construction is singular, but εἰκαθεῖν = χαλᾶν. Essay on L. § 16. p. 23.

τῷδ' ἀνδρὶ τοῦμοῦ πρὸς κασιγνήτου τίσιν,
 ὅς μ' ἐξέωσε κάπεσὺλῃσεν πάτρας. 1330
 εἰ γάρ τι πιστόν ἐστιν ἐκ χρηστηρίων,
 οἷς ἂν σὺ προσθῇ, τοῖσδ' ἔφασκ' εἶναι κράτος.
 πρὸς νῦν σε κρηνῶν καὶ θεῶν ὁμογνίων
 αἰτῶ πιθέσθαι καὶ παρειαθεῖν, ἐπεὶ
 πτωχοὶ μὲν ἡμεῖς καὶ ξένοι, ξένος δὲ σύ· 1335
 ἄλλους δὲ θωπεύοντες οἰκοῦμεν σύ τε
 κάγώ, τὸν αὐτὸν δαίμον' ἐξείληφότες.
 ὁ δ' ἐν δόμοις τύραννος, ὦ τάλας ἐγώ,
 κοινῇ καθ' ἡμῶν ἐγγελῶν ἀβρύνεται·
 ὄν, εἰ σὺ τήμῃ ξυμπαραστήσει φρενί, 1340
 βραχεῖ σὺν ὄγκῳ καὶ χρόνῳ διασκεδῶ.
 ὥστ' ἐν δόμοισι τοῖσι σοῖς στήσω σ' ἄγων,
 στήσω δ' ἐμαυτόν, κείνον ἐκβαλὼν βία.

1330. ἐξέωσε] ἐξέωσεν A. 1332. σύ] σοὶ L. σὺ C²A. 1333. πρὸς νῦν]
 πρὸς νῦν L.A. καὶ] πρὸς AL²R. 1334. παρειαθεῖν] παρειαθέειν MSS. Elmsl.
 corr. 1335. ξένος] πτωχός. 1337. ἐξείληφότες] ἐξείληχότες L². 1339.
 ἐγγελῶν] ἀγγελῶν LVat. ἐγγελῶν C²A. 1340. ξυμπαραστήσει] ξυμπαραστήση
 L²R. ξυμπαραστήσεισ cett. (σησ A.) 1342. τοῖσι σοῖς] τοῖσσοῖς LB Vat.
 τοῖσι σοῖς C²A. 1343. ἐκβαλὼν] ἐκβαλὼν L. ἐκβαλὼν C²A.

1330. *πάτρας*] The accusative would be an equally regular construction, but the genitive is preferred because admitting of a construction with both verbs.

1331. 2. 'For, if any event is to be believed in as issuing from prophecy, the God declared the victory to be with those whom you support.' *ἐκ χρηστηρίων*, sc. *ἀποβαῖνον*. *προσθῇ*, sc. *ἀλέην*, or the like. Cp. Hdt. 2. 160, τῷ ἀσπῷ ἀγωνιζομένῳ προσθήσονται.

1333. 'Now, by the wells and by the Gods of our race.' Although *ὁμογνίων* adheres closely to *θεῶν*, the same idea is extended to *κρηνῶν*, 'The wells of which our fathers drank.' The v. r., *πρὸς θεῶν*, deserves attention.

1336. *ἄλλους*.. *θωπεύοντες*] 'Court- ing favours from others' at Argos and at Athens.

οἰκοῦμεν) 'We obtain a dwelling- place.'

1337. *ἐξείληφότες*] 'Having re- ceived.' Cp. Plat. Soph. 227 B, where

there is a similar doubt between *εἰλή- φασι* and *εἰλήχασι* and the MSS. are strongly in favour of *εἰλήφασι*. For *ἐξείληχότες*, which is equally probable, cp. El. 760.

1340. 1. *ὄν*.. *διασκεδῶ*] 'Whose forces I will scatter to the winds.' Eteocles stands for his power, as Poly- nices for his in Ant. 106, τὸν λεύκασπιν Ἀργόθεν φῶτα βάντα, κ.τ.λ.

1340. *τήμῃ*.. *φρενί*] 'If you will side with me.' For this periphrasis, cp. Ant. 1015, τῆς σῆς ἐκ φρενός: ib. 1063, μὴ' *μολήσων*.. *τὴν ἐμὴν φρένα*: Tr. 538, *ἐμπόλημα τῆς ἐμῆς φρενός*.

1341. 'With little effort and in brief time.' *ὄγκος*, is originally 'bulk' or 'mass.' Hence it has the two secondary senses of (1) 'importance,' (2) 'effort.' Cp. Eur. Troad. 107, 8, ὦ πολὺς *ὄγκος* *ἐυστελλομένων* | *προγόνων*, ὥς οὐδὲν ἄρ' ἦσθα. Virg. Aen. 1. 37, 'Tantae molis erat Romanam condere gentem.' For *διασκεδῶ*, cp. supra 620, Ant. 287, γῆν *ἐκείνων* καὶ *νόμους* *διασκεδῶν*.

καὶ ταῦτα σοῦ μὲν ξυνθέλοντος ἔστι μοι [113 a.
κομπεῖν, ἄνευ σοῦ δ' οὐδὲ σωθῆναι σθένω. 1345

ΧΟ. τὸν ἄνδρα, τοῦ πέμψαντος οὐνέκ', *Οἰδίπους,
εἰπὼν ὅποια ξύμφορ' ἔκπεμψαι πάλιν.

ΟΙ. ἀλλ' εἰ μὲν, ἄνδρες, τῆσδε δημοῦχος χθονός
μὴ' τύγχαν' αὐτὸν δεῦρο προσπέμψας ἐμοὶ
Θησεύς, δικαίων ὥστ' ἐμοῦ κλύειν λόγους, 1350
οὗ τᾶν ποτ' ὁμφῆς τῆς ἐμῆς ἐπήσθετο
νῦν δ' ἀξιοθεὶς εἴσι κάκούσας γ' ἐμοῦ
τοιαυθ' ἃ τὸν τοῦδ' οὗ ποτ' εὐφρανεὶ βίον·
ὅς γ' ᾧ κάκιστε, σκῆπτρα καὶ θρόνους ἔχων,
ἃ νῦν ὁ σὸς ξύναιμος ἐν Θήβαις ἔχει, 1355
τὸν αὐτὸς αὐτοῦ πατέρα τόνδ' ἀπήλασας,
κάθηκας ἄπολιν καὶ στολὰς ταύτας φορεῖν,
ἅς νῦν δακρύεις εἰσορών, ὅτ' ἐν πόνῳ
ταῦτῳ βεβηκὼς τυγχάνεις κακῶν ἐμοί.
οὐ κλαυστὰ δ' ἐστίν, ἀλλ' ἐμοὶ μὲν οἰστέα 1360

1344. σοῦ μὲν] μὲν σοῦ BVat. ξυνθέλοντος] ξυν(ε)θέλοντος L. 1346.

Οἰδίπους] Οἰδίπου MSS. Valckn. corr. 1347. ἔκπεμψαι] ἐκπέμψαι B. 1348. δη-
μοῦχος] δημοῦχοι L. δημοῦχος C²A etc. 1351. οὗ τᾶν] οὗτ' ἂν MSS.
Brunck. corr. ἐπήσθετο] ἐπήθετο L. ἐπήσθετο C²A. 1352. γ' ἐμοῦ] γέ
μον LVat. γ' ἐμοῦ A. δέ μου L². 1355. σὸς] σοὶ L. σὸς C²A. 1357.
φορεῖν] φέρειν L. φορεῖν AL²R. 1360. κλαυστὰ δ'] κλαυστ' L. κλαυστὰ δ' C²A.

1348. The objections to δημοῦχοι, which has the authority of the first hand of L. (but cp. 1355), are well stated by Hermann: 'Reisigius ingeniose coniecit, ἄνδρες τῆσδε δημοῦχοι χθονός. Non est tamen credibile, ita scripsisse poetam, tum quia tam verbosa compellatio minus convenit homini irato, tum quod nudum nomen Thesei hic, ubi regia auctoritate se permotum indicare vult Oedipus, non satis grave est.' For δημοῦχος, as applied to Theseus, cp. supra 1087.

1350. For the amplification of the phrase with ὥστε, cp. Phil. 901, ἔπεισεν ὥστε μὴ μ' ἄγειν ναῦτην ἔτι; Eur. Hipp. 1327, ἦθελ' ὥστε γίγνεσθαι τάδε.

1351. ὁμφῆς τῆς ἐμῆς] 'My voice.' For the solemn association attaching to ὁμφή, cp. supra 550, κατ' ὁμφὴν σήν,

and note.

1352. νῦν δ' ἀξιοθεὶς εἴσι] 'But now this shall be vouchsafed him ere he go; yea, and he shall hear words that shall in nowise cheer his path of life: thine, O thou wretch,' etc.

1356. τὸν αὐτὸς αὐτοῦ] For αὐτοῦ = σεαυτοῦ, and for the order of words, cp. supr. 930.

1357. στολὰς] Supr. 1258.

φορεῖν] Governed by the notion of causation in ἔθηκας = ἐποίησας.

1359. κακῶν] Added to supplement πόνῳ. Cp. supra 1029, 30, ἔβριον . . τόλμης.

1360, 1. 'This is no case for tears. By me these things must be borne, however I live, never forgetting that you are my murderer.'

κλαυστὰ] Some editors read κλαυτά.

τάδ', ὥσπερ ἂν ζῶ, σοῦ φονέως μεμνημένος,
 σὺ γάρ με μόχθῳ τῷδ' ἔθηκας ἔντροφον,
 σύ μ' ἐξέωσας· ἐκ σέθεν δ' ἀλώμενος
 ἄλλους ἐπαιτῶ τὸν καθ' ἡμέραν βίον.
 εἰ δ' ἐξέφυσα τάσδε μὴ 'μαυτῷ τροφούς 1365
 τὰς παῖδας, ἧ τὰν οὐκ ἂν ἧ, τὸ σὸν μέρος·
 νῦν δ' αἶδε μ' ἐκσώζουσιν, αἶδ' ἐμαὶ τροφοί,
 αἶδ' ἄνδρες, οὐ γυναῖκες, εἰς τὸ συμπονεῖν·
 ὑμεῖς δ' ἀπ' ἄλλου κοῦκ ἐμοῦ πεφύκατον.
 τοιγάρ σ' ὁ δαίμων εἰσορᾷ μὲν οὐ τί πω 1370

1361. φονέως] φονέος L. ἔωσ ἂν gl. A. 1362. μόχθῳ] μόχθοσ (or μόχθοις)
 L. μόχθῳ C². μόχθῳ A. 1363. δ'] om. L. add. C²A. 1364. βίον] . .
 βίον L. 1366. ἧ] ἧν AC¹. 1367. δ' αἶδε μ'] δαίμ' L. δ' αἶδε μ' C². δ' αἶ
 μ' A. ἐματ'] ἐμοὶ BVat. τροφοί LL²BVat. τροφαὶ AR. 1370. πω] π^ωου L.
 πω A.

The MS. reading is defended by Hermann, who says, 'Ego quidem suspicor in hoc nomine verbali idem accidisse, quod in γνωστός et γνωστός factum videri at Oed. R. 362 (361) adnotavi, ut hae formae subtili quodam significationis discrimine distinguerentur. Nam, nisi fallor, κλαυτός proprie est *defletus*, deinde autem ad exemplum aliorum verbalium, *lacrimalis*; κλαυστός autem lacrimandus, i. e. quem convenit depleri.'

1361. ὥσπερ ἂν ζῶ] 'Whatever my life may be.' Cp. Hom. Od. 17. 586, οὐκ ἄφρων ὁ ξείνος οἶεται, ὥσπερ ἂν εἴη. Some take ὥς in this place for ἔως (see Essay on L. § 28. p. 47), but such a use of ὥσπερ is inadmissible. As above rendered, the words have an obvious reference to 1357-9, and to supr. 1625, 6, 'I ask not for your compassion; whether I live happily or miserably, I shall equally regard you as my murderer.'

μεμνημένος is nominative by attraction to the relative clause.

1363. ἐκ σέθεν] 'In consequence of your acts.' Essay on L. § 19. p. 28. According to Sophocles in this play, Polynices was the elder brother. Supr. 1295.

1365. For the position of μὴ, see Essay on L. § 41. p. 78.

1370. 1. (1) (Reading οὐ τί πω) 'Therefore the Avenging eyes are upon

thee, not indeed as they will be by-and-by, if once those battalions move towards the town of Thebes.' The curse of Oedipus is absolute: but its immediate execution depends on the action of Polynices. Antigone may be supposed to have these words in her mind when she entreats her brother to turn his army back. Infr. 1416 ff. The apodosis to which μέν looks forward (εἰσάγεται δέ) is absorbed in the relative clause, ὥς αὐτίκα, sc. εἰσάγεται.

(2) Retaining π^ωου from L, and supposing ὥς to be pleonastic as in various adverbial expressions (cp. esp. El. 1452, ὥς ἐτητύμως: Phil. 58, πλείς δ' ὥς πρὸς οἶκον), a different turn may perhaps be given to the expression. 'Therefore the eye of Heaven regards thee, I do not say for immediate vengeance, since these battalions are on their march to Thebes.' In this case Oedipus contrasts the proud advance of Polynices at the head of the Argive host (cp. Ant. 119 ff.) with his impending ruin. For this momentary suspension of the curse, cp. Phil. 961, ὅλοιο μὴ πω, κ.τ.λ. The deferred apodosis is resumed by implication in 1372 ff. εἴπερ, with the indicative, suits better with (2): 'if, as you tell me.' This is a real example of tragic irony. In this case π^ωου is slightly better than πω, because assisting the ironical expression. 'Not, I suppose, for instant retribution, since your great host is still

ὥς αὐτίκ', εἴπερ οἶδε κινοῦνται λόχοι
 πρὸς ἄστν Θήβης. οὐ γὰρ ἔσθ' ὅπως πόλιν
 κείνην ἐρεῖ τις, ἀλλὰ πρόσθεν αἵματι
 πεσεῖ μιν θείς χῶ σύναιμος ἐξ ἴσου.
 τοιάσδ' ἄρα σφῶν πρόσθε τ' ἐξανήκ' ἐγὼ
 νῦν τ' ἀνακαλοῦμαι ξυμμάχους ἐλθεῖν ἐμοί,
 ἵν' ἀξιώτων τοὺς φυτεύσαντας σέβειν,
 καὶ μὴ ῥατιμάζητον, εἰ τυφλοῦ πατρὸς

1375. om. L. add. mg. C².

1377. ἀξιώτων] ἀξιώ τὸν LAR.

upon its way.' *ὥς αὐτίκα*, sc. *εἰσορῶν*, i. e. *κολάζων*. In support of the above suggestion (2), it may be urged that *αὐτίκα* rarely opposes future time to present, though it is occasionally so used by Plato (*Gorg.* 459 C. *Rep.* 495 C).

1371. οἶδε . . λόχοι] Oedipus speaks as if he saw the army which Polynices has described. Cp. *supr.* 1326 ff.

1372, 3. οὐ γάρ, κ.τ.λ.] 'The town, I say, for there is one who shall never call Thebes his "city."'

In the edition of Turnebus, *ἐρεῖ τις* is changed to *ἐρείψεις*, on which Hermann justly remarks, 'Etiam si illa fortasse codicis alicujus scriptura est, non levis manet suspicio, ingenioso eam correctori potius quam ipsi poetae deberi, non quod *ἐρείψεις* gravius verbum sit quam expectes, aut quod *κείνην* addi non opus fuerit; in hujusmodi rebus enim non est argutandum: sed quod codicum et veterum editionum scriptura tantum abest ut sensu careat, ut propterea tantum, quia difficilior est, correctione opus habuisse videatur.' The interpretation of the passage turns on the associations surrounding the word *πόλις*. (Cp. *supra* 837, 858.) Oedipus, in speaking to Polynices of Thebes, avoids the word *πόλις*, and uses *ἄστν* instead, because, as he says with a sort of angry logic, 'Thebes shall never more be a city to Polynices, who shall be ἄπολις Θήβης as he is *ἀπάτωρ ἐμοῦ*' (1383). It is to be remembered that the words *πόλις* and *πατρίς* were used by Greeks with the same affectionate familiarity, and the same consciousness of the privileges attaching to them, as the words *πατήρ*, *μήτηρ*, *ἀδελφός*, and the like. This is not equally the case with *ἄστν*, which is

rather the place, while *πόλις* is the commonwealth, 'furnished well with men.' Cp. Eur. *Phoen.* 613, II. ὁ πόλις. ET. *μολὼν ἐς Ἄργος ἀνακάλει Λέρνης ὕδαρ*. On the use of the indefinite for the second personal pronoun, see Essay on L. § 22. p. 36. It may be further observed, against the reading of Turnebus, that Oedipus, who is looking forward to the defeat of the Thebans at his grave, is not likely thus to emphasize the impregnable strength of their city.

1375. τοιάσδ' ἄρας] Viz. the curse of mutual slaughter. Sophocles here returns to the old legend, which he had altered so as to give a dramatic and ethical propriety to the curse of Oedipus. See *Introd.* p. 269. The curse thus solemnly recalled is the original curse of the old story, and not a mere accidental utterance like that in *supra* 421, foll.

1376. ἀνακαλοῦμαι] 'I invoke them anew in my behalf.' So in Eur. *Suppl.* 626, *κεκλημένους μὲν ἀνακαλούμεθ' αὐ τοεὺς*.

1377. ἵν' ἀξιώτων, κ.τ.λ.] For similar language accompanying a threat, cp. *Ant.* 310, 311: Tr. 1110, 11.

1378. καὶ μὴ ῥατιμάζητον, εἰ] 'And may not think it a light matter that ye have been such sons to your blind father,' *ἀτιμάζειν* c. inf. in Eur. 608, 9, is 'to neglect a duty.' Hence *ῥατιμάζειν* here means 'to persist in making light of a sin.' For the compound, cp. *ἔξουδενίζω*. See E. on L. p. 101.

The clause *εἰ . . ἔφτυον* is the object of the verb. For the *ethical* force of *εἰ* = 'to think that,' see Essay on L. § 28. p. 46.

τυφλοῦ πατρὸς τοιῶδ' ἔφτυον is

τοιῶδ' ἔφυτον. αἶδε γὰρ τάδ' οὐκ ἔδρων.
 τοιγὰρ τὸ σὸν θάκημα καὶ τοὺς σοὺς θρόνους 1380
 κρατοῦσιν, εἴπερ ἐστὶν ἡ παλαιάφατος
 Δίκη ξύνεδρος Ζηνὸς ἀρχαίοις νόμοις.
 σὺ δ' ἔρρ' ἀπόπτυστός τε κᾶπάτωρ ἐμοῦ,
 κακῶν κάκιστε, τάσδε συλλαβὼν ἀράς,
 ᾧ σοι καλοῦμαι, μήτε γῆς ἐμφυλίου 1385

1382. ξύνεδρος] ε from ο L.

condensed for τυφλοῦ πατρὸς φύντες ἐγένεσθον τοιῶδε: i.e. When your father was blind, you proved so undutiful.

1379. 'Ultima hujus versus verba αἶδε γὰρ τάδ' οὐκ ἔδρων, hac simplicitate sua admirabilem habent planeque divinam vim tum ad magnitudinem doloris propter impietatem filiorum, tum ad caritatem, quam filiae meruerunt, declarandam.' Herm.

1380, 1. 'Therefore they have power to frustrate thy supplication and thy claim upon the throne.' 'They,' viz. (1) 'my curses,' which are the main subject, the reflection αἶδε . . . ἔδρων being inserted parenthetically. For this, cp. Phil. 351, οὐ γὰρ εἰδόμην: 668, καὶ δόντι δοῦναι: 1034, αὕτη γὰρ ἦν σοι πρόφασις ἐκβαλεῖν ἐμέ: supra 280, φυγῇ δέ του μήπω γενέσθαι φωτὸς ἀνοσίου βροτῶν. Otherwise (2), 'they,' viz. the daughters, whose virtues justify the repulse of the son: sc. αὗται τοιαῦται γινόμεναι. But, although the verb is thus made to agree with the nearer subject, the words do not naturally bear this meaning.

τὸ σὸν θάκημα has been interpreted to mean 'thine enthronement,' the whole line thus recalling the words of Polynices, supr. 1293, τοῖς σοῖς . . . ἐνθακύν θρόνοις. But θάκημα has been used twice previously of the supplication of Polynices (ll. 1160, 1179; cp. also 1163, 1166); and this meaning is here in point. Polynices has appealed not only to his right of primogeniture, but to the protection of Poseidon, from whose altar Theseus raised him with a solemn promise (supr. 1285-90, 1293, 4). Oedipus rejoins that both these claims are quashed, by the righteousness of his paternal curse, which is justified by the filial ingratitude of both his sons, ap-

pearing still darker when contrasted with the piety of Antigone and Ismene.

1381, 2. 'If the righteousness of which old legends tell presides in the immemorial rule of Zeus.' Demosth. p. 772, 25, τὴν ἀπαραίτητον καὶ σεμνὴν Δίκην, ἣν ὁ τὰς ἀγνωτάτας ἡμῖν τελετὰς καταδείξας Ὀρφεὺς παρὰ τὸν τοῦ Διὸς θρόνον φησὶ καθημένην πάντα τὰ τῶν ἀνθρώπων ἐφορᾶν. The latter part of the compound παλαιάφατος is subordinate, so that it is little more than παλαιού, but with an association from φάτις, φήμη, cp. Tr. 823; Hes. Op. 257. The 'laws of Zeus' are personified, like the νόμοι ἄγραφοι in O. T. 866. But the eternal laws are here imagined rather as ruling over events than as claiming the allegiance of the heart: in their retributive more than their directive aspect. Cp. Ant. 604, ff., τεάν, Ζεῦ, δύνασιν τίς ἀνδρῶν | ὑπερβασία κατὰσχοι; . . . τό τ' ἐπειτα καὶ τὸ μέλλον καὶ τὸ πρὶν ἐπαρκέσει | νόμος ὅδ'.

1383. ἀπόπτυστος . . . ἐμοῦ] 'Disowned, ay, and abhorred by me.' Essay on L. § 41. p. 78, β, b. ἐμοί, from ἐμοῦ following, is probably to be supplied with ἀπόπτυστος. For the genitive of respect after the privative, see Essay on L. § 10. p. 16.

1385. ᾧ σοι καλοῦμαι] 'Which I invoke on thee.' Cp. infr. 1389, 1391. The force of the middle voice here is to mark the intensely personal nature of the act: 'which I invoke on them from my very soul.' In supr. 1376 it is rather, 'which being my own, I summon to my aid.' σοι is dative of direct reference. Essay on L. § 12. p. 18.

γῆς ἐμφυλίου] 'The land of thine own kin.' The word marks the sacrilegious nature of Polynices' enterprise. Cp. αἶμ' ἐμφύλιον.

δόρει κρατῆσαι μήτε νοστήσαι ποτε
 τὸ κοῖλον Ἄργος, ἀλλὰ συγγενεῖ χερὶ [113 b.
 θανεῖν κτανεῖν θ' ὑφ' οὔπερ ἐξελέλασαι.
 τοιαυτ' ἀρῶμαι, καὶ καλῶ *τὸ Ταρτάρου
 στυγνὸν πατρώον ἔρεβος, ὥς σ' ἀποικίσῃ, 1390
 καλῶ δὲ τάσδε δαίμονας, καλῶ δ' Ἄρη
 τὸν σφῶν τὸ δεινὸν μῖσος ἐμβεβληκότα.
 καὶ ταυτ' ἀκούσας στεῖχε, ἀξάγγελ' ἰὼν
 καὶ πᾶσι Καδμείοισι τοῖς σαυτοῦ θ' ἅμα
 πιστοῖσι συμμάχοισιν, οὐνεκ' Οἰδίπους 1395
 τοιαυτ' ἐνειμε παισὶ τοῖς αὐτοῦ γέρα.

ΧΟ. Πολύνεικες, οὔτε ταῖς παρελθούσαις ὁδοῖς
 ξυνήδομαί σοι, νῦν τ' ἴθ' ὡς τάχος πάλιν.

ΠΟ. οἶμοι κελεύθου τῆς τ' ἐμῆς δυσπραξίας,

1386. δόρει] *dorí* L. *dóri* A.

Herm. corr. 1390. σ' om. A. 1392. ἐμβεβληκότα B Vat.

βεβληκότα C²A. ἐμβεβληκότα B Vat.

1396. αὐτοῦ] αὐτοῦ L.A. αὐτοῦ Vat.

1389. τῷ τοῦ L.A. τοῖς -ουσ B Vat.

ἐμβεβληκότα] ἐ(κ?)βεβληκότα LL². ἐμ-

1393. ἀξάγγελ' ἰὼν] κἄξάγγελ' A.

1387. τὸ κοῖλον Ἄργος] 'The vale of Argos,' as in *supra* 378. Cp. 1301, and Homer's *κοῖλην Λακεδαίμονα*.

1387, 8. συγγενεῖ χερὶ . . ἐξελέλασαι] i. e. 'With brother's hand to slay and to be slain.' *συγγενεῖ χερὶ* and *ὑφ' οὔπερ ἐξελέλασαι* belong equally to both the infinitives. The phrase *ὑφ' οὔπερ ἐξελέλασαι* is a formal amplification, giving greater solemnity. For the legend, see Pind. *Isthm.* 7. (6.) 10.

1389, 90. 'And I invoke the hated gloom of the abyss to carry thee away to his place.' *πατρώον* is obscure. Either (1), there is an allusion to the curse upon the Labdacidae, 'I invoke on thee the horrid gloom of Erebus, thy sole inheritance from our sire:' or (2) simply, 'where my father is:' or (3), *πατρώος* is used as an epithet of Tartarus, to mark off a special function; cp. *Zeús ξένιος, ἱκετήσιος*, etc. 'The gloom of the nethermost abyss, that avenges fathers.' 'The dreadful hell that waits upon a father's curse.' Taken either way *πατρώον* conveys more of horror than Nauck's *κάτωθεν*, or Meineke's *στυγνὸν πρόσωπον*. *Τάρταρος*, like *Ὀλύμπος*, is less definite in Sophocles than in earlier poetry.

1391. τάσδε δαίμονας] Oedipus invokes the Eumenides against Polynices, as against Creon *supr.* 1010 ff., rather as his patron deities than in their primary character as Erinyes. See *Introd.* p. 281, and contrast Ajax' invocation of the same deities, *Aj.* 843.

Ἄρη] The God of strife and destruction, who in Sophocles is often regarded as an evil power. Cp. *O. T.* 190.

1392. For *δεινόν*, cp. *supr.* 336.

1397. οὔτε . . ξυνήδομαι] For the indirect mode of expression, see *Essay* on L. § 42. p. 72, and cp. *Eur. Med.* 136, οὐδὲ *συνήδομαι*, ᾧ *γύναι*, ἀλγεσι δάματος.

ταῖς παρελθούσαις ὁδοῖς] 'By reason of your journeys hitherto;' with special reference to the journey to Argos: *supr.* 378. See *Essay* on L. § 14. p. 21, § 51. p. 96.

1399. κελεύθου] 'For my coming hither.'

For τῆς ἐμῆς only expressed in the second member of the clause, see *Essay* on L. § 21. p. 33, b.

δυσπραξίας refers especially to the failure of his present mission, in which he is worse than ἀπρακτος.

οἶμοι δ' ἑταίρων· οἶον ἄρ' ὁδοῦ τέλος 1400
 Ἔργους ἀφωρμήθημεν, ὦ τάλας ἐγώ.
 τοιοῦτον, οἶον οὐδὲ φωνῆσαι *τινι
 ἔξεσθ' ἑταίρων, οὐδ' ἀποστρέψαι πάλιν,
 ἀλλ' ὄντ' ἀναυδον τῇδε συγκύρσαι τύχη.
 ὦ τοῦδ' ὅμαιμοι παῖδες, ἀλλ' ὑμεῖς, ἐπεὶ 1405
 τὰ σκληρὰ πατρὸς κλύετε †τοῦδ' ἀρωμένου,
 μή τοί με πρὸς θεῶν *σφώ γ', *ἐὰν αἱ τοῦδ' ἀραὶ
 πατρὸς τελῶνται καὶ τις ὑμῖν ἐς δόμους
 νόστος γένηται, μή μ' ἀτιμάσῃτέ γε,
 ἀλλ' ἐν τάφοισι θέσθε κὰν κτερίσμασιν. 1410

1402. *τινι*] *τινα* MSS. Tyrwhitt corr. 1404. *συγκύρσαι* L. *συγκίρσαι* C².
 1407. *σφώ γ', *ἐάν] σφῶν γ' ἂν LA. σφῶν δ' ἂν L². σφῶν γ' ἂν B Vat. Elmsl.
 corr. 1408. ὑμῖν] ὑμῖν MSS. 1409. γε] γε A. 1410. θέσθε] θέσθε(τ)
 L. κὰν] κ' ἐν L.

1400. Cp. Pind. Isthm. 6. (7). 10, quoted on l. 1076.

οἶον ἄρ' ὁδοῦ τέλος [Ἔργους ἀφωρμήθημεν] The accusative τέλος may be accounted for in one of two ways: either (1) as the accusative of motion transferred to time, or (2) as an accusative in apposition with the action of the verb—expressing the result of the action. The latter is probably right. We set forth from Argos, with what a consummation of our enterprise! Essay on L. § 16. p. 22, § 17. p. 25.

ὁδοῦ] i.e. The whole march from Argos to Thebes. Cp. infr. 1439, 40.

1402. The words τοιοῦτον, κ.τ.λ. are epexegetic of οἶον in l. 1400.

1403. οὐδ' ἀποστρέψαι πάλιν] Cp. infr. 1416. The sentence has passed out of the construction with οἶον. The object of ἀποστρέψαι is easily supplied. Cp. Hdt. 4. 43, ἀποστρέψας ὀπίσω, ἀπέπλεε.

1404. ἀλλ' ὄντ' ἀναυδον, κ.τ.λ.] The positive notion is here elicited from the negative (see Essay on L. p. 64); i.e. these words depend on χρή implied in οὐκ ἔξεστι. Cp. esp. O. T. 816-18.

1405. ὦ τοῦδ' ὅμαιμοι παῖδες] 'O my own sisters, daughters of this my father.' Against explaining τοῦδε as = ἐμοῦ, it is enough to urge that there is no other instance in Sophocles in which this pronoun stands alone for the first person.

In the only two places where it is so used substantively (Tr. 305, τῇσδε, 1012, τῷδε) it is immediately followed by a participle in agreement with it. In ὅμαιμοι there is no reference (as in ὦ σπέρμ' ὅμαιμον, 331) to the incestuous birth, an allusion which, though in character with Oedipus, supr. 328, would not be in character with Polynices here. Cp. infr. 1772: Ant. 512. 3.

1406. κλύετε †τοῦδ' ἀρωμένου] τοῦδε occurs three times in these three lines, and ταῦτα seems to be required to complete τὰ σκληρὰ. It may seem justifiable therefore to read ταῦτ' for τοῦδ' in this line. But it may be observed that a certain amount of iteration of the dominant thought is natural to the broken language of such an entreaty. See esp. ll. 1407-9, and cp. Phil. 473 ff. The thought of his father has a terrible fascination for Polynices at this moment.

1407. *ἐάν] The *a* is long here and in Aristoph. Vesp. 228. It is strange that ἐάν should occur so seldom before a vowel.

1408. Cp. infr. 1769 ff.

1410. 'But yourselves lay me in the tomb, and afford me funeral rites.' ἐν κτερίσμασιν is placed in construction with θέσθε in a slightly different sense, = περιστείλατε κτερίσμασιν. See Essay on L. pp. 60, 65, 2. The middle voice in θέσθε is subjective, i.e. it emphasises

καὶ σφῶν ὁ νῦν ἔπαινος, ὃν κομίζετον
τοῦδ' ἀνδρὸς οἷς πονεῖτον, οὐκ ἐλάσσονα
ἔτ' ἄλλον οἷσει τῆς ἐμῆς ὑπουργίας.

ΑΝ. Πολύνεικες, ἱκετεύω σε πεισθῆναί τί μοι.

ΠΟ. ὦ φιλτάτη τὸ ποῖον Ἀντιγόνη; λέγε. 1415

ΑΝ. στρέψαι στράτευμ' ἐς Ἀργος ὡς τάχιστα γέ,
καὶ μὴ σέ *τ' αὐτὸν καὶ πόλιν διεργάσῃ.

ΠΟ. ἀλλ' οὐχ οἶδόν τε. πῶς γὰρ αὖθις αὖ πάλιν
στράτευμ' ἄγοιμι ταυτὸν εἰσάπαξ τρέσας;

ΑΝ. τί δ' αὖθις, ὦ παῖ, δεῖ σε θυμοῦσθαι; τί σοι 1420
πάτραι κατασκάψαντι κέρδος ἔρχεται;

1414. πεισθῆναι] πισθῆναι L. τί μοι] τό μοι Vat. 1415. τὸ om. L. add.
ARV³L². 1416. Ἀργος] a from υ L. 1417. *τ'] γ' MSS. Brunck. corr.
1418. τε] γε LARL². τε B.

the personal nature of the action: *θέσθε*, i. e. *προθυμήθητε θείναι*. Essay on L. § 31. p. 53.

1411. 'And the praise you now receive from him for your labours in his behalf shall have added unto it another praise moreover for the service done to me.' For the turn of expression, cp. O. T. 666, 7, *τάδ' εἰ κακοῖς κακὰ (ἡ γῇ) προσάψει τοῖς πάλοι τὰ πρὸς σφῶν*. And for the use of *φέρω*, Aj. 293, *γυναιξὶ κόσμον ἡ σιγὴ φέρει*.

1412. *τοῦδ' ἀνδρός* is, 1st, genitive of origin, 'You receive from him:' but, 2nd, suggests the object of *πονείτον*, sc. *τῷδε* or *ὕπὲρ τοῦδε*.

οἷς = *τούτοις* ᾧ: 'By reason of your labours.'

1413. *ἔτ' ἄλλον οἷσει*] Cp. Tr. 618, 9, *ὅπως ἂν ἡ χάρις κείνου τέ σοι | κάμου ξυνελθοῦσ', ἐξ ἀπλῆς διπλῇ φανῇ*.

τῆς ἐμῆς ὑπουργίας] 'By reason of, etc.' Essay on L. § 10. p. 15.

1414. The two trisyllabic feet coming together at the beginning of the line produce a singular effect, corresponding to the trembling eagerness of Antigone.

1415. Some MSS. have ὦ φιλτάτη μοι ποῖον, which Hermann admitted. But if Par. A. has preserved the true reading, μοι was not unlikely to be conjectured to supply the syllable which was lost in L. On the other hand, μοι expresses greater tenderness. But as a point of such uncertainty, even a

slight MS. preponderance must be allowed to determine the text.

1416. γέ, qualifying the whole sentence, marks the earnestness of the entreaty. Essay on L. § 26. p. 44. Meineke conj. σε. In this case *στρέψαι* is infin. active. As the text stands, it is either (1) infin. active (for imperative), or (2) imperative middle, i. e. *στρέψον τὸ στράτευμά σου*.

1418. 'For how, if I once falter, can I again lead the same army the same way?' αὖθις, 'another time,' πάλιν, 'back to Thebes.' Some would read *ἂν* for αὖ. This is unnecessary, see Essay on L. § 27. p. 45, (2), and gives *ἂν* an awkward position, but makes no difference to the sense. Antigone meant 'Give up the expedition.' But this idea can find no entrance to Polynices' mind. He only thinks of the possibility of a temporary yielding, like that of a general who meets with some unfavourable omen. And against this he argues, 'I cannot go back now, for if I did, my attempt falls through entirely. I could no longer command the army, which must sooner or later be led by me against Thebes.'

1420. 'But why need you again suffer your wrath to rise?' Antigone vainly tries to reason against the fixed idea in Polynices' mind, and assumes that his passion may cool, and not be kindled again. αὖθις echoes αὖθις in 1418.

- ΠΟ. αἰσχρὸν τὸ φεύγειν, καὶ τὸ πρεσβεύοντ' ἐμὲ
οὕτω γελαῖσθαι τοῦ κασιγνήτου πάρα.
- ΑΝ. ὁρᾷς τὰ τοῦδ' οὖν ὥς ἐς ὀρθὸν ἐκφέρει
μαντεύμαθ', ὃς σφῶν θάνατον ἐξ ἀμφοῖν θροεῖ; 1425
- ΠΟ. χρήζει γάρ· ἡμῖν δ' οὐχὶ συγχωρητέα.
- ΑΝ. οἴμοι τάλαινα· τίς δὲ τολμήσει κλύων
τὰ τοῦδ' ἔπεσθαι τάνδρος, οἷ' ἐθέσπισεν;
- ΠΟ. οὐδ' ἀγγελοῦμεν φλαυρ'· ἐπεὶ στρατηλάτου 1429
χρηστοῦ τὰ κρείσσω μὴδὲ τάνδεα λέγειν. [114 a.
- ΑΝ. οὕτως ἄρ', ὦ παῖ, ταῦτά σοι δεδογμένα;
- ΠΟ. καὶ μὴ μ' ἐπίσχυς γ'. ἀλλ' ἐμοὶ μὲν ἦδ' ὁδὸς
ἔσται μέλουσα δύσποτμος τε καὶ κακῇ
πρὸς τοῦδε πατρὸς τῶν τε τοῦδ' Ἑρινύων.
σφῶν δ' εὐδοίῃ Ζεὺς, τὰδ' εἰ τελεῖτέ μοι 1435

1425. ὅς] ὡς BVat. 1426. χρήζει] χρήζι . . L. χρήζει C². 1429. οὐδ'] οὐκ BVat. 1430. τάνδεα] τὰν δεα (δ from γ) L. τάνδεα CA. 1431. δεδογμένα] δεδογμένα A. 1432. ἐμοὶ μὲν ἦδ'] ἐμοὶ . ἦ L. ἐμοὶ ἦδ' C². ἐμοὶ μὲν ἦδ' ARL². ἐμοὶ (ἐμὴ Vat.) γ' ἦδ' BVat. 1434. Ἑρινύων] ἐρινύων A. 1435. τελεῖτε] τελεῖται L. τελοῖτε C². τελεῖτε cett. μοι] με BVat.

1422. 'It is ignominious to be in exile, and that I, the elder-born, should be a laughing-stock to my brother, as I now am.' Cp. supra 1339.

1424. 'Seest thou, then, how his prophecies advance unchecked to their certain end?' 'Vides ergo ut hujus vaticinia ad eventum ruunt.' (Herm.) ἐκφέρει, the conjecture of Tyrwhitt, certainly deserves notice, and is supported by Pind. Nem. 4. 60, 1, ἀλαλκε δὲ Χείρων, καὶ τὸ μόρσιμον Διόθεν πεπρωμένον ἔκφερον. But the image of the prophecy moving on steadily to the event is more impressive. For the absolute use of ἐκφέρει, cp. Tr. 824, ὅποτε τελεόμηνος ἐκφέρει | δωδέκατος ἄροτος.

1425. ἐξ ἀμφοῖν] 'From your mutual hands.' Cp. supr. 1387, and note.

1426. The existence of a verb χρήζω from χάω, suggested by the scholiast here, is questionable. See Eur. Hel. 516. At all events, the common meaning of χρήζει is suitable here. Antigone speaks of the curse of Oedipus as a prophecy: Polynices avoids her inference by arguing that it would be weak to yield to a mere outburst of wilfulness. 'He speaks

his wish; but it does not become me to give way.' Cp. Aesch. Prom. 928, σὺ θὴν ἂν χρήζεις, ταῦτ' ἐπιγλωσσῶ Διός.

1427, 8. τίς . . τάνδρος] On the order of words, see Essay on L. § 41. p. 77.

1429. οὐδ' ἀγγελοῦμεν] (1) 'But we will not tell.' δὲ adversative, arguing against the suggestion of Antigone. Or, (2) οὐδὲ ἀγγελοῦμεν, 'We will not even report bad news,' i. e. and so they will not act upon them.

For the thought in ἐπεὶ . . λέγειν, cp. the exhortation of Nicias to his men at Syracuse, Thuc. 7. 61.

1432. Polynices contrasts the bitter business before him with what he hopes will be the lot of Antigone and Ismene.

1433, 4. 'Rendered ill-starred and disastrous by this my father and his avenging spirit.' For πρὸς, cp. Ant. 51, πρὸς αὐτοφάρων ἀμπλακημάτων. Polynices here, and supra 1299, speaks in the Homeric manner of his father's Erinyes, without any reference to the Erinyes at whose sacred place he is standing. Cp. supr. 1391 and note.

1435. σφῶν δ' εὐδοίῃ Ζεὺς] 'But for

θανόντ', ἐπεὶ οὐ μοι ζῶντί γ' αὖθις ἔξετον.
μέθεσθε δ' ἤδη, χαίρετόν τ'. οὐ γάρ μ' ἔτι
βλέποντ' ἐσόψεσθ' αὖθις. AN. ὦ τάλαιν' ἐγώ.

ΠΟ. μή τοί μ' ὀδύρου. AN. καὶ τίς ἄν σ' ὀρμώμενον
εἰς προὔπτον Ἄϊδην οὐ καταστένοι, κάσι; 1440

ΠΟ. εἰ χρή, θανοῦμαι. AN. μὴ σύ γ', ἀλλ' ἐμοὶ πιθοῦ.

ΠΟ. μὴ πείθ' ἃ μὴ δεῖ. AN. δυστάλαινά τ' ἄρ' ἐγώ,

εἴ σου στερηθῶ. ΠΟ. ταῦτα δ' ἐν τῷ δαίμονι

καὶ τῇδε φῦναι χάτέρα. σφῶν δ' οὖν ἐγὼ

θεοῖς ἀρῶμαι μὴ ποτ' ἀντῆσαι κακῶν 1445

1436 ἐπεὶ οὐ] ἐπ' ου L. 1437. τ' γ' L. τ' AR. om. B Vat. 1438.
αὖθις] αὐτισ LA. αὖθις B Vat. 1441. πιθοῦ] πείθου L. (The whole line over
an erasure in A.) 1443. εἴσου] εἰσοῦ B Vat.

you may Zeus prepare a prosperous way.' Cp. Hdt. 6. 73, ὡς τῷ Κλεομένηϊ εὐαδῶθη τὸ ἐς τὸν Δημάρhton πρῆγμα, which shows that εὐοδόω is properly followed by the dative of the person as well as the accusative of the thing. In the present case an accusative (e.g. τὸν βίον, τὰ πράγματα) is easily supplied. Hence the correction σφῶ is unnecessary, and the conjecture εὐ διδοίη, besides being unnecessary, destroys a beautiful image, and the connection with 1432.

1436. θανόντ'] To avoid the unusual elision of ι of the dative, this has been explained as an accusative, by a change of construction; cp. El. 479, ὕπεστί μοι θράσος ἀδυπνῶν κλύουσιν ἀρτίως ὀνειράτων: Aesch. Pers. 913, 14, λέλυται γὰρ ἐμοὶ γυῖαν βῶμη | τῇνδ' ἡλικίαν ἐσιδόντ' ἀστῶν: Choeph. 410, πέπαλται δ' αὐτέ μοι φίλον κέαρ τόνδε κλύουσιν οἴκτον. But it should probably be admitted that here and in Trach. 677, ἀργῆτ' οἶδς εὐείρω πόκι, there is an elision of the ι, as well as in Eur. Alc. 1118. Γοργύν' ὡς καρατόμῳ, where however the conj. καρατομῶν is not improbable, and in any case the licence is taken with a proper name. After θανόντι some general word like ὑπουργεῖν is to be supplied from τὰδ εἰ τελεῖτε.

ἐπεὶ οὐ μοι ζῶντί γ'] Not τὰδε τελεῖν, but some more general notion of paying the tribute of affection, is to be supplied. The inexactness of this is similar to that noticed in 1410. Elmsley's conjecture, οὐ μὴ ζῶντά γ' αὖθις ἔξετον is therefore unnecessary, as

well as awkward, because anticipating 1437, 8.

1437. μέθεσθε] The sisters have been clinging to Polynices.

1440. Cp. Pind. Nem. 9. 21, speaking of the same expedition, φαινόμεναν δ' ἄρ' ἐς ἅταν σπείδεν ὄμιλος ἰκέσθαι (because of the adverse omens at their setting forth): Aesch. Prom. 1073, 4, 5, μηδέποτ' εἴπηθ' | ὡς Ζεὺς ὑμᾶς εἰς ἀπρόοπτον | πῆμ' εἰσέβαλεν.

1443. εἴ σου στερηθῶ] For the subjunctive with εἰ, see Essay on L. § 27. p. 44. Here the supposition is more definite than with εἰ and the optative, and more general than with εἰάν and the subjunctive, and the form of expression is therefore more suited to the expression of intense feeling.

ταῦτα .. χάτέρα] 'But this is in the power of God, and may come to pass either in this way, or in some other.' It rests with the 'Divinity that shapes our ends.' Cp. Shak. Hamlet, 5. 2, 'Not a whit, we defy augury: there's a special providence in the falling of a sparrow.' Hom. Il. 12. 235-43.

1444. For φῦναι, cp. Aj. 646, 7, ἅπανθ' ὃ .. χρόνος | φύει τ' ἄθλα καὶ φανέντα κρύπτεται.

1444. 5. 'For you I pray to heaven that ye may never encounter woe.' The conjectures κακόν (Triclinius), and σφῶ (Scaliger and Elmsley), are both unnecessary. Of the two, that of Triclinius is the more probable, = 'I pray that evil may never cross your path.' For κακόν, cp. Phil. 446.

ἔορα ἔορα ταῦτ' αἰὲ χρόνος, †ἐπεὶ μὲν, ἕτερα,
τὰ δὲ παρ' ἡμαρ αὐθις αὖξων ἄνω.
ἐκτυπεν αἰθέρ, ὦ Ζεῦ.

1455

ΟΙ. ὦ τέκνα τέκνα, πῶς ἄν, εἴ τις ἔντοπος,
τὸν πάντ' ἄριστον δεῦρο Θησέα πόροι;

1453. αἰὲ χρόνος] αἰὲ | χρόνος L.A. ἕτερα] ἑτέρα L.B. ἕτερα C²A. 1455.
τὰ δὲ παρ' ἡμαρ] τάδε πῆματ' MSS. τὰ δὲ παρ' ἡμαρ Schol. (τάδ' ἐπ' ἡμαρ B Vat.)

Διὸς πλαγὰν ἔχουσιν εἰπεῖν. And for the adverb as predicate, see E. on L. p. 40.

1454. 5. Either (1) 'Time ever keeps this' (the execution of the Divine Will) 'in view, one day making some things rise and grow, and other things again on the day following.' For this interpretation, cp. Aj. 646, ἀπανθ' ὁ . . χρόνος φύει τ' ἄδηλα καὶ φανέντα κρύπτεται: Ib. 131, 2, ὡς ἡμέρα κλίνει τε κἀνάγει πάλιν | ἅπαντα τὰνθρόπεια: Tr. 132 ff.: Hdt. 1. 5, τὰ γὰρ τὸ πάλαι μεγάλα ἦν, τὰ πολλὰ αὐτῶν σμικρὰ γέγονε' τὰ δὲ ἐπ' ἐμεῦ ἦν μεγάλα, πρότερον ἦν σμικρὰ. τὴν ἀνθρωπότην ὦν ἐπιστάμενος εὐδαιμονίαν οὐδαμὰ ἐν ταῦτῳ μένουσαν, ἐπιμνήσομαι ἀμφοτέρων ὁμοίως. And for αὖξων ἄνω, infr. 1567, πάλιν σε δαίμων δίκαιος αὔξει. In this interpretation ἐπεὶ μὲν is supposed to be used after the analogy of ὅτε μὲν. And this is hardly admissible, if the usage, ὅτε μὲν . . ὅτε δὲ . . is to be explained, as seems most probable, by the original identity of the relative with the demonstrative. Cp. ὅς μὲν . . ὅς δὲ . .

(2) To meet the difficulty Canter conjectured ἐκεῖ, i.e. 'In yonder case.' Others have supposed that ἐπεὶ is the corruption of a verb or participle. The words τρέπων τὰ ἤδη αὖξηθέντα, in the confused note of the Scholiast, have suggested στρέφων (Schndw., who reads δέδοικαδ' in the antistrophe), i.e. 'turning backward:' (τρέπει is nearer to the MSS, but the indicative could not be followed by a participle with δέ coming between). But although Eur. fr. 540 says φεῦ τὰ τῶν εὐδαιμονούντων ἄς τάχα στρέψει θεός, the word is less natural here. Another conj., which gives the same general meaning without altering the rhythm, is ἀνέις, 'letting go'—the opposite of ἀνέχων or ἐπέχων:—'dropping some things, and lifting others on high.' Cp. Aj. 1214, νῦν δ' οὗτος ἀνείται: Pind. Pyth. 2. 89, (χρὴ δὲ πρὸς θεὸν οὐκ ἐρίειν) ὃς ἀνέχει ποτὲ μὲν τὰ κείνων, τὸτ' αὖθ' ἑτέροις ἔδωκεν μέγα κῦδος.

(3) The above conjectures suppose an alteration of the antistrophe. The conj. ἐριπὼν μὲν ἕτερα, suggested in our former edition, requires no further change, and, in common with that of Schndw., gives the rhythm ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪. Dind. conj.

ἄγων. Qy. ἀπάγων?

(4) It has been suggested to give ἕτερα the meaning of 'bad,' 'sinister,' as in Pind. Pyth. 3. 34, 5, δαίμων δ' ἕτερος | ἐς κακὸν τρέψας ἔδομάσαστό νιν. But this does not help us to a clear context.

(5) The MS. reading τὰ δὲ πῆματ' can be rendered metrical by the simple insertion of γε: τὰ δέ γε πῆματ'. But πῆματα αὖξιν ἄνω is not a natural expression, whether a succession of miseries is spoken of, as in Aesch. Cho. 1020, μόχθων δ' ὁ μὲν αὐτίχ', ὁ δ' ἤξει, or αὖξιν πῆματα is imagined to mean 'to cure misfortune.' Although the text is uncertain, the general meaning probably is, Time casts down some things, and others that yesterday were mean, to-day he glorifies. Cp. Aj. 131, 2, ὡς ἡμέρα κλίνει τε κἀνάγει πάλιν | ἅπαντα τὰνθρόπεια.

1457. Some critics, including Elmsley, have imagined that the thunder is heard immediately on the departure of Oedipus. But a more natural connection is preserved if the chorus are supposed first to express the gloomy forebodings with which the curse of Oedipus has filled their minds, and then to be panic-stricken on hearing the thunder. If it had already thundered, this would in some way have been clearly announced. See Schol. on l. 1450, εἰ μὴ κατὰ μοῖραν ταῦτα πάσχω, εἴποιμι ἂν ἐκ τοῦ Πολυνείκουσ νέα μοι κακὰ ἐληλυθῆναι. And on 1456, μεταξὺ οὖν τῶν τοῦ χόρου λόγων γίνεταί τοῦτο.

1457. εἴ τις ἔντοπος] 'If there is any one at hand.' Said with the uncertainty of a blind man. Cp. Phil. 212.

1458. δεῦρο . . πόροι] 'Bring hither.'

AN. πάτερ, τί δ' ἐστὶ τὰξίωμ' ἐφ' ᾧ καλεῖς ;

OI. Διὸς πετρωτὸς ἦδε μ' αὐτίκ' ἄξεται 1460

βροντὴ πρὸς Ἀιδην. ἀλλὰ πέμψαθ' ὡς τάχος.

XO. ἀντ. α'. ἴδε μάλα, μέγας ἐρείπεται

κτύπος ἄφατος ὅδε διόβολος· ἐς δ' ἄκραν

δεῖμ' ὑπῆλθε κρατὸς φόβαν. 1465

ἔπτηξα θυμόν· *οὐρανοῦ γὰρ ἀστραπὴ φλέγει πάλιν.

5 τί μὲν ἀφήσει τέλος ; δέδια τόδ'· οὐ γὰρ ἄλιον

ἀφορμᾷ ποτ' οὐκ ἄνευ ξυμφορᾶς, 1470

ὦ μέγας αἰθήρ, ὦ Ζεῦ.

1461. πέμψαθ'] πέμψατ' L. 1462. μάλα, μέγας] (μέγας?) L. μάλα μέγας
 C²A. ἐρείπεται] ἐρίπεται L. 1464. ὅδε διόβολος] ὅδε | διόβολος LA.
 1466. ἀστραπὴ φλέγει] ἀστραπὴ | φλέγει LA. 1468. ἀφήσει] ἀφῆσ L. ἀφ' ἧσ
 C². ἀφ' ἧσ C²*. ἀφήσει A. 1469. τέλος ; δέδια] τέλος ; | δέδια LA. (δέδεια
 L.) 1470. ἀφορμᾷ LA. ἀφορμᾷ C². (ἀφορμᾷ ποτ' from ἀφορμᾷ ποτ' L.)

For this meaning of πορεῖν, in which there is a feeling of its etymological connection with πόρος, πορεύω, infr. 1476, cp. Hom. II. 9. 513, πόρε .. ἐπεσθαι : 6. 228, κτείνεν ὃν γε θεὸς γε πόρῃ ('May bring in my way'). See Essay on L. p. 99.

1459. τὰξίωμα.] 'The intention ;' i. e. τί ἀξιοῖς γενέσθαι σοι τῇ κλήσει ; Note the recurrence of the word after 1451.

1462. ἴδε μάλα] 'Lo! now again.' μάλα emphasizing the repetition, as in μάλ' αἰθις, cp. Aesch. Cho. 870, ἔα, ἔα μάλα : S. c. T. 915, δόμον μάλ' ἀχάν ἐς οὓς προπέμπει δαίττωρ γῶος : Pers. 1045, οἶ μάλα καὶ τόδ' ἀλγῶ : Hdt. I. 181, καὶ ἕτερος μάλα ἐπὶ τούτου.

μέγας .. διόβολος] 'There comes mightily crashing down the unutterable roar of the Zeus-hurled bolt.' As in πετρωτὸς βροντῇ supra, the thunder has the attributes of the lightning, ἄφατος, of an overwhelming sensation, as in O. T. 1314, νέφος .. ἐπιπλόμενον ἄφατον.

1464. ἐς .. φόβαν] (1) 'And fear hath crept even to the very hair of my head.' ἄκραν, adverbial. Or (2) 'to the very tips of my hair ;' with a suggestion of the hair standing on end.


1466. ἔπτηξα θυμόν] 'I am cowed at heart.' On the aorist used when the speaker reflects on his own state, see Essay on L. § 32. p. 55, and cp. esp.

Aj. 693. ἔφριξ' ἔρωτι.

The MS. reading οὐρανία, which is metrically indefensible, can be best accounted for as a mistaken gloss on οὐρανοῦ, which, however, is not really a descriptive genitive (like ἀστρων .. εὐφρόνη in El. 19), but = 'from heaven,' 'from the region of the sky.' Meineke conj. οὐρανόν, i. e. 'Lights up the heaven.'

1467. μὲν gives to the question a wondering expression.

1469. τί .. τέλος] 'What event will it bring forth?' Cp. φωνήν, ἀράς, χροιάς ἀφιέναι.

δέδια τόδ'] The reading of l. 1454 being uncertain, it is better not to alter this, the corresponding line, for the sake of the metre only, seeing that  is not an impossible rhythm. Hence it is better to retain τόδ', which has a good meaning (τὸ τῆς βροντῆς χρῆμα) and also gives a reason for the neuter gender of ἄλιον.

1469, 70. οὐ γὰρ .. ξυμφορᾶς] 'For it never goes forth resultless, never without grave issues.' For the repetition of οὐκ, see Essay on L. § 29. p. 48. Heath conj. οὐδ'.

1471. ὦ μέγας αἰθήρ] 'Tremendous power of the sky.' Cp. Aj. 173, ὦ μεγάλα φάτις, in a similar expression of awe and dread.

ΟΙ. ὦ παῖδες, ἦκει τῷδ' ἐπ' ἀνδρὶ θέσφατος
βίου τελευτή, κούκέτ' ἔστ' ἀποστροφή.

ΑΝ. πῶς οἶσθα; τῷ δὲ τοῦτο συμβαλὼν ἔχεις;

ΟΙ. καλῶς κάτοιδ'· ἀλλ' ὡς τάχιστα μοι μολῶν 1475
ἀνακτα χάρας τῇσδ'ε τις πορευσάτω.

ΧΟ. στρ. β'. ἔα ἔα· ἴδου μάλ' αὐθις ἀμφίσταται
διαπρύσιος ὄτοβος. ἴλεως,

δαῖμον, ἴλεως εἴ τι γᾶ 1480

ματέρι τυγχάνεις ἀφεγγὲς φέρων.

5 ἐναισιῶ δὲ συντύχοιμι, μηδ' ἄλαστον ἄνδρ' ἰδὼν

1474. ΑΝ. πῶς] — πῶς L. ^ο πῶς C. τῷ δὲ τοῦτο] τῷδε L. τοῦτο τῷδε B
Vat. τῷ δὲ τοῦτο L²AR. 1477. Three lines, ἔα ἔα | ἴδου—| διαπρύσιος . . .
1480. εἴ τι] εἴστι L. εἴτι CA. 1481. ἀφεγγές] ἀφθεγγέσ LV³. ἀφεγγές
AL². 1482. ἐναισιῶ] ἐν αἰσιῶ Vat. ἐναισιῶ cett. 1483. συντύχοιμι |
μηδ' LA.

1472. **θέσφατος**] 'Heaven-ordained'; i. e. Both decreed by the Gods and foretold by them. Cp. supr. 87-95, infr. 1511, 2. For ἐπί, see Essay on L. § 19. p. 27, and cp. ἐφῆκω in Thuc. 8. 67, ἐπειδὴ ἡ ἡμέρα ἐφῆκε.

1473. **κούκέτ' ἔστ' ἀποστροφή**] 'And there is no avoiding it, now it is come.' ἀποστροφή here and Eur. Fr. 447 is not a place of refuge, but has the primary verbal sense.

1474. There are two strong reasons for giving this and l. 1488 to Antigone: (1) The speeches of Oedipus are addressed to her and Ismene (1457, ὦ τέκνα, 1472, ὦ παῖδες, 1486, τέκνα, 1490, σφιν, 3rd person: (2) The antistrophic nature of the passage leads us to expect an entire correspondence with l. 1459. It may be added that the chorus are at present too much occupied with their own sensations to attend to Oedipus.

1478. ἰδοῦ] Cp. Aj. 870, ἰδοῦ, δοῦπον αὖ κλύω τινά.

ἀμφίσταται] 'Envelopes me.' Cp. Hom. Od. 17. 261, περὶ δέ σφεας ἤλυθ' ἰωῇ | φόρμιγγος: 19. 444, περὶ δέ κτύπος ἦλθε ποδοῦν: 1. 352, ἦτις ἀκούνοντεςσι νεωτάτῃ ἀμφιπέληται: Phil. 1263, τίς αὖ παρ' ἀντροῖς θόρυβος ἵσταται βοῆς; Eur. Her. 73, τίς ἡ βοή βωμοῦ πέλας ἔστηκεν;

1479. **διαπρύσιος ὄτοβος**] 'The deafening, booming sound.' Sophocles and

Euripides revived this adjective, of which (except in Hymn to Aphrodite, l. 19) only the neuter in an adverbial sense is found in Homer.

1480. **ἴλεως**] Sc. γενοῦ. Cp. O. T. 696. In favour of the form ἴλεως it may be observed (1) that the quantity of ἴλαος is improbable: (2) that Ionic forms are elsewhere retained in dochmiacs. Cp. supr. 884, λέως.

1481. **ἀφεγγές**] 'Gloomy,' i. e. 'Of dark significance.' The epithet is perhaps suggested by the lowering sky. (Schneidewin.) Cp. Shakespeare, Macbeth, 2. 4, 'Thou seest the heavens, as troubled with man's act, | Threaten his bloody stage: by the clock 'tis day, | And yet dark night strangles the travelling lamp: | Is it night's predominance, or the day's shame, | That darkness doth the face of earth entomb, | When living light should kiss it?'

1482. (1) Reading ἐναισιῶν (see v. rr.), sc. ἀνδρός, translate: 'May I meet with a righteous man, and not from having seen an accursed man, partake in some way of his unenvied recompence.' The construction of συντύχοιμι with the genitive follows the analogy of ἀντάω, or ἐπαυρεῖν. (2) Reading ἐναισιῶ: 'May I share the fortune of the righteous.'

For ἄλαστος, 'abominable,' cp. Il. 22. 261. The Scholiast on l. 1447 understands this also (as well as supr. 1447 ff.) of Polynices. But although

ἀκερδῇ χάριν μετάσχοιμί πως·

Ζεῦ ἄνα, σοὶ φωνῶ.

1485

ΟΙ. ἄρ' ἐγγὺς ἀνὴρ; ἄρ' ἔτ' ἐμψύχον, τέκνα,
κιχήσεται μου καὶ κατορθούντος φρένα;

ΑΝ. τί δ' ἂν θέλοις τὸ πιστὸν ἐμφῦναι φρενί;

ΟΙ. ἀνθ' ὧν ἔπασχον εὖ τελεσφόρον χάριν

δοῦναί σφιν, ἥνπερ τυγχάνων ὑπεσχόμην.

1490

ΧΟ. ἀντ. β. ἰὼ *ἰὼ παῖ, *προβᾶθι, βᾶθ'· εἴτ' ἄκραν

1484. Two lines, ἀκερδῇ-| ζεῦ . . .

1487. κιχήσεται L. κιχήσεται C*.

1488. ΑΝ. τί|—τί L. χ^ο τί C²A.

1491-9. Division of lines, ἰὼ παῖ-| βᾶθι-| ἐπιγύαλον-| ποσειδωνίω-| βούντον-| ὁ γὰρ-| καὶ φίλουσ-| δικαίαν-| αἴσσω . . . ἰὼ ἰώ] ἰὼ MSS. Herm. corr. *προβᾶθι] βᾶθι MSS. Elms. corr.

suggested by recent impressions this reflection of the chorus is probably quite general. Such a reference to Oedipus at this point is certainly out of the question.

1488. 'And what is it that you would have thus steadfastly rooted in your mind?' Lit. 'What is the steadfast purpose,' etc.; but πιστόν is proleptic. Antigone repeats her father's thought in κατορθούντος φρένα, in order to elicit from him the cause of his agitation; and asks him for what special reason he wishes to have his mind clear when Theseus comes.

1489, 90. 'In return for their kindness (I desire) to pay them in full the promise which I made at the time of my obtaining my petition.' Cp. Plato, Legg. II. 730 A, οὐκ ἂν ποτε ἀτιμώρητος πάθοι ὁ τυχών: Hdt. I. 213, δεηθείς .. ἐτυχέ, ib. 5. 23, from which it appears that τυγχάνειν was used in reference to a suppliant, of obtaining a request. Cp. also Pind. Pyth. 3. 103, 4, χρὴ πρὸς μακάρων | τυγχάνοντ' εὖ πασχέμεν. τυγχάνων here is = ὅτε ἐτύγχανον ὧν ἐβουλόμην, or ὧν ἔπασχον εὖ. The older explanation (as old as Eustathius) that τυγχάνων ὑπεσχόμην = ἔτυχον ὑποσχομένος, besides making an imperfect tense equivalent to an aorist, makes τυγχάνων an unmeaning addition to the line. The correspondence in tense of ἔπασχον εὖ and τυγχάνων is a reason in favour of the explanation given above.

1490. δοῦναί] Sc. θέλω. σφιν has been explained as = οἱ. But this is wholly without authority, and the com-

mon meaning need create no difficulty, when l. 1488 is given to Antigone. The case of supr. 547 is different, because the participle there is emphatic. For the communication of the secret to Theseus was the bestowal of a boon on the whole people. Cp. infr. 1496.

*προβᾶθι was approved by Elmsley and Hermann, and secures correspondence with the strophe. θανμαστῶς ὁ χόρος βοᾷ: ἐπείγει γὰρ τὸ πρᾶγμα. Schol. Observe the recurrence of ἄκραν in 1464, 1491, and of τυγχάνειν in 1491, 1493. 'Ho! my son, come on thy way (from Athens), or if thou now art consecrating to Poseidon, God of Sea, the altar with its hollow surface that crowns the height,' or (2) ('that crowns the hill, above the hollow place,') 'come hither!' 'Chorus sic loquitur, ut qui domi esse Theseum putat: sed deinde ei in mentem venit, a sacris faciendis avocatum fuisse, ut ipse v. 1158 (1159) dixerat, et nunc fortasse in iis peragendis esse occupatum.' Herm. Cp. O. T. 517, 1104. τυγχάνεις is suited to express the uncertainty where Theseus is. ἄκραν indicates the position of the altar of Poseidon on the top of Colonus. ἐπιγύαλον is either (1) a descriptive epithet, referring to the concave surface of the altar, or (2) means 'above the hollow place,' referring to some peculiarity of the ground, which is no longer visible. The agency of the Earthshaker may have been recognised in some rift of the rock of Colonus, near which his altar was placed. The reading Ποσειδωνίῳ may have arisen from ω being written over the α of the Doric form.

ἐπιγύαλον ἐναλίφ *Ποσει-

δανίφ θεῷ τυγχάνεις

βούθυτον ἐστίαν ἀγίζων, ἰκοῦ.

1495

ὁ γὰρ ξένος σε καὶ πόλισμα καὶ φίλους ἐπαξιῶ

δικαίαν χάριν παρασχεῖν παθών.

[σπεύσον,] δῖσος, ὦναξ.

ΘΗ. τίς αὖ παρ' ὑμῶν κοινὸς ἡχεῖται κτύπος,

1500

σαφῆς μὲν αὐτῶν, ἐμφανῆς δὲ τοῦ ξένου;

μή τις Διὸς κεραυνός, ἢ τις ὀμβρία

χάλαξ' ἐπιρράξασα; πάντα γὰρ θεοῦ

τοιαῦτα χειμάζοντος εἰκάσαι πάρα.

ΟΙ. ἄναξ, ποθοῦντι προῦφάνης, καὶ σοι θεῶν

1505

τύχην τις ἐσθλήν †θῆκε τῇσδε τῆς ὁδοῦ.

ἰὼ ἰώ] ἰὼ MSS. Herm. corr. ἐπιγύαλον (space for six letters) L. 1494, 5.
Ποσειδανίφ] ποσειδαωνίω LA. ποσειδανίφ R. ποσειδωνίω Vat. 1495. ἀγί-

ζων] ἀγιάζων L. ἀγιάζων C². ἀγίζων ARL². αἰγίζων BVat. ἰκοῦ] ἰκουν MSS.
Elmsl. corr. 1498. παθών] παθῶν L. 1499. ὦναξ] ὠναξ L. ὠναξ C³. 1500.
ἡχεῖται] ἡγείται B Vat.

1495. ἀγίζων does not necessarily imply that the altar was being used for the first time. It was in a manner consecrated afresh for every sacrifice.

1496-9. σε . . παρασχεῖν] For the accusatives πρὸς τὸ σημαίνονμενον after the notion of benefiting, see Essay on L. § 16, p. 23. They are however first governed of ἐπαξιῶ. 'The stranger honours thee, and thy city, and thy friends, claiming to render you a just meed for good received.' πόλισμα καὶ φίλους, i. e. Athens and the Coloniae. See Introd. The lacuna (=τοίγαρ or αὐτός) was filled up by Triclinius with σπεύσον. Elmsley, reading ᾄσος, notes the absence of three syllables. 'Verbum speύσον deest in antiquis libris, additum in Triclinianis. Id cur recentiores critici vel damnauerint, quum non ineptum sit, nec sciamus non esse e codicibus sumptum, vel posthabuerint deterioribus conjecturis, non assequor.' Herm.

1500. κοινός] ὑμῶν τὲ καὶ Οἰδίποδος, Schol. Cp. the reading of L. supr. 843. The phrase in 1499 might be with more probability assigned to Oedipus, or he may be supposed to join in it. But his voice in 1457 and the other senarii

might well be heard as far as the top of Colonus.

1501. αὐτῶν] Theseus does not confuse the chorus and Oedipus in one address. He turns first to the chorus, and in proceeding to speak of Oedipus he uses a modification of the common idiom αὐτός τε καί: cp. supra 559.

ἐμφανῆς is used analytically=ἐν δὲ φαινομένη. 'Distinguishable amongst the other voices.'

1502. μή τις Διὸς κεραυνός] 'Is it that a bolt from Zeus is fallen, or that some hail-shower has come dashing down? For one may imagine anything to have happened in such a storm as this.' The construction is πρὸς τὸ σημαίνονμενον. τίς ἡχεῖται κτύπος; being equivalent to τίς αἰτία ἐστὶ τοῦ ἡχεῖσθαι τοιοῦτον κτύπον; Cp. El. 122, τίς αἰτία . . οἰμωγάν; Essay on L. § 42, p. 81. For the nominative, cp. Od. 5. 476, 7, θάμνους | ἐξ ὀρέων πεφυῶτας ὁ μὲν φυλῆς, ὁ δ' ἐλαίης. θεός is here used in the vague sense in which the Athenians referred the changes of the weather to a divine agency. Cp. Xen. Cyn. 8. 1, ὅταν νίφῃ ὁ θεός.

1506. τῇσδε τῆς ὁδοῦ] Lit. 'In re-

ΘΗ. τί δ' ἐστίν, ὦ παῖ Λαῖον, νέορτον αὖ;

ΟΙ. ῥοπή βίου μοι. καί σ' ἄπερ ξυνήνεσα
θέλω πόλιν τε τήνδε μὴ ψεύσας θανεῖν.

ΘΗ. ἐν τῷ δὲ κείσαι τοῦ μόρου τεκμηρίφ; 1510

ΟΙ. αὐτοὶ θεοὶ κήρυκες ἀγγέλλουσίν μοι,
ψεύδοντες οὐδὲν σημάτων προκειμένων.

ΘΗ. πῶς εἶπας, ὦ γεραίέ, δηλοῦσθαι τάδε;

ΟΙ. αἱ πολλὰ βρονταὶ διατελεῖς τὰ πολλὰ τε [115 a.

*στράψαντα χειρὸς τῆς ἀνικῆτου βέλη. 1515

ΘΗ. πείθεις με· πολλὰ γάρ σε θεσπίζονθ' ὄρω
κοῦ ψευδόφημα· χῶ τι χρὴ ποιεῖν λέγε.

ΟΙ. ἐγὼ διδάξω, τέκνον Αἰγέως, ἃ σοι

1514. πολλὰ βρονταί] πολλαὶ βρονταὶ L. πολλα βρονταὶ A. πολλα⁽¹⁾ βρονταὶ V³.
1514, 15. τε *στράψαντα] τὰ στράψαντα L². τε στρέψαντα Cett. 1517. ψευδό-
φημα] ψευδόφημα V. ψευδόθημα BVat. χρῆν ποιεῖν] χρῆν ποιεῖν LBvat.
1518. σοι] σοι(σ) L.

gard of thy coming hither; i. e. Has brought thee hither for a happy end. Cp. Tr. 26, τέλος δ' ἔθηκε Ζεὺς ἀγώνιος καλῶς. The unaugmented form in the middle of the verse is doubtful. Some have read τῆσδ' ἔθηκε, others ἦκε τῆσδε, for which cp. Il. 1. 479, τοῖσιν δ' ἵκμενον οἶρον ἱεὶ ἐκάεργος Ἀπόλλων. For the habit of the MSS. in frequently omitting the augment, cp. supr. 438.

1507. τί δ' ἐστίν . . νέορτον αὖ;] 'And what is the new emergency?' Theus anticipates some fresh incident, like the arrival of Creon or of Polynices.

1508. ῥοπή βίου μοι] i. e. τὸ τὸν βίον μοι ῥέπειν. The dative depends on the verbal notion in ῥοπή. 'It is my life that is verging to the grave.' In O. T. 961, which has been compared with this line, ῥοπή has an active meaning.

1509. μὴ ψεύσας θανεῖν] i. e. τελέσαι πρὶν θανεῖν. For this inversion, see Essay on L. § 42. p. 80, and cp. Thuc. 1. 20, δρᾶσαντές τι καὶ κινδυνεύσαι.

1510. ἐν . . κείσαι] 'On what sign of thine approaching end dost thou rely?' κείμαι, from meaning to 'lie,' obtains the more general notion of 'resting,' which is here used metaphorically with the preposition ἐν. Cp. the use of ἔγκειμαι in Dem. 294. 23, πολλὰ τοῖς συμβεβηκόσιν ἔγκειται. 'He lays great

stress on what has happened.'

1511. αὐτοὶ . . κήρυκες] 'The Gods announce it to me, and they are their own heralds.'

1512. ψεύδοντες . . προκειμένων] 'Failing me in none of the appointed signs.' Cp. supra 94. 5, σημεῖα δ' ἦξιν τῶνδ' ἐμοὶ παρηγγύα, | ἢ σεισμόν, ἢ βροντῆν τιν', ἢ Διὸς σέλας. The omission of the article is poetical. Essay on L. § 21. p. 32. l. 12.

1514. αἱ πολλὰ βρονταὶ] Sc. δηλοῦσιν τάδε. Here, as in 1502, the nominative is brought in without any exact connection with what precedes, as though the words 'What signs of this appear?' had preceded. There is no reasonable doubt that πολλὰ is the true reading. 'The frequent thunderings.' For other instances of adverbs attached to substantives, see Essay on L. § 24. p. 41. βρονταὶ διατελεῖς are to be joined in one expression, 'Prolonged thunderings.'

1515. *στράψαντα . . ἀνικῆτου] 'Flashing from the invincible hand.' The form στράπτω occurs in Apollon. Rhod. For a similar corruption, cp. O. T. 375, and v. rr.

1516. Theus has perceived the impression which the prophecies of Oedipus have made, and that none of his words are allowed to fall to the ground.

γῆρως ἄλυπα τῇδε κείσεται πόλει.
 χῶρον μὲν αὐτὸς αὐτίκ' ἐξηγήσομαι, 1520
 ἄθικτος ἡγητῆρος, οὐ με χρὴ θανεῖν.
 τοῦτον δὲ φράζε μή ποτ' ἀνθρώπων τινί,
 μήθ' οὐ κέκευθε μήτ' ἐν οἷς κεῖται τόποις·
 ὥς σοι πρὸ πολλῶν ἀσπίδων ἀλκὴν ὅδε
 δορός τ' ἐπακτοῦ γειτόνων ἀεὶ τιθῇ. 1525
 ἃ δ' ἐξάγιστα μηδὲ κινεῖται λόγῳ
 αὐτὸς μαθήσει κείσ' ὅταν μόλῃς μόνος·
 ὥς οὐτ' ἂν ἀστών τῶνδ' ἂν ἐξείποιμί τῳ
 οὐτ' ἂν τέκνοισι τοῖς ἐμοῖς, στέργων ὅμως.
 ἀλλ' αὐτὸς ἀεὶ σῶζε, χῶταν εἰς τέλος 1530
 τοῦ ζῆν ἀφικνῇ, τῷ προφερτάτῳ μόνῳ

1519. τῇδε κείσεται] γρ. σῆι τε κείσεται mg. C². 1521. χρῆ] χρῆν L. χρῆ(ν) C². ὥς] ὅς BVat. 1525. γειτόνων LVat. γειτόνων A. γειτονῶν V^{2c}. γειτόνων C² RBV^{2c}. 1526. ἐξάγιστα] ἐξαγιστά L. ἐξάγιστα C². 1527. μαθήσει] μαθήσ L. μαθήσει C². 1529. στέργων ὅμως] στέργων νόμῳ L². 1530. ἀεὶ] ἀεὶ LBvat. note. 1531. ἀφικνῇ] ἀφίκη L BVat. ἀφικνῇ ARV³.

1519. κείσεται] 'Shall remain in store.'
 1524. 5. 'That this may afford thee a continual defence that is preferable to a host of armed men and the alliance of neighbouring powers.'

1525. Of the two explanations of γειτόνων given by the Scholiast, εἰ μὲν βαρυνόμενος, (1) γειτόνων, τῶν Θηβαίων· εἰ δὲ περισπωμένος, (2) ἀντὶ τοῦ γεινιῶν, ὁ τάφος, the latter is preferable, and agrees with the point of view maintained throughout the play, in which Colonus is regarded, not as a part of Athens, but as a neighbouring dependency. γειτόνων as obj. gen. is too far from ἀλκῆν. But (3) with δορός it gives a proper sense, suggesting the natural feeling of the insecurity of an alliance with neighbours. And although the hero Oedipus might be said γεινιῶν τοῖς Ἀθηναίοις, the word is not used with equal propriety of his grave.

1526. ἐξάγιστα] 'Sacred;' i.e. set apart from men.

μηδὲ . . . λόγῳ] 'And may not be profaned by speech.' μή is partly generic or hypothetical, and partly prohibitive. Essay on L. p. 48. I. e. μ. κ. λ. = 'And is of a nature not to be spoken of.' Cp. infra 1641, μηδ' ἂ μη θέμεις | λείσσειν δικαιοῦν. For κινεῖν, cp. supra 624, τὰκίνητ' ἔπη; O. T. 354.

1527. μένος is probably to be construed with μαθήσει as well as with μόλῃς.

1528. ὥς . . . ἂν] 'Since I would not declare them.' See E. on L. § 27. p. 43.

1530. σῶζε] 'Keep safe;' i. e. At once remember and avoid divulging. Cp. Aesch. Prom. 522-5, ἄλλου λόγου μέμνησθε· τόνδε δ' οὐδαμῶς | καιρὸς γεγανεῖν, ἀλλὰ συγκαλυπτέος | ὅσον μάλιστα· τόνδε γὰρ σώζων ἐγὼ | δεσμοὺς ἀεικέας καὶ δῖας ἐκφυγάνω.

1531. ἀφικνῇ] Elmsley observes that the imperf. makes better sense than the aor., besides being essential to the metre. 'When you are on the point of coming,' 'When you are coming to the end of life.' The words probably refer to some custom unknown to us. The ceremonies at the grave of Oedipus may have been performed by the Archon Basileus, to whom, as Plato says, certain solemn traditional rites were entrusted: Polit. 290 E, τῷ γὰρ λαχόντι βασιλεῖ φασὶ τῇδε τὰ σεμνότεστα καὶ μάλιστα πατρία τῶν ἀρχαίων θυσίων ἀποδεύεσθαι. Cp Lys. adv. Andoc. p. 103. Plutarch, Mor. p. 578 B, says that the tomb of Dirce was only known to the chief magistrate for the time being at Thebes.

σήμειν', ὁ δ' αἰὲ τῶπιόντι δεικνύτω.
 χούτως ἀδῆον τήνδ' ἐνοικήσεις πόλιν
 σπαρτῶν ἀπ' ἀνδρῶν· αἱ δὲ μυρίαί πόλεις,
 κὰν εὖ τις οἰκῇ, ῥαδίως καθύβρισαν. 1535
 θεοὶ γὰρ εὖ μέν, ὁψὲ δ' εἰσορώσ', ὅταν
 τὰ θεὶ' ἀφείς τις εἰς τὸ μαίνεσθαι τραπῇ·
 ὃ μὴ σύ, τέκνον Αἰγέως, βούλου παθεῖν.
 τὰ μὲν τοιαυτ' οὖν εἰδὼτ' ἐκδιδάσκομεν.
 χῶρον δ', ἐπείγει γάρ με τοῦκ θεοῦ παρόν, 1540

1532. αἰεί] αἰεί L. αἰεί A.
 δ' om. A. but blank space left.

1537. ἀφείς] ἀφήσ L. ἀφείσ C².

1540.

1532. ὁ δ' αἰεί] The distributive αἰεί generalizes the subject of the verb so as to make the expression applicable to the whole line of succession. For a similar transition, cp. Thuc. 2. 36, ἀρξομαι ἀπὸ τῶν προγόνων . . τὴν γὰρ χώραν αἰεὶ οἱ αὐτοὶ οἰκοῦντες ἐλευθέραν δι' ἀρετὴν παρέδωσαν.

1534. ἀπ' ἀνδρῶν instead of ὑπ' ἀνδρῶν, because of the privative notion in ἀδῆον, as if it were τηρήσεις ἀπὸ. 'This city of thine shall be free from the ravages of the children of the dragon's teeth.' Cp. Pind. Fr. H. 1, ἡ Κάδμων ἢ Σπαρτῶν ἱερὸν γένος ἀνδρῶν: Isthm. 6 (7). 10.

αἱ δὲ μυρίαί πόλεις] i.e. 'But any one of the numberless states that are.' There is here a trace of that conception of the number and variety of civil communities which played such an important part in Greek political speculation. Cp. Plat. Polit. 302 A: Eur. Hec. 306, ἐν τῷδε γὰρ κάμνουσιν αἱ πολλαὶ πόλεις.

1535. τις is a vague subject, with allusion to Theseus and Athens. Cp. Thuc. 3. 2, εἰ μὴ τις προκαταλήψεται: i.e. εἰ μὴ οἱ Ἀθηναῖοι καταλήψονται. The allusion to Athens accounts for εὖ οἰκῇ, which is properly applicable to a city.

καθύβρισαν] καθυβρίζω is generally found in construction with an accusative or genitive. Hence it has probably here an implied object which is most easily supplied from τις. 'A city, no matter where, may lightly insult even one who dwells circumspectly.' Oedipus again touches lightly on the apparent improbability of Thebes becoming

hostile (supr. 606, foll.), while Athens was governed prudently. ῥαδίως = ἐκ συμ- κροῦ λόγου: i.e. Be as politic as you will, you cannot avoid wars with your neighbours. Scholiast, κὰν δικαίως τις πολί- τεύηται, πολλὰ πόλεις ἀδίκως ἐπέρχονται. In the more recent explanations (e.g. Hermann's 'pleraeque civitates, etiam si quis eas bene regat, proclives sunt ad temeritatem') καθύβρισαν is made equivalent to ἐξύβρισαν. For ὕbris of a city, cp. Thuc. 3. 39, εἰωθε δὲ τῶν πόλεων αἰς ἂν μάλιστα καὶ δι' ἐλαχίστον ἀπροσδόκητος εὐπραξία ἐλθῇ, ἐς ὕβριν τρέπειν.

1536, 7. θεοὶ γὰρ . . τραπῇ] 'For the Gods mark well, although they visit late, when men abandon reverence and become infatuated.' This also has reference to Thebes. The impious quarrel of the brothers will bring a late retribution when Thebes shall invade Attica to her own defeat. For τὰ θεῶν, cp. O. T. 910, ἔρρει δὲ τὰ θεῶν.

1538, 9. Oedipus, after thus alluding to the impiety of his sons, delicately hints to Theseus, in a single line, that such a warning is an additional reason for keeping his sacred promise inviolate. He then in the following line apologises for having said even so much as this.

1540. χῶρον] Essay on L. p. 22.

τοῦκ θεοῦ παρόν] 'What God now sends;' i.e. The disturbance of the elements and the inward intimation or δαιμόνιον σημεῖον, as Socrates would have said, under the influence of which Oedipus is speaking. See note on l. 97.

στείχωμεν ἤδη, μηδ' *ἐπιστρεφώμεθα.
 ὦ παῖδες, ὦδ' ἔπεισθ'. ἐγὼ γὰρ ἡγεμὼν
 σφῶν αὖ πέφασμαι καινός, ὥσπερ σφὼ πατρί.
 χωρεῖτε, καὶ μὴ ψαύετ', ἀλλ' ἐατέ με
 αὐτὸν τὸν ἱερὸν τύμβον ἐξευρεῖν, ἵνα 1545
 μοῖρ' ἀνδρὶ τῷδε τῇδε κρυφθῆναι χθονί.
 τῇδ', ὦδε, τῇδε βᾶτε· τῇδε γάρ μ' ἄγει
 Ἑρμῆς ὁ πομπὸς ἣ τε νερτέρα θεός.
 ὦ φῶς ἀφεγγές, πρόσθε πού ποτ' ἦσθ' ἐμόν,
 νῦν δ' ἔσχατόν σου τοῦμόν ἄπτεται δέμας. 1550
 ἤδη γὰρ ἔρπω τὸν τελευταῖον βίον

1541. μηδ'] μηδέν γ' AR. μηδέ γ' LV³. *ἐπιστρεφώμεθα] ἐντρεπώμεθα MSS.
 1545. ἐξευρεῖν] ἐξερεῖν Vat. 1549. πού] ποῦ L. ποτ'] ποτ' L. or C². πρόσθε
 τοῦτ' ἦσθ' BVat. 1551. ἤδη] ἤδη L.

1541. μηδ' *ἐπιστρεφώμεθα] 'And not turn backward.' Reisig's conjecture, μηδ' ἔτ' ἐντρεπώμεθα, 'and let us no longer delay,' rests on the explanation of the Scholiast (comparing ἐντροπαλιζόμενος), which is not satisfactory. The ordinary meaning of ἐντρέπασθαι, 'To regard with respect or awe,' is also inadmissible. For Oedipus is demanding attention to the sacred goal, which he himself is thinking of with reverence, though not with fear. If ἐντρέπασθαι can mean to turn aside from a greater object out of regard for lesser ones (the thunder, etc.), the reading may be defended, (1) in this sense, or again, (2) with a reciprocal meaning, 'Let us not be paying regard to one another, but follow the leading of the god.' Cp. Polybius, 31. 12. 6 (quoted by L. and S.), ἐνετράποντο ἐν αὐτοῖς. If not, it will be better to read μηδ' ἐπιστρεφώμεθα, 'and let us not look back,' for which, cp. Hdt. 3. 156, ἐπιστρεφόμενος, ὥς δὴ ἀληθέως αὐτόμολος. This is adopted in the text. For another conj. μηδ' ἔτ' ἐκτρεπώμεθα, cp. Ar. Plut. 837, οἱ δ' ἐξετρέποντο κοῦκ ἐδόκουν ὄραν μ' ἔτι.

1542, 3. 'For a new thing is coming to pass, and I am now your guide, who have been mine.'

1544. καὶ μὴ ψαύετ'] 'Nay, touch me not.' καὶ adversative. The daughters cling to their father. Cp. supr. 1437.

1548. ἣ τε νερτέρα θεός] Persephone,

whose name is omitted here and infra l. 1556. See Introd. pp. 281, 2.

1549. ὦ φῶς ἀφεγγές] 'O light unseen, once I saw thee, and now for the last time my body feels thee.' The Greek love of sunlight is touchingly manifested in this valediction of the blind Oedipus to the light of day. In his first passionate despair he had prayed never more to see the light, on which, in his softened mood, he now 'casts one lingering look behind.' O. T. 1183, ὦ φῶς, τελευταῖόν σε προσβλέψαιμι νῦν. The edd. before Brunck read ποῦ, which is interpreted as expressing a feeling of exultation, that he who was blind now had the true sight. 'Formerly where wast thou?' (i.e. I had thee not): 'but now at the last I feel thee.'

πρόσθε πού ποτ' ἦσθ' ἐμόν] 'Erewhile methinks thou wast indeed mine.' In saying this he throws a momentary glance on the splendour of his former fortunes. Cp. O. T. 1282, 3.

1551. τὸν τελευταῖον βίον] 'To end my life, and hide it in the dwelling of the unseen.' Musgrave's conjecture, ἤδη γὰρ ἔρπω τὴν τελευταίαν, βίον | κρύψαν παρ' Αἰδην, is ingenious, but unnecessary. For, as Elmsley says, 'Recte se habet haud dubie vulgata, licet loquendi genus novum videatur.' Death is frequently spoken of in Sophocles rather as the entrance to a new state of existence than as an abrupt termination

κρύψων παρ' Αἰδην. ἀλλά, φίλτατε ξένων,
αὐτός τε χώρα θ' ἥδε πρόσπολοί τε σοὶ
εὐδαίμονες γένοισθε, κάπ' εὐπραξία
μέμνησθέ μου θανόντος εὐτυχεῖς αἰέ.

1555

ΧΟ. στρ. εἰ θέμις ἐστὶ μοι τὰν ἀφανῇ θεὸν
καὶ σέ λιταῖς σεβίζειν,
ἐννυχίων ἀναξ,
Αἰδωνεῦ, Αἰδωνεῦ, λίσσομαι
*ἐπιπόνῳ μήτ' ἐπὶ βαρναχεῖ

1560

1558-61. Division of lines, καὶ σέ-| αἰδωνεῦ αἰδωνεῦ, | λίσσομαι-| πόιω μήτ' . . .
1561. *ἐπιπόνῳ] μήτ' ἐπιπόνῳ L. μήτ' ἐπίπωνα L²BVat. ἐπὶ βαρναχεῖ] ἐπιβα-
ρνάχει L. ἐπιβαρναχεῖ C. ἐπιβαρναχέι Vat. μήποτ' ἐπίπωνα μήτ' ἐπὶ βαρναχέι A.

of the present one. Cp. Eur. Ion 1067, εἰς ἄλλας βιότον μορφὰς κάτεισι: Bacch. 1337, μακάρων δ' ἐς αἶαν σὸν καθιδρύσει βίον. The words express rather the passing of Oedipus, than his death. Cp. βίον καταστροφή, 103 . . . ῥοπή, 1508. The last scene of his life (supra 583, τὰ λοιπὰ . . . τοῦ βίου) may be described as hidden with the God of death. The verbal contradiction is analogous to that in another expression which has given trouble to interpreters, Phil. 1443, 4, ἡ γὰρ εὐσέβεια συννήσκει βροτοῖς | κὰν ᾧσι κὰν θάνωσιν οὐκ ἀπόλλυται: i.e. Follows them into the grave.

1553. πρόσπολοί τε σοί] 'And thy followers . . .' the same who are called Θεσείδαι, supra 1066 (cp. 1103), and some of whom are surrounding Theseus at this moment. The Ἄγγελος in the next scene is one of them.

1554. κάπ' εὐπραξία] i.e. 'And take occasion from your good fortune to remember me.' Elmsley's conjecture, μεμνήσθε (optative), though not necessary, has the merit of harmonizing with γένοισθε and εὐτυχεῖς. Cp. Od. 13.44-6, ὑμεῖς δ' αἰθεὶ μένοντες . . . μή τι κακὸν μεταδήμιον εἴη.

The apparent anti climax, 'Beloved of heaven,' . . . 'Fortunate,' may be defended by comparing Hdt. 1. 32, where Solon prefers εὐτυχία to all else.

1556, foll. In a single strophe and antistrophe, the chorus address a solemn invocation to the powers of the lower world, Hades, Persephone, the Erinyes, the dog Cerberus, and Death, that Oedipus may 'have quiet consummation,' and pass without molestation to the Stygian home.

Reminiscences of the dochmiac movements of the last *commation* are mingled with iambic, trochaic, and glyconic measures. On this combination, see Christ, Metrik, § 477. The antistrophe is distinguished by the frequency of spondaic endings. This apparent irregularity may be removed by conjectural emendation, but it may possibly have been due to a purposed retardation of the rhythm. For — ◡ — —, cp. supra 412. For dochmiacs mixed with cretics and iambs in a similar place, cp. El. 1385 ff. and, for a recurrence of the paeonic rhythm, infr. 1682, 1709.

— ◡ — — — | — ◡ — — —
— ◡ — — — — ◡
— ◡ — — — —
— — — | — — — | — ◡ —
◡ — — — | — ◡ — — —
◡ — — — — ◡ — —
◡ — — — — — ◡ — —
◡ — ◡ — — — ◡ — — —
— — ◡ — — — —
— ◡ — — — — —
◡ — — — — — — — — — —

1560. λίσσομαι] This has been changed to λίσσωμαι for the sake of the metre. Such a use of the subjunctive in the 1st pers. sing. can scarcely be paralleled from Attic Greek. But besides securing the correspondence of metre, it agrees with the context, and is not contrary to analogy.

1561-4. *ἐπιπόνῳ . . . δόμον] 'That by

ξένον *ἄρ' *εὖ *κατανύσαι

μόρφῳ τὰν παγκευθῇ κάτω

νεκρῶν πλάκα καὶ Στύγιον δόμον.

πολλῶν γὰρ ἄν καὶ μάταν

1565

πημάτων ἱκνουμένων

πάλιν σε δαίμων δίκαιος αὔξει.

ἀντ. ᾧ χθόνιαι θεαί, σῶμά τ' ἀνικάτου

1568

1562. *εὖ *κατανύσαι] ἱκτανύσαι MSS.

δόμον— καὶ μάταν πημάτων ἱκνουμένων.

1565. πολλῶν] πολλόν BVat.

1564–6. Division of lines, νεκρῶν—

1564. νεκρῶν] νεκρῶν LA. Tricl. corr.

1568. ἀνικάτου] ἀνικήτου A.

no painful, by no greatly to be lamented doom, the stranger may reach the all-hiding nether region, and the Stygian home.'

1561. The omission of the first μήτε, which Seidler proposed, restores the metre without disturbing the sense. Cp. Aesch. Ag. 532, Πάρις γάρ, οὔτε συντελής πόλις, | ξέυχεται τὸ δῖον τοῦ πάθους πλέον.

βαρναχεῖ is treated by the Scholiast (see also v. rr.) as the Doric form of βαρυηχεῖ, a word which occurs several times, whereas there is only one doubtful instance, Aesch. Eum. 145, πάθος δυσαχές, of a compound derivative of ἄχος. The chorus, who have been frightened by the thunder, may be supposed to pray that the end of Oedipus may be neither painful nor alarming. In the report of the messenger they are reassured on this very point. Infra 1658, οὐ γάρ τις αὐτὸν οὔτε πυρφόρος θεοῦ | κερανὺς ἐξέπραξεν, οὔτε ποντία | θύελλα κινηθεῖσα τῷ τότ' ἐν χρόνῳ. For a similar feeling about εὐθανασία, cp. Plat. Phaedo, 117 E, καὶ γὰρ ἀκήκοα, ὅτι ἐν εὐφημίᾳ χρὴ τελευτᾶν. (2) But the metre is in favour of βαρναχεῖ, which, to avoid tautology, must be explained to mean 'causing severe sorrow.' 'By no painful, by no lamentable doom.' Cp. infr. 1663, 4, οὐ στενακτὸς οὐδὲ . . ἀλγεινός. For the redundant ἐπί, see Essay on L. § 19. p. 27.

1562. A correction which presupposes corruption both in strophe and antistrophe must necessarily be doubtful. ἄρα, 'in accordance with his presentiment.' Cp. 1585. For the metre, cp. El. 1384=1391. Others (with Musgr.) read ξένον ἐξανύσαι, and λόγος αἰὲν ἔχει,

in the antistrophe.

1565–7. 'For even although many sorrows have been coming on thee without bringing any good, it may be that a just Deity will again exalt thee.' For καὶ with a participle in the genitive absolute, having the force of καίπερ, cp. El. 657, τὰ δ' ἄλλα πάντα καὶ σιωπῶσης ἐμοῦ | ἐπαξιῶ σε δαίμον' ὄντ' ἐξειδέναί. ἱκνουμένων is in the imperfect tense, and the force of ἄν extends to both parts of the sentence, as if it were πολλὰ μὲν ἄν πῆματα μάταν ἱκνοῖτο, ὅμως δὲ κἂν αὔξει σε δαίμων δίκαιος ὢν. The chorus now express their belief in the possibility of what Ismene had said, supra 394, ἵνῃ γὰρ θεοὶ σ' ὀρθοῦσι, πρόσθε δ' ὥλλυσαν. It is doubtful whether μάταν means (1) 'causelessly,' as some have explained it, or (2) 'without result,' i.e. bringing no good after them. The latter is more probable; i.e. Though no such result has been produced as yet. σε has been unnecessarily changed to σφε. The apostrophe gives liveliness to what would otherwise be a frigid sentiment. The change from the 3rd person to the 2nd is not more violent than the change a few lines below from the 2nd to the 3rd, 1568, ᾧ . . σῶμα . . θηρός, . . . 1574, ὄν, κ.τ.λ. Cp. also O. T. 1202, ff.

1568. ᾧ χθόνιαι θεαί] These words, elsewhere applied to Demeter and Proserpine, seem here to be addressed to the Erinyes, to whom, as daughters of Earth and Darkness, they are properly applicable. 'Invocat Furias et Cerberum, hunc, ut ne teneat animam mortui in limine Ditis; illas, ut propitiae sint, nec puniant quae ille sine mala mente commisit.' (Herm.) That Proserpine has been already invoked,

θηρός, δν ἐν πύλαισι
 φασὶ πολυξέστοις 1570
 εὐνᾶσθαι, κνυξείσθαι τ' ἐξ ἄντρων
 ἀδάματον φύλακα παρ' Αἶδα
 λόγος *ἔσαιεν ἀνέχει
 ὄν, ὦ Γᾶς παῖ καὶ Ταρτάρου,
 κατεύχομαι ἐν καθαρῷ βῆναι 1575
 ὀρμωμένῳ νερτέρας
 τῷ ξένῳ νεκρῶν πλάκας*
 σέ τοι κικλήσκω τὸν αἰένυπνον.

1569-78. Division of lines, *θηρὸς-|στοὶς εὐνᾶσθαι-|κνυξείσθαι-|ἀδάμαστον-|λό-
 γος-|δν ὦ-|κατεύχομαι-|βῆναι-|νερτέρας-|σέ τοι...* 1571. *κνυξείσθαι* *κνυξά-
 σθαι* BVat. 1572. *ἀδάματον* *ἀδάμαστον* LA. *ἀδάμαντος* BVat. 1578.
τόν *τίν'* L. *αἰένυπνον* *αἰὲν ἄνυπνον* L. *αἰὲν* (*ᾄ*)*νυπνον* C². *αἰένυπνον* Schol.

is not, however, a conclusive reason against her being here again addressed with Demeter. Cp. O. T. 190, foll., 206, foll., where Artemis is twice invoked.

1568, 9. *σῶμα..θηρός*] 'And thou huge unconquered beast.'

1569. *δν..Αἶδα*] 'Of whom they say that thou hast thy lair in the polished gateway, and whom rumour ever declares to be snarling from thy den, a guardian invincible of Hades' hall.'

1570. *πολυξέστοις*] The conjecture *πολυξένοις* is more convenient for the metre, and gives an apt enough sense. On the other hand, *πολυξέστοις*, 'Burnished,' is a picturesque epithet for a gateway: and the tendency to spondaic endings in this antistrophe has been already noticed.

1573. *λόγος *ἔσαιεν ἀνέχει*] 'Report constantly avers of thee.' As the metre is doubtful (the corresponding verse in the strophe being corrupt), it appears unsafe to follow Triclinius in altering *ἀνέχει* which looks idiomatic, to *ἔχει*: for which, however, cp. supra 674, and note, Hdt. 7. 26, *τὸν ὑπὸ Φρυγῶν λόγος ἔχει ὑπὸ Ἀπόλλωνος...* *ἀνακρεμασθήναι*. For the similar use of a compound of *έχω*, cp. Pind. Pyth. 1. 96, *έχθρὰ Φάλαριν κατέχει φάτις*. And for *ἀνέχω*, cp. Pind. Nem. 7. 89, *εἰ δ' αὐτὸ καὶ θεὸς ἀνέχοι*. The correspondence of metre is kept by reading *εὖ κατανύσαι* in the strophe.

1574. *ὦ Γᾶς παῖ καὶ Ταρτάρου*] These words are addressed not to Cerberus, but in all probability to Death, who is invoked as a person more than once in Sophocles (Phil. 797, Aj. 854), cp. infr. 1578 and note. In what sense could Cerberus be called the child of Earth? In Hes. Theog. 211, foll., Death is the Child of Night, without a father, and Cerberus, ib. 310, is the son of Echidna and Typhon. But in these genealogies the poets used considerable freedom. And in the same spirit in which Sophocles calls the Erinyes daughters of Earth and Darkness, Death may be apostrophized as the son of Earth, who receives the bodies of the Dead, and Tartarus, which (cp. supra 1389), like 'Olympus,' has less of a special and local meaning in Sophocles than in Homer. The name of Death is omitted, like that of Persephone, the Erinyes, and Cerberus, while the kingly title 'Αἰδωνεύς is given to Hades. Cp. supra 1548, and note.

1575. *ἐν καθαρῷ βῆναι*] (1) 'To move in a clear space,' i.e. to leave the way clear: *μὴ ἐμποδῶν βῆναι*. A marked instance of oxymoron: cp. *ἐκτὸς ὀμλεῖ*, Aj. 640, and see Essay on L. § 37. p. 70. Or (2) taking *βῆναι* in the sense of 'departing' as in Ant. 120, *ἔβα, κτλ.*, and *ἐν καθαρῷ* as proleptic, 'To go away and leave the coast clear'=*ἐκποδῶν βῆναι*.

1578. *τὸν αἰένυπνον*] The reading of the Scholiast and Suidas, and of the

ΑΓΓΕΛΟΣ.

ἄνδρες πολῖται, ξυντομωτάτως μὲν ἂν
τύχοιμι λέξας Οἰδίπουν ὀλωλότα· 1580

ἃ δ' ἦν τὰ πραχθέντ' οὗθ' ὁ μῦθος ἐν βραχεὶ
φράσαι πάρεστιν οὔτε τᾶργ' ὅσ' ἦν ἐκεῖ.

ΧΟ. ὀλωλε γὰρ δύστηνος; ΑΓ. ὡς λελοιπότα
κείνον τὸν αἰεὶ βίοτον ἐξεπίστασο.

ΧΟ. πῶς; ἄρα θεία κάπόνω τάλας τύχη; 1585

ΑΓ. τοῦτ' ἐστὶν ἤδη κάποθανμάσαι πρέπον.
ὡς μὲν γὰρ ἐνθένδ' εἶρπε, καὶ σύ που παρὼν
ἔξοισθ', ὑφηγητήρος οὐδενὸς φίλων,

1581. οὗθ' ὁ] οὔτω Α. οὔτ' ὁ L². 1584. αἰεὶ Α. αἰεὶ Α. 1585. ἄρα
θεία] ἄρα θεία L. κάπόνω] καὶ πόνω LB Vat. 1586. τοῦτ'] ταῦτ' L. τοῦτ'
AKL²? 1587. ἐνθένδ'] ἐνθένδ' L. ἐνθένδ' C² A. 1588. ὑφηγητήρος] ἀφη-
γητήρος L. ὑφ' ἡγητήρος C² Vat. ὑφηγητήρος ABR.

earliest corrector of L, has sufficient authority, especially when recommended by the metre. αἰὲν ἄπνυν would certainly be applicable to Cerberus and might be suggested by the words ἀδάματον φύλακα παρ' Αἰῶα. But the address to Death, as the God of the Eternal Sleep, is a more fitting termination of this ode.

1579. One of the companions of Theseus (πρόσπολοι, supra 1553) returning before the rest, reports all that will ever be known, except to Theseus and his successors, of the departure of Oedipus. πολῖται] 'Fellow-citizens.' By the ξυνοικισμός under Theseus the Coloniatae were already citizens of Athens.

ξυντομωτάτως . . ὀλωλότα] 'I might best succeed in brevity by saying Oedipus is gone.' The adverb contains the predicate. Essay on L. § 24. p. 40. The participial construction with λέξας is noticeable; cp. O. T. 465 and note.

1581. ἃ δ' ἦν τὰ πραχθέντ' supposes a simple clause, such as οὐ βραχέως φράσαι πάρεστιν, which, by the introduction of the antithesis between μῦθος and ἔργον, is expanded into what follows.

1582. οὔτε τᾶργ' ὅσ' ἦν ἐκεῖ] Sc. βραχεία ἦν. ἐκεῖ is added to supplement both clauses.

1584. τὸν αἰεὶ] The most probable interpretation of these words is that which separates them from βίοτον and supplies χρόνον. The expression is

then equivalent to ἐς τὸν αἰεὶ χρόνον. Cp. supra 1400, οἶον ἀρ' ὁδοῦ τέλος. κ.τ.λ., where τέλος has the force of ἐς τέλος. For the omission of χρόνον, see Essay on L. § 39. p. 74, and cp. infra 1701, El. 1075, Tr. 80, which are best explained by supposing a similar ellipse, which, if in accordance with a vernacular conversational idiom, would not occasion ambiguity, notwithstanding the nearness of βίοτον here and σκότον infr. 1701.

The other interpretations: 'His life, such as it ever was' (Herm.), 'His long-continued life,' 'His lingering age' (Schol. Eustath.), are inadmissible.

1585. ἄρα] = ἦ ἄρα, 'Was it then?' i. e. Was it as he led us to expect?

1586. τοῦτ', the reading of Par. A, is preferred to ταῦτ', the reading of L, because the pronoun appears from its position to be the subject of ἐστίν . . πρέπον, and not merely the object of ἀποθανύσασαι.

κάποθανύσασαι] καί, belonging to the whole clause, emphasizes the manner of the death of Oedipus as distinguished from the fact, which has been already told, and the previous circumstances, which are known to all. 'Ay, this it is which may well move your wonder.'

1587. παρών] 'Having witnessed it.' Essay on L. § 32. p. 55.

1588. ὑφηγητήρος] Sc. ὄντος, Essay on L. § 9. p. 14.

ἀλλ' αὐτὸς ἡμῖν πᾶσιν ἐξηγούμενος·
 ἐπεὶ δ' ἀφίκτο τὸν καταρράκτην ὁδὸν 1590
 χαλκοῖς βάθροισι γῆθεν ἐρριζωμένον,
 ἔσθη κελεύθων ἐν *πολυσχίστων μιᾷ,
 κοίλου πέλας κρατῆρος, οὗ τὰ Θησέως
 Περιθου τε κεῖται πίστ' αἰεὶ ξυνθήματα·
 *ἀφ' οὗ *μέσος σταῖς τοῦ τε Θορικίου πέτρου, 1595
 κοίλης τ' ἀχέρδου κάπδ λαΐνου τάφου,
 καθέζετ'· εἴτ' ἔλυσε δυσπινεῖς στολάς.
 κᾶπειτ' αὔσας παῖδας ἠνώγει ρυτῶν
 ὑδάτων ἐνεγκεῖν λουτρὰ καὶ χόας ποθεν·
 τῷ δ' εὐχλόου Δήμητρος εἰς προσόψιον 1600

1590. καταρράκτην] καταράκτην LB Vat. καταρράκτην C²AR ὁδὸν] ὁδὸν LA.
 1592. *πολυσχίστων] πολυσχίστω MSS. Heath corr. 1594. πίστ'] πλείστ'.

BVat. 1595. *ἀφ' .. *μέσος] ἐφ' .. μέσον (μέσον Vat.) MSS. Brunnck. corr.
 τοῦ τε Θ.] τοῦτ. L. τοῦ θ. C². 1597. ἔλυσε] ἔδυσε LAV³. ἔλυσε B. 1600.
 τῷ δ'] τῷδ' L. τὰ δ' A. τὰδ' AVat. τὰδ' B. προσόψιον L. ἐπόψιον A etc.

1589. ἐξηγούμενος] 'Leading the way.' Cp. supra 1520, χώρον .. ἐξηγήσομαι.

1590. τὸν καταρράκτην ὁδὸν] 'The precipitous threshold, rooted in earth with foundations of brass.' The ὁδὸς (supra 57) is probably the entrance to a cleft in the native rock, and is called καταρράκτης because supposed to lead directly down to Tartarus. The χαλκὰ βάθρα are probably not a literal staircase, but, like the epithet χαλκόπους, supr. 57, recal the σιδηρεῖνί τε πύλαι καὶ χαλκίος οὐδὸς of Homer's description. See Introduction. For this meaning of βάθρα in the plural, cp. Eur. Tro. 47, ὦ .. πόλις .. ἦσθ' ἂν ἐν βάθροισι ἔτι, and for γῆθεν ἐρριζωμένον, cp. Od. 13. 163, of the ship changed by Poseidon to an islet, λαὸν ἔθηκε καὶ ἐρρίχυσεν ἐνερθεν.

1592. *πολυσχίστων] This conjecture of Heath's has been universally accepted. Cp. Plato. Phaed. 108 A. The word was no doubt descriptive of the paths actually converging towards the χαλκοῦς ὁδὸς, and the language indicates the precision with which the blind Oedipus followed the guidance of the God.

1593. κρατῆρος] Elmsley is probably right in saying, 'Crater, de quo nunc

agitur, lapideus fuisse videtur, ἀνδρὸς εὐχειρος τέχνη, ut illi, quorum mentio fit v. 472.' It may have been fabled that this bowl received the blood of the sacrifice which confirmed the league of Theseus and Pirithous, and some record of their agreement may have been engraven on it. Cp. Eur. Suppl. 1202, ἐγγραφον ὄρκους τρίποδος ἐν κοίλῳ κύτει. 'Where the compact of Theseus and Pirithous is registered, never to be annulled.' The bowl was probably at the entrance to one of the cavities in the rock.

1595. 6. 'Midway between this and the fragment of rock from Thoricus, and the hollow pear-tree and the sarcophagus of stone.' The traditional text may mean, 'Right opposite to this and the Thorician rock, away from the hollow pear-tree and stone tomb.' But Brunnck's easy correction makes a better context. The object is to define accurately the exact position of Oedipus when last seen, corresponding probably to the place where rites were since performed in his honour. Cp. supr. 1532 and note, and 477.

1600. 1. There does not appear to be sufficient reason for construing these words with Hermann, 'The hill which commands a view of the temple of

πάγον μολοῦσαι τάσδ' ἐπιστολὰς πατρὶ [116 a.
 ταχεὶ πόρευσαν σὺν χρόνῳ, λουτροῖς τέ νιν
 ἐσθῆτί τ' ἐξήσκησαν, ἥ νομίζεται.
 ἐπεὶ δὲ παντὸς εἶχε δρῶντος ἡδονὴν
 κοῦκ ἦν ἔτ' οὐδὲν ἄργον ὧν ἐφίετο, 1605
 κτύπησε μὲν Ζεὺς χθόνιος, αἱ δὲ παρθέναι
 ῥίγησαν, ὡς ἤκουσαν· ἐς δὲ γούνατα
 πατρὸς πεσοῦσαι κλαῖον, οὐδ' ἀνέισαν
 στέρνων ἀραγμοὺς οὐδὲ παμμήκεις γόους.

1601. μολοῦσαι] μολοῦσα AVat. μολούσα B. 1602. νιν] ν . . ν L. νιν C⁷A.
 1605. ἐφίετο] ἐφέιετο L. 1607. ῥίγησαν] i from η L. 1608. ἀνέισαν] ἀνείεσαν L.

Demeter Chloe.' Although the temple near the Acropolis, mentioned by Pausanias and the Scholiast, cannot be meant, there may well have been other places in the neighbourhood sacred to the same Goddess. Transl. 'The eminence, full in view, of Demeter, who makes the tender blade to grow.' The knoll, a quarter of a mile to the east of Colonus, has some remains of buildings, and is plentifully supplied with water at the present day. See *Intro.* p. 283.

1601. τάσδ' ἐπιστολὰς] Abstract for concrete, 'Brought these commands,' i.e. The things thus commanded.

1602. ταχεὶ . . σὺν χρόνῳ] 'With time that quickly passed,' i.e. With despatch. Cp. *supr.* 7 and note.

1603. ἥ νομίζεται] (1) 'As is customary,' sc. in immediate prospect of death. Cp. Eur. Alc. 158, ἐπεὶ γὰρ ἦσθεθ' ἡμέραν τὴν κυρίαν | ἤκουσαν, ὕδασι ποταμίῳις λευκὸν χρῶα | ἐλούσαι, ἐκ δ' ἐλούσα κεδρίνων δόμων | ἐσθῆτα κόσμον τ' εὐπρεπῶς ἡσκήσατο. Or (2) 'Such raiment as is customary,' viz. at the shrine of the Eumenides. The ἔποικος would supply what was necessary: *supra* 506.

1604. 'And when all was doing to his heart's content, and no part of his desire was now neglected.' δρῶντος is a singular instance of the abstract use of the active participle, noticed in the *Essay* on L. § 30. p. 51. Cp. *supra* 1220, τοῦ θέλοντος, etc. This is the only satisfactory explanation of the passage. As often happens, the second line, κοῦκ ἦν, κ.τ.λ., states negatively what is affirmed in the first.

1605. For ἄργον, cp. O. T. 287 and n.

1606. Ζεὺς χθόνιος] The rumbling noise beneath the earth accompanying an earthquake is attributed to Hades, as the thunder to Zeus. For this name of Hades, cp. Hom. Il. 9. 457, Ζεὺς τε καταχθόνιος καὶ ἐπαινῇ Περσεφόνεια: Hes. Op. 465: Aesch. Suppl. 157. And for χθόνιος βροντή, Aesch. Prom. 993, 4, Eur. Hipp. 1201, Phoen. 1181, 2, ἐκτύπησε δὲ | χθών, ὥστε δεῖσαι πάντας.

1607. ῥίγησαν] Homeric word: Il. 12. 208, Τρῶες δ' ἐρρίγησαν, ὥπως ἴδον αἰόλον ἔφιν.

1608. οὐδ' ἀνέισαν] 'And ceased not from.' Cp. l. 1610. Mr. Palmer takes the words differently. In his note on l. 1636, he says, 'It was unbecoming in a man of any nobleness of spirit to give way to loud lamentation; therefore it is said even of the daughters, οὐδ' ἀνέισαν, κ.τ.λ.' But the moment for silence and reserve is not yet come, and the natural feelings are for the time unchecked (cp. 1620, foll.). Compare Hom. Od. 16. 213, foll. Ὡς ἄρα φωνήσας κατ' ἄρ' ἔξετο, Τηλέμαχος δὲ | ἀμφιχυθεὶς πατέρ' ἐσθλὸν ὀδύρετο, δάκρυα λείβων. | ἀμφοτέροισι δὲ τοῖσιν ὑφ' ἡμέρος ἄρτο γόοιο. | κλαῖον δὲ λιγέως, ἀδινώτερον ἢ τ' οἰωνοί, | φῆναι ἢ αἰγυπιοὶ γαμψώνυχες, οἰσὶ τε τέκνα | ἀγροταὶ ἐξείλοντο πάρος πεπενηνὰ γενέσθαι. | ὥς ἄρα τοῖγ' ἐλεεινὸν ὑπ' ὀφρύσι δάκρυον εἶβον. It is to be remembered, too, that this scene is only reported, not represented on the stage. That οὐδ' ἀνέισαν has probably a different meaning in O. T. 1277, is no objection to the above rendering.

1609. παμμήκεις] 'Long and loud.' μακρὸς has continually the meaning of

ὁ δ' ὡς ἀκούει φθόγγον ἐξαίφνης πικρόν, 1610
 πτύξας ἐπ' αὐταῖς χεῖρας εἶπεν, ὦ τέκνα,
 οὐκ ἔστ' ἔθ' ὑμῖν τῇδ' ἐν ἡμέρᾳ πατήρ.
 ὄλωλε γὰρ δὴ πάντα τὰμά, κούκέτι
 τὴν δυσπρόνητον ἔξετ' ἀμφ' ἐμοὶ τροφήν·
 σκληρὰν μὲν, οἶδα, παῖδες· ἀλλ' ἐν γὰρ μόνον 1615
 τὰ πάντα λύει ταυτ' ἔπος μοχθήματα.
 τὸ γὰρ φιλεῖν οὐκ ἔστιν ἐξ ὅτου πλέον
 ἢ τοῦδε τάνδρὸς ἔσχεθ', οὐ τητῶμεναι
 τὸ λοιπὸν ἤδη *τὸν *βίον διάξεται.
 τοιαυτ' ἐπ' ἀλλήλοισιν ἀμφικείμενοι 1620
 λύγδην ἔκλειον πάντες. ὥς δὲ πρὸς τέλος
 γῶν ἀφίκοντ' οὐδ' ἔτ' ὠρώρει βοή,
 ἦν μὲν σιωπῇ, φθέγμα δ' ἐξαίφνης τινὸς
 θάῤῥεν αὐτόν, ὥστε πάντας ὀρθίας
 στήσαι φόβῳ δέισαντας ἐξαίφνης τρίχας. 1625

1618. ἔσχεθ' ἔσχετ' L.
 corr. 1622. οὐδ' ἔτ' οὐδέ τ' MSS.
 φόβῳ C²A.

1619. ἤδη *τὸν *βίον ἤδη βίοτον MSS. Elmsl.
 Turn. corr. 1625. φόβῳ . ὁ . ωι L.

loud, in connection with sounds. But here there is probably also the further association, 'Prolonged.'

1610. ὡς ἀκούει .. ἐξαίφνης] 'When all at once he hears. ...'

φθόγγον .. πικρόν] 'The piteous sound.' Ant. 423, 4, κἀνακωκύνει πικρὰς | ἄρριθος ὀξύν φθόγγον.

1611. πτύξας ἐπ' αὐταῖς χεῖρας] 'Folding his arms about them.' For χεῖρες in this sense, cp. El. 1226.

1613. 'All that was mine is at an end,' and therefore also my dependence on your filial care.

1614. τὴν δυσπρόνητον . . τροφήν] 'The sad laborious nursing ye have spent on me.' τροφή is here used actively, as in El. 1143, οἷμοι τάλαίνα τῆς ἐμῆς πάλαι τροφῆς | ἀνωφελήτων, τὴν ἐγὼ θάμ' ἀμφὶ σοὶ | πόνῳ γλυκεῖ παρέσχον.

1615. σκληρὰν μὲν σκληρὰν is added in apposition, and is then opposed with μὲν to what follows. 'It has been troublesome, that I know well, my daughters: but then the one word "love" has power to cancel all this trouble. And love ye have had from none in greater

measure than from me, of whom bereft ye will pass what now remains to you of life.'

1620, 1. τοιαυτ' .. ἔκλειον] i. e. τοιαυτὰ .. κλειόντες ἔλεγον.

1622. ὠρώρει βοή] Homeric expression. Il. 18. 498, ἔνθα δὲ νεῖκος | ὠρώρει.

1624. θάῤῥεν] 'Urged him with shouting.' The omission of the augment in this case with a consonant preceding makes it probable that in the other cases in this speech, e. g. 1606, κτύπησε, 1607, βίγησαν, 1608, κλαῖον, the augment is dropped Epicè and not elided after the preceding vowel. The MSS. omit the augments very frequently. Cp. supr. 438 and v. rr. For the construction, cp. supra 1598, ἀσπας παῖδας.

1624, 5. ὥστε .. τρίχας] 'So that the hair of all stood up in the alarm of sudden fear.' ἐξαίφνης belongs both to the participle and the verb, and the dative φόβῳ is in construction with both. Cp. Tr. 175, 6, ἐκπηδᾷν ἐμὲ φόβῳ .. παρβούσαν.

1625. στήσαι .. τρίχας is said, as in φῶσαι ὀδόντας and the like language, at-

καλεῖ γὰρ αὐτὸν πολλὰ πολλαχῇ θεός·
 ὦ οὔτος οὔτος, Οἰδίπους, τί μέλλομεν
 χωρεῖν; πάλαι δὴ τὰπὸ σοῦ βραδύνεται.
 ὁ δ' ὥς ἐπήσθητ' ἐκ θεοῦ καλούμενος,
 αὐδᾶ μολεῖν οἱ γῆς ἄνακτα Θησέα. 1630
 κάπει προσῆλθεν, εἶπεν, ὦ φίλον κάρα,
 δός μοι χερὸς σῆς πίστιν ἀρχαίαν τέκνοις,
 ὑμεῖς τε, παῖδες, τῷδε· καὶ καταίνεσον
 μήποτε προδώσειν τάσδ' ἐκὼν, τελεῖν δ' ὅσ' ἂν
 μέλλης φρονῶν εὖ ξυμφέροντ' αὐταῖς αἰεί. 1635
 ὁ δ', ὡς ἀνὴρ γενναῖος, οὐκ οἴκτου μέτα
 κατήνεσεν τὰδ' ὄρκιος δράσειν ξένω.
 ὅπως δὲ ταῦτ' ἔδρασεν, εὐθύς Οἰδίπους

1626. καλεῖ] κα(λ)λεῖ L. καλεῖ CV³. κάλλει Vat. πολλαχῇ] πολλαχ^ῃ L.
 1627. ὦ οὔτος οὔτος] ὦ οὔτος AR. 1628. δῆ] δῆ L. βραδύνεται] βραδύ ..
 εται L. βραδύνεται C² A. 1630. οἱ] οἱ L. 1634. τάσδ'] τά(σ)δ' L.
 ὅσ'] ὅσ' L. ὅσ' C². 1635. μέλλης] μέλλεισ L.

tributing to the subject, as the ἀρχή of his actions, even mechanical and unconscious processes. Cp. supr. 149, and note. Essay on L. § 30. p. 52.

1626. πολλὰ πολλαχῇ] Shak. Ham. 1. 5, 'Hic et ubique? then we'll shift our ground.'

1627, foll. Cp. Eur. Alc. 253, Χάρων μ' ἤδη καλεῖ· τί μέλλεις; ἐπείγουν· σὺ κατείργεις τάδε. τοῖα σπερχόμενος ταχύνει: Ar. Lys. 606, ὁ Χάρων σε καλεῖ, σὺ δὲ κωλύεις ἀναγεσθαι. In the present case not Charon but Hermes, cp. supr. 1548, or the δαίμων of Oedipus, is probably meant. The absence of any name, as in several of the concluding passages of this play, adds to the solemnity of the effect.

1628. πάλαι .. βραδύνεται.] 'You are already much to blame for our delay.'

1632. δός μοι χερὸς σῆς πίστιν ἀρχαίαν τέκνοις] 'I pray thee give to my children thy right hand, that time-honoured pledge.' Various meanings have been given to ἀρχαίαν. 'Πίστιν ἀρχαίαν dicit, quae firma maneat, olim antiqua futura. Sic Aeschylus, Agam. 578, θεοῖς λάφυρα ταῦτα τοῖς καθ' Ἑλλάδα δόμοις ἐπασσάλευσαν ἀρχαῖον γάνος.' (Herm.) 'Πίστιν ἀρχαίαν] Antiquam, spectatam.'

(Dind.) 'ἀρχαίαν, die alte, bisher bewiesene (nach 632 f.).' (Schneidewin) It is simpler and better to explain the epithet as a general one; i. e. The right hand, which from time immemorial has been a solemn pledge amongst mankind. Cp. Eur. Med. 21, 2. ἀνακαλεῖ δὲ δεξιᾶς | πίστιν μεγίστην: Plat. Legg. 7. 793 B. See also Tr. 1181, 2.

1633. ὑμεῖς τε, παῖδες, τῷδε] 'Haec verba διὰ μέσου esse ostendunt imperativi δός et καταίνεσον, quae ad eandem personam spectant.' (Herm.) Cp. Thuc. 5. 17, ὥμοσαν, ἐκεῖνοί τε πρὸς τοὺς Λακεδαιμονίους, τάδε.

1634. 5. τελεῖν .. αἰεί] 'But that in all that it lies in you to do, you will act with kindly care for their best good.' Cp. infr. 1773.

1636. οὐκ οἴκτου μέτα] 'Without giving way to grief; i. e. With no weak expression of feeling, which would have been of evil omen for Athens. Aesch. S. c. T. 51, οἴκτος δ' οὔτις ἦν διὰ στόμα· σιδηρόφραγ γὰρ θυμὸς ἀνδρεία φλέγων ἐπνει, λεόντων ὡς Ἀρη δεδορκόταν. Οἱ the conjectures (which are quite unnecessary) ὄγκου (Musgr.) is preferable to ὀκνου.

ψαύσας ἀμαυραῖς χερσὶν ὧν παίδων λέγει,
 ὦ παῖδε, τλάσας χρὴ τὸ γενναῖον φρενὶ 1640
 χωρεῖν τόπων ἐκ τῶνδε, μηδ' ἂ μὴ θέμις
 λεύσσειν δικαιοῦν, μηδὲ φωνούντων κλύειν.
 ἀλλ' ἔρπεθ' ὡς τάχιστα· πλὴν ὁ κύριος
 Θησεὺς παρέστω μανθάνων τὰ δρώμενα.
 τοσαῦτα φωνήσαντος εἰσηκούσαμεν 1645
 ξύμπαντες· ἀστακτὶ δὲ σὺν ταῖς παρθένοις
 στένοντες ὠμαρτοῦμεν. ὡς δ' ἀπήλθομεν,
 χρόνῳ βραχεῖ στραφέντες, ἐξαπείδομεν
 τὸν ἄνδρα, τὸν μὲν οὐδαμοῦ παρόντ' ἔτι, [116 b.
 ἄνακτα δ' αὐτὸν ὀμμάτων ἐπίσκιον 1650
 χεῖρ' ἀντέχοντα κρατός, ὡς δεινοῦ τινος
 φόβου φανέντος οὐδ' ἀνασχετοῦ βλέπειν.
 ἔπειτα μέντοι βαιὸν οὐδὲ σὺν χρόνῳ
 ὀρῶμεν αὐτὸν γῆν τε προσκυνοῦνθ' ἅμα
 καὶ τὸν θεῶν Ὀλυμπον ἐν ταύτῳ λόγῳ. 1655

1640. φρενί] φέρειν LB Vat. φρενὶ ARL².
 1651. χεῖρ' ἀντέχοντα] ἔχοντα χεῖρα BVat.
 ἀνασχετοῦ C².

1641. μηδ'] μὴ μ' LA. μὴ μ' B.
 1652. ἀνασχετοῦ] ἀνασχετου L.

1640. Cp. the action of Socrates in Plat. Phaedo, 116 B, τὰς μὲν γυναῖκας καὶ τοὺς παῖδας ἀπέναι ἐκέλευσεν, αὐτὸς δὲ ἦκε παρ' ἡμᾶς.

τλάσας.. τὸ γενναῖον] 'With noble fortitude.' Cp Eur. Med. 393, τόλμης δ' εἴμι πρὸς τὸ κάρτερον. Similar adverbial expressions occur in later poets; e.g. Theocr. Idyll. I. 41, κάμνοντι τὸ κάρτερον ἀνδρὶ ἔοικας: 3. 18, ὦ τὸ καλὸν ποθοῦσα.

1642. μηδὲ φωνούντων κλύειν] Sc. ἂ μὴ θέμις ἐστὶ κλύειν.

For μῆ, see Essay on L. § 29. p. 48, and cp. Ant. 546, μηδ' ἂ μὴ θίγες, κ.τ.λ.

1643. ὁ κύριος] κύριος here. as in I. 288 supra, has the general sense of 'sovereign,' and also a particular reference to the case in point = 'Whose right herein is perfect.'

1644. μανθάνων] 'Being cognisant of.'

1645. ἀστακτί] i.e. ἀστακτὶ λείβοντες δίκρυα. For this condensation, see Essay on L. § 43. p. 82.

1648. στραφέντες] i.e. Returning towards the spot.

ἐξαπείδομεν] 'We saw, as from afar off.' Schol. ἴδιον αὐτοῦ τὸ πολλαῖς κερῆσθαι προθέσει· παραφυλακτέον δὲ πῶς καὶ τὰ ἄρρητα ὑπ' ὧν ἦγαγεν ὁ ἄγγελος ἐκ τῶν σχημάτων μηνύων.

1649. τὸν ἄνδρα, κ.τ.λ.] The anacoluthon helps to mark the suddenness of the disappearance. The messenger begins as if he were speaking of Oedipus, he then corrects himself to say that Oedipus was no more seen, but Theseus only, who was holding his hand before his eyes. For a similar turn of sentence, cp Hom. Od. 5. 265, fol., ἐν δὲ οἱ ἀσκὸν ἔθηκε θεὰ μέλανος οἴνοιο | τὸν ἕτερον, ἕτερον δ' ὕδατος μέγαν.

1653. ἔπειτα.. βαιὸν] 'A little afterwards,' like βαιὸν.. ἐνερθεν, Phil. 20.

1654. 5. Shak. Ham. I. 5, 'O all ye host of heaven! O earth! what else? And shall I couple hell?'

1655. τὸν θεῶν Ὀλυμπον] Cp. O. T. 867, and note.

μόρφ δ' ὅποι' κείνος ᾤλετ' οὐδ' ἂν εἶς
 θνητῶν φράσειε πλὴν τὸ Θησέως κάρα.
 οὐ γάρ τις αὐτὸν οὔτε πυρφόρος θεοῦ
 κεραυνὸς ἐξέπραξεν οὔτε ποντία
 θύελλα κινήσεισα τῷ τότ' ἐν χρόνῳ, 1660
 ἀλλ' ἢ τις ἐκ θεῶν πομπός, ἢ τὸ νερτέρων
 εὔνουν διαστὰν γῆς ἀλύπητον βάθρον.
 ἀνὴρ γὰρ οὐ στενακτὸς οὐδὲ σὺν νόσοις
 ἀλγεινὸς ἐξεπέμπετ', ἀλλ' εἴ τις βροτῶν
 θαυμαστός. εἰ δὲ μὴ δοκῶ φρονῶν λέγειν, 1665
 οὐκ ἂν παρείμην οἷσι μὴ δοκῶ φρονεῖν.
 ΧΟ. ποῦ δ' αἶ τε παῖδες χοῖ προπέμψαντες φίλων;
 ΑΓ. αἶδ' οὐχ ἑκάς· γῶν γὰρ οὐκ ἀσήμονες
 φθόγγοι σφε σημαίνουσι δεῦρ' ὀρμωμένας.

1658. αὐτόν] αὐτῶν LVat. θεοῦ LA. θεός C³. 1662. ἀλύπητον LA.
 γρ. ἀλάμπετον mg. C³. 1663. ἀνὴρ] ἀνὴρ MSS. 1664. ἀλγεινός] ἀλγει-
 νῶς L. ἀλγεινός A. 1665. δοκῶ] δοκῶν AR. om. L². 1667. χοῖ] καὶ οἱ (?)
 L. χ'. οἱ C². 1669. φθόγγοι σφε] φθόγγοισι δὲ L. φθόγγοισι σφε AL².
 φθόγγοις Vat.

1659, ff. So the prayer of the chorus is fulfilled: supra 1561.

ἐξέπραξεν] Eur. Hec. 515, πῶς καὶ νιν ἐξέπραξας;

1661, 2. 'But either a guardian from the gods, or the lower part of earth that holds the dead, opening kindly for him, where there is no more pain.'

ἀλύπητον has been generally taken causatively to mean 'Without giving him pain;' but even if this meaning were admissible, which is doubtful, there would be an awkwardness in having two secondary predicates, εὔνουν and ἀλύπητον. The position of the word indicates that it is to be taken as attributive. ἀλάμπετον, 'unilluminated,' the marginal reading of L, may possibly be right. Elmsley, who was doubtful on this point, gives the above meaning, 'Free from pain,' to ἀλύπητον, ὅπου μὴ λυπείται τις. Cp. supra 955, θανόντων δ' οὐδὲν ἄλγος ἄπτεται.

1662, 3. στενακτός and ἀλγεινός have been explained to mean 'Groaning' and 'Suffering pain.' But the more usual meaning gives a better and more coa-

sistent sense. 'An object of mourning,' 'Giving pain to others.' Cp. O. T. 1237, 8, τῶν δὲ πραχθέντων τὰ μὲν [ἀλγιστ' ἄπεστιν. 'His departure was not accompanied with mourning, nor with sickness, so as to be a spectacle of pain, but it was a spectacle of admiration, unsurpassed.' Cp. Plato, Phaedo, 59 A, οὐδὲν πάνυ μοι ἐλεεινὸν εἰσέει, ὥς εἰκὸς ἂν δόξειεν εἶναι παρόντι πένθει. . . ἀλλ' ἀτέχνως ἀποπὼν τί μοι πάθος παρ' ἡμῖν.

1666. οὐκ ἂν παρείμην] 'I do not care to gain the assent of those who think me unwise in this;' i.e. I am contented to hold my own opinion. Cp. Aj. 1038, 9, ὅτ' δὲ μὴ τὰδ' ἐστὶν ἐν γνώμῃ φίλα, [κείνος τ' ἐκεῖνα στεργέτω, καὶ γὰρ τὰδε. And for παρίεμαι, with accusative, meaning 'To obtain the consent of,' cp. Plat. Legg. 742 B, παρέμενος τοὺς ἀρχοντας: 951 A, τοὺς νομοφυλάκας παρέμενος.

1667. χοῖ προπέμψαντες φίλων;] Sc. αὐτόν. The plural might refer to Theseus alone (supra 1087, and note), but probably includes his attendants, with the exception of the Ἄγγελος.

οὐ τὸ μέν, ἄλλο δὲ μή, πατρὸς ἔμφυτον

ἄλαστον αἷμα δυσμόροιον στενάζειν,

ᾧτινι τὸν πολλὸν

5 ἄλλοτε μὲν πόνον ἔμπεδον εἶχομεν,

ἐν πυμάτῳ δ' ἀλόγιστα παροίσομεν

1675

ιδόντε καὶ παθούσα.

α' (2) ΧΟ. τί δ' ἔστιν; ΑΝ. *ἔξεστιν μὲν εἰκάσαι, φίλοι.

1672. ἄλαστον] ἄλαστον L.
παθούσα L. παθούσα C²A.
οὐκ ἔστι MSS.

1675. ἐν] ἐμ L. ἐν C²A.
1677. τί δ'] τί δ'.. L. (Qu. τί θαί?) *ἔξεστιν]

β'. 1724-36 = 1737-50.

υ' υ' - υ' - υ' - υ' - υ' -
 - υ' υ' - υ' -
 - υ' υ' - υ' - υ' -
 υ' υ' - υ' - υ' -
 5 υ' υ' - υ' - υ' -
 υ' υ' - υ' υ' - υ'
 υ' υ' - υ' υ' - υ'
 υ' υ' - υ' υ' - υ'
 υ' υ' - υ' υ' - υ'
 υ' υ' - υ' υ' - υ'
 10 - υ' υ' - υ' -
 υ' υ' - υ' υ' - υ'
 - υ' υ' - υ' -

1670, foll. 'Ah me! it is ours, unhappy! on all accounts to mourn our father's fatal blood running in our veins. For him we had erewhile that long incessant toil, and at the last we have to tell of things beyond the reach of thought, which we have seen and suffered.' For οὐ τὸ μέν, ἄλλο δὲ μή, cp. Eur. Phoen. 1641, AN. οὐ γὰρ τὸ μέν σοι βαρὺ κακῶν, τὸ δ' οὐ βαρὺ, | ἀλλ' εἰς ἅπαντα δυστυχῆς ἔφυς, πάτερ.

1672. αἷμα is here primarily 'Blood-relationship,' with perhaps a secondary association (pointed by the word ἄλαστον) from the other meaning of 'Blood-guiltiness.' Cp. O. T. 1400, αἶ τοῦ μὲν αἷμα τῶν ἐμῶν χειρῶν ἄπο | ἐπίετε πατρός.

1673. The form ᾧτινι (= ὅτι) is rare, and Badham has conjectured ᾧτινε. But the dative properly expresses the connection between the two parts of the sentence. Essay on L. § 12. p. 18. And Elmsley has quoted Eur. Hipp. 903, τὸ μέντοι πρᾶγμα, ἐφ' ᾧτινι στένεις | οὐκ οἶδα: Arist. Pax 1278, σὺ γὰρ εἰπέ μοι

οἷσινσι χαίρεις.

1675. For παροίσομεν, cp. Hdt. 9. 26, καινὰ καὶ παλαιὰ παραφέροντες ἔργα.

1676. παθούσα] To avoid the discrepancy of terminations several critics read παθόντε. But there does not seem to be sufficient ground for deserting the MSS. Hermann rightly says, 'Nesciebat Brunckius harum formarum usum ad sonorum suavitatem attemperari, quum putavit Sophoclem scripsisse ἰδόντε καὶ πάθοντε.'

1677. Although οὐκ ἔστιν (see v. rr.) may be explained with reference to the manner of the end, which was inconceivable, it is more natural that Antigone should say here, 'You may guess what has happened,' i. e. the main fact that he is gone. By merely omitting οὐκ with Hermann, we obtain a line like Aj. 951 (which conveys a similar feeling), ἄγαν ὑπερβριθεὶς ἄχθος ἦνυσαν, υ' - υ' υ' | υ' - υ' - υ' - υ' - υ' - L. 1704 in the antistrophe, as it appears in the

ΧΟ. βέβηκεν; ΑΝ. ὡς μάλιστ' ἂν εἰ πόθῳ λάβοις.

α' (3) τί γάρ, ὅτῳ μῆτ' Ἀρης

μήτε πόντος ἀντέκρυσεν,

1680

ἄσκοποι δὲ πλάκες ἔμαρψαν

ἐν ἀφανεῖ τι νι μόρῳ *φερόμεναι.

5 τάλαινα, νῶν δ' ὀλεθρία

νῦξ ἐπ' ὄμμασιν βέβακε.

πῶς γὰρ ἢ τιν' ἀπίαν

1685

γᾶν ἢ

πόντιον κλύδων' ἀλώμεναι βίου

10 δύσοιστον ἔξομεν τροφάν;

α' (4x) *ΙΣ. οὐ κάτοιδα. κατὰ με φόνιος

1679. τί γάρ]—τί γάρ L. ἀγγ. τί γάρ C⁵. χο. τί γάρ V³. 1680. πόντος] πόνος Vat. 1682. ἐν ἀφανεῖ ends the previous line LA. τινι] χο. τίνι A. *φερόμεναι] φαινόμεναι MSS. 1683. τάλαινα]—τάλαινα L. ἀν. τάλαινα C⁵AV³. ὀλεθρία] ὀλεθρίαν L. 1684. ὄμμασιν] ὄμμασι LA. βέβακε] βέβηκε LA. 1685. Division of lines, πῶσ-| ἀπίαν-| πόντιον-| δύσοιστον... 1689. *ΙΣ. No person in MSS.

MSS. may be so scanned (see v. rr. on p. 436): but not without too great a stress upon the augment before πρ in ἔπραξεν. It is on the whole more likely that οὐκ in 1677 is a corruption of ἐξ, and that ἐξ has dropped out in 1704. Another conjecture, which secures a pure iambic line, is X. τί δ' ἔστιν; A. ἔστιν *εὖ μὲν εἰκάσαι, φίλοι. Cp. also O. T. 1308, foll.

1678 ff. 'Cho. He is gone? Ant. Even as heart could wish. What more could be desired for him, whom neither war nor the sea hath smitten, but viewless regions carried off and rapt in some mysterious doom? While on our helpless eyes a horror of night is fallen. For how shall we maintain our life in misery unendurable? Wandering in some far (or southern) land or (roaming) over ocean's billow?'

ὡς.. λάβοις] i. e. ὡς μάλιστ' ἂν λάβοις τὸ βῆναι, εἰ πόθῳ λάβοις. 'As you would above all choose the mode of your departure if you could choose by desire.' For the use of λάβοις, cp. Aj. 265, πότερα δ' ἂν, εἰ νέμοι τις αἰρεσιν, λάβοις; For πόθῳ, cp. supra 1106, σὺν πόθῳ γάρ ἢ χάρις. Canter's conjecture ἐν πόθῳ is very plausible, but not necessary.

1680. πόντος] Cp. 1659, οὔτε ποντία

θύελλα κινηθεῖσα τῷ τότ' ἐν χρόνῳ. Allusions to the elements are characteristic of the language of this period. Essay on L. § 52. p. 98.

1682. *φερόμεναι] 'Carrying him away,' is adopted as the simplest alteration of the text which satisfies the metre, while giving a recognized form. The middle voice, for which see Essay on L. § 31, b. p. 53, is better than the passive φερόμενον.

1685. ἀπίαν] Either (1) 'Distant,' the word being here used in a different sense from that in l. 1303, γῆς ὕσσι περ Ἀπίας | πρῶτοι καλοῦνται, although the quantity is the same, whereas it is short in Hom. Od. 7. 25, τηλόθεν ἐξ ἀπίης γαίης. Or (2) τιν' Ἀπίαν γᾶν may mean 'somewhere in the Peloponnese,' Antigone thinking of Argos as a possible refuge.

1686. κλυδῶνα] Accusative of the space travelled over. Essay on L. § 16. p. 23.

1687, 8. βίου.. τροφάν] is a periphrasis for βίον. Cp. 1736, αἰῶνα τλάμων' ἔξω: El. 1183, φεῦ τῆς ἀνύμφου δυσμόρου τε σῆς τροφῆς.

1689 ff. Modern editors rightly give these, and also the corresponding verses, 1715 ff. to Ismene, with whose character they agree. Cp. Ant.

Ἄϊδας *ἔλοιτο

πατρὶ ξυνθανεῖν γεραίῳ 1690

τάλαιναν, ὥς ἔμοιγ' ὁ μέλλων βίος οὐ βιωτός. [117 a.

ΧΟ. ὦ δίδυμα τέκνων ἄριστα,

τὸ φέρον ἐκ θεοῦ καλῶς φέρειν χρή.

μηδ' ἄγαν οὕτω φλέγεσθον·

οὐ τοι κατάμεμπτ' ἔβητον. 1695

ἀντ. α'. (1) ΑΝ. πόθοσ καὶ κακῶν ἄρ' ἦν τις. 1697

καὶ γὰρ ὁ μηδαμὰ δὴ τὸ φίλον φίλον,

ὁπότε γε καὶ τὸν ἐν χερσὶν κατεῖχον.

ὦ πάτερ, ὦ φίλος, 1700

*ἔλοιτο] ἔλοι MSS. 1691. μέλλων βίος] μέλλων | βίος. 1695. *μηδὲν
ἄγαν* φλέγεσθον] φέρειν χρή μηδ' ἄγαν οὕτω | φλέγεσθον LA. Elmsl. corr.

κατάμεμπτ'] κατάμεμπτ' L. κατάμεμπτ' C⁴. 1697. ΑΝ. πόθοσ] πόθοσ L.
ἀντ.—πόθοσ C³A. πάθος R. ἦν τις] ἦν τις ἦν L. ἄρα ἦν τις BVat. 1698.
ὁ μηδαμὰ] ὁ μηδαμῇ LL². ὁ μηδαμῇ ABRVat. Brunck. corr. 1699. γε
om. Vat.

544, 5, 548. A new movement commences, which serves as ἐπιδόσ to the preceding. The same doubt occurs here as in supr. 182 ff., 197 ff., whether the two sets of lines, 1689-95, 1715-22, like those which precede and follow them, are to be regarded as strictly antistrophic. That the doubt occurs in two places so nearly similar, is of itself a ground for caution. And both τὸ φέρον ἐκ θεοῦ in 1693 and ἔγαν οὕτω in 1694 are idiomatic Greek.

1690. πατρὶ ξυνθανεῖν γεραίῳ] 'To lie in death with my aged father.' Cp. Phil. 1443, ἣ γὰρ εὐσέβεια συνθήσκει βροτοῖς. By changing ἔλοι to ἔλοιτο (cp. O. T. 887, Aj. 397), we obtain an Ionic rhythm, not unsuited to the person of Ismene.

1692. Tricl. and several editors read διδύμα . . ἄριστα. This is the slightest of at least six changes which have been made in ll. 1689-95, 1715-22, to secure a metrical correspondence which remains defective.

1693. τὸ φέρον ἐκ θεοῦ καλῶς φέρειν χρή] 'You must bear with fortitude the lot whose direction is from heaven.' φέρειν, as in the frequent φέρειν εἰς, expresses tendency or intention. φέρειν ἐκ occurs only here; but cp. Eur. I. A. 69, ὅτου πνοαὶ φέροιν Ἀφροδίτης φίλα: Hdt. 1. 159, φωνὴν ἐκ τοῦ

ἀδύτου γενέσθαι φέρουσαν πρὸς τὸν Ἀριστόδικον. For the rare form of verse, troch. trim. brachycat., cp. Aesch. 977, 790, supr. 1240, and Eur. Hel. 243, H. F. 120, where the 1st arsis is resolved, as here.

1695. οὐ τοι κατάμεμπτ' ἔβητον] 'You have no cause to complain of your lot.' More literally, 'The point at which you have arrived is not to be found fault with.' The chorus mean to say, 'You, and your father's memory, are safe in the hands of Theseus.' Cp. infr. 1737-40. For the transference of the verb of motion, more frequent, however, with the adjective than the adverb, see Essay on L. p. 97, and cp. El. 979, εἰ βεβηκόσιν.

1697. 'Ant. Then' (if to be thus is well) 'there is such a thing as longing for that which is not well;' i.e. 'Then it is possible to wish evil back again, for even what in itself was nowise loveable, was yet beloved, whilst I held him too in my arms.'

For this use of ἦν in inference, see Essay on L. §. 32. p. 55, and cp. supra 117, τίς ἄρ' ἦν; ποῦ ναίει;

1698. τὸ φίλον] 'That which is dear' (in the abstract). See Essay on L. § 21. p. 34, and Simon. fr. εἰ δὲ τοι δεινὸν τό γε δεινὸν ἦν.

1699. Cp. infr. 1714, Il. 22. 426, ὡς ὄφελεν θανέειν ἐν χερσὶν ἐμῇσιν.

- 5 ὦ τὸν αἰὲ κατὰ γὰρ σκότον εἰμένους·
 οὐδὲ γέρων ἀφίλητος ἐμοί ποτε
 καὶ τᾷδε μὴ κυρήσῃς.
 α' (2) ΧΟ. ἔπραξεν; AN. *ἔξέπραξεν οἶον ἤθελεν.
 ΧΟ. τὸ ποῖον; AN. ἄς ἔχρηζε γὰρ ἐπὶ ξένας 1705
 α' (3) ἔθανε· κοίταν δ' ἔχει
 νέρθεν εὐσκίαστον αἰέν,
 οὐδὲ πένθος ἔλιπ' ἄκλαυτον.
 *ἀνὰ γὰρ ὄμμα σε τόδ', ὦ πάτερ, ἐμὸν
 5 στένει δακρῦον, οὐδ' ἔχω 1710
 πῶς με χρὴ τὸ σὸν τάλαιναν
 ἀφανίσαι τοσόνδ' ἄχος.
 †ἰώ· μὴ

1703. τᾷδε] τάδε LA. Tricl. corr. λ τὸ ἦσ mg. C²*. 1704. *ἔξέπραξεν]
 ἔπραξεν MSS. 1707. αἰέν] αἰ' . ἐν L. αἰάν Vat. 1708. ἄκλαυτον] ἄκλαν-
 στον AR. 1709. ἀεὶ MSS. *ἀνὰ Herm. corr. ὄμμα] ὄμ | μα LA.
 1710. δακρῦον] δάκρνον LL² Vat. δακρῦον ABR. 1712. om. BVat. 1713.
 Division of lines, ἰώ μὴ | γὰρ ἐπὶ ξένας θανείν ἐχρηίσεσ ἄλλ' | ἐρημος . . μοι.

1701. τὸν αἰὲ (sc. χρόνον). 'For evermore.' This explanation, which is justified by the note on 1584, gives a better rhythm to this line.

1702. οὐδὲ γέρων, κ.τ.λ.] 'Even old as thou wert (or art) thou shalt never be forgotten by our love.' Cp. supra 1600, πατρὶ συνθανεῖν γεραίω. It has been observed (on l. 1371 of the O. T.) that the soul in Hades was imagined as having all the characteristics of the person at the time of death: and nothing can be more natural than that Antigone in the first moment of her sorrow should speak of her father as if he still needed tendance and care. This touch of nature extends to modern life and poetry. Shak. King John, 3. 4, 'Const. But now shall canker-sorrow eat my bud | And chase the native beauty from his cheek, | And he will look as hollow as a ghost, | As dim and meagre as an ague's fit, | And so he'll die; and, rising so again | When I shall meet him in the court of heaven | I shall not know him: therefore never, never | Shall I behold my pretty Arthur more.' His age did not lessen their affection in life, nor should it diminish their mourning for him in

death. For the omission of the participle, see Essay on L. § 39. p. 72.

1704. Elmsley's ἔπραξεν; AN. *ἔξέπραξεν is preferable to ΧΟ. ἔπραξεν οἶον; AN. ἔπραξεν (the emendation of Triclinius), (1) because preserving an exact correspondence to l. 1677 in the division of the line between the persons: (2) because introducing no unnecessary word: (3) the additional emphasis in the reply is in keeping with the mood of Antigone. Cp. Aj. 968, ὦν γὰρ ἡράσθη τυχεῖν | ἐκτῆσαθ' αὐτῷ, θάνατον ὄνπερ ἤθελεν.

1707. εὐσκίαστον] 'With kindly shadow.' Cp. supra 406, and note.

1708. Schneidewin compares the wish of Solon, Fr. 21, μηδέ μοι ἄκλαυτος θάνατος μόλοι, κ.τ.λ.

1709. *ἀνὰ γάρ] Hermann's conj. is adopted as the best hitherto.

1712. ἀφανίσαι] 'To quench.'

1713. †ἰώ· μὴ . . μοι] The most probable explanation of these words is Hermann's, who, for the sake of metre, reads τῷ for ἰώ. '(Quare) utinam ne in peregrina terra cupivisses mori, sed mortuus esses ita mihi desertus. Quoniam enim sentit tanto minus leniri dolorem

γὰς ἐπὶ ξένας θανεῖν ἔχρηζες ἄλλ'

10 ἔρημος ἔθανες ᾧδέ μοι.

ἀ' (4γ) *ΙΣ. ᾧ τάλαινα, τίς ἄρα με πότμος

1715

ἐπιμένει σέ τ', ᾧ φίλα,

πατρὸς ᾧδ' ἐρήμας;

ΧΟ. ἀλλ' ἐπεὶ ὀλβίως γ' ἔλυσεν

1720

τὸ τέλος, ᾧ φίλαι, βίου,

λήγετε τοῦδ' ἄχους· κακῶν γὰρ δυσάλωτος οὐδεὶς.

στρ.β'. ΑΝ. πάλιν, φίλα, συθῶμεν. ΙΣ. ὥς τί ρέξομεν; 1724

ΑΝ. ἥμερος ἔχει με ΙΣ. τίς;

ΑΝ. τὰν χθόνιον ἐστίαν ἰδεῖν

ΙΣ. τίνος; ΑΝ. πατρός, τάλαινα' ἐγώ.

5 ΙΣ. θέμις δὲ πῶς τὰδ' ἐστί; μῶν

1715. *ΙΣ.] No mark of person, but a dot in mg. by C⁴. 1716. αἰθῆς ᾧδ' ἔρημος ἄπορος MSS. 1718. Two lines, ἐπιμένει .. | πατρὸς ... 1723. γὰρ δυσάλωτος] γὰρ | δυσάλωτος. L.A. 1724. συθῶμεν] σὺ θῶμεν L. συθῶμεν C²A. ΙΣ.] ΧΟ. L.A. 1725. ρέξομεν] ρέξωμεν LBVat. ρέξομεν ARL². 1726. ΙΣ. τίς;]—τις; L. ΧΟ. τίς; AC⁷. 1727. ΑΝ. τάν]—τὰν L. ΧΟ. τὰν C⁵. ΑΝ. τὰν AC⁷. χθόνιον] χθονίαν AR. 1728. ΙΣ.]—L. ΧΟ. AC⁷. ΑΝ.] —L. ΧΟ. C⁵. ΑΝ. AC⁷. ἐγώ] ἐγῶγε L.A. ἐγώ Vat. 1729. ΙΣ.]—L. ΧΟ. C⁵. θέμις] θέμις ... L. ends the previous line. τὰδ' om. L. add. C²A.

suum posse, quod ne tumulus quidem patris sibi relictus sit, optat ut ille ne quaesivisset hanc apud externos mortem, sed obisset potius ita desertus ignotusque, ut ante cum ipsa per terras vagus errabat, quo saltem sepelire eum et justa facere in tumulo posset.' This interpretation supposes the use of μή with an historical tense of the indicative to express a strong negative wish, as has been already suggested in the note on supra 540, i. Cp. Aesch. Cho. 363 ff. This uncommon use would be here softened by ἔχρηζες, suggesting ἐχρῆν σε, as ἐπαφέλησα in 541 was suggestive of ὠφέλες. On the other hand, the words in 1714, especially when compared with 1717, Plat. Phaedo, 58 C, ἀλλ' ἐρήμος ἐτελεύτα φίλων, may very naturally mean, 'As it is, thou diedst unattended by me,' while the positive expression of a wish by the past tense is more doubtful than the negative. And Mr. Palmer, reading ἰώ μοι, γῆς ἐπὶ ξένας, κ.τ.λ., gives this turn to the sentence: 'Ah me! thou

didst desire to die in a foreign land; yet thou hast thus died deserted by me.' So also Schneidewin, omitting μή. But such a resumption of the beginning of the speech is too inartistic and abrupt for Sophocles. It is therefore better to follow Hermann and render, 'Would that thou hadst not cared to die in a strange land, but hadst died as thou wert, all alone upon my hands.'

1716-19. See v. rr. These three lines, which are defaced by the evident interpolation from 1735 infra (first struck out by Lachmann, cp. supr. 769 v. rr.), have been given by the editors to Ismene. The MSS. often mix the persons in this play.

1719. For the metre of this and of 1736 in the epode of a commos, cp. Ant. 880, θέμις ὁρᾶν ταλαίνα.

1720. ἔλυσεν τὸ τέλος βίου is a condensed expression for κατέλυσε καὶ ἐτελεύτησε τὸν βίον. Cp. τὸν τελευταῖον βίον | κρύψαν, supra 1551.

1727. τὰν χθόνιον ἐστίαν] 'The dark home.'

1729. μῶν οὐχ ὁρᾶς] Sc. ἀθέμιτον

- οὐχ ὀράς; AN. τί τόδ' ἐπέπληξας; 1730
 ΙΣ. καὶ τόδ', ὥς AN. τί τόδε μάλ' αὐθις;
 ΙΣ. ἄταφος ἔπιτνε δίχα τε παντός.
 AN. ἄγε με, καὶ τότ' *ἐπενάριζον.
 10 ΙΣ. αἰαῖ, δυστάλαινα, ποῖ δῆτ'
 αὐθις ᾧδ' ἔρημος ἄπορος 1735
 αἰῶνα τλάμον' ἔξω;
 ἀντ.β'. ΧΟ. φίλαι, τρέσητε μηδέν. AN. ἀλλὰ ποῖ φύγω;
 ΧΟ. καὶ πάρος *ἀπέφυγε AN. *τί;
 ΧΟ. *τὰ σφῶν τὸ μὴ πίνειν κακῶς. 1740
 AN. φρονῶ. ΧΟ. τί δῆθ' ὑπερνοεῖς;
 5 AN. ὅπως μολούμεθ' ἐς δόμους
 οὐκ ἔχω. ΧΟ. μηδέ γε μάτευε.
 AN. μόγος ἔχει. ΧΟ. καὶ πάρος *ἐπείχε.

1730. AN.]—L. ἀν. C⁵A. 1731. ΙΣ.] om. A. τόδε] τό. L. τόδε C²A.
 1732. ΙΣ.] ΧΟ. Α. 1733. ἄγε] ἄγ. L. ἄγε C²A. *ἐπενάριζον] ἐνάριζον
 MSS. Elmsl. corr. 1734. αἰαῖ] αἰ αἰ L. 1736. τλάμον' L. τλάμων
 C²A. ἔξω] ἄξω L². 1739. *ἀπέφυγε AN. *τί; ΧΟ. *τὰ σφῶν] ἀπεφεύγετον
 σφῶν MSS. Herm. corr. 1741. AN. ΧΟ] —. L. ἀν. ΧΟ. C⁵. 1742.
 μολούμεθ' βουλόμεθ' BVat. οὐκ ἔχω ends the previous line. 1744. μόγος]
 λόγος σ' L². *ἐπείχε] ἐπεῖ MSS. Wunder corr. AN. ΧΟ. om. A.

εἶναι. There are two reasons. It is forbidden to know the place; and no man saw him die, or buried him (1732).

1730. τί τόδ' ἐπέπληξας] 'What means this rebuke?'

1733. ἄγε με] 'Siquidem ἄγε με ἀγέτω μέ τις legitur, nihil refert.' (Elmsley.)

*ἐπενάριζον] 'Take me thither (who will), and then I care not if you kill me at his tomb.' Cp. Eur. Hec. 504.

1734. ποῖ] Sc. ἐλθοῦσα. For the condensation, see Essay on L. § 43. p. 81.

1737. The interchange in strophe β' was between Antigone and Ismene: in the antistrophe it is between single members of the chorus and Antigone. The number of interlocutions assigned to the chorus, 15 counting from 1667, shows that here as in other κομμοί the choreutae took part successively in the dialogue, but in what order they did so can hardly be determined.

1739. The change from the imperfect to the aorist is necessary to the sense,

which can only be that the solemn promise of Theseus guarantees them from all ill. And Hermann's conjecture, ΧΟ. καὶ πάρος ἀπέφυγε. AN. τί; ΧΟ. τὰ σφῶν τὸ μὴ πίνειν κακῶς, gives a subject to πίνειν, preserves the same distribution of the persons as in the strophe, and avoids the inverted order of σφῶν τὸ μὴ, κ.τ.λ.

1741. 'I know that.' 'What then have you further in your thoughts?' 'Why then do you trouble your thoughts further?' On the prep. in comp., see E. on L. § 18. pp. 26, 7. There is no need of any change; and the conjecture ὅπερ νοεῖς is based on a misconception of the meaning required. Hermann objects that there cannot be degrees of thinking; but this is hypercritical: cp. Plat. Theaet. 165 C, D. Qy. ὑπερπονεῖς?

1744. See v. rr. The words καὶ πάρος ἐπεί might perhaps be explained to mean καὶ πάρος (ἢν χρόνος) ἐπεί (μόγος ἔσχε). But as a syllable is required, it is reasonable to suppose some corruption,

AN. τοτὲ μὲν ἄπορα, τοτὲ δ' ὑπερθεν. 1745

XO. μέγ' ἄρα πέλαγος ἐλαχέτον τι.

10 AN. *αἰαῖ. ποῖ μὀλωμεν ὦ Ζεῦ;

ἐλπῖδων γὰρ ἐς *τῖν' *ἔτι με

δαίμων τανῦν γ' ἐλαύνει; 1750

XO. παύετε θρήνων, παῖδες· ἐν οἷς γὰρ

χάρις ἢ χθονία ξύν' ἀπόκειται

πενθεῖν οὐ χρή· νέμεσις γάρ.

AN. ὦ τέκνον Αἰγέως, προσπίτνομέν σοι.

ΘΗ. τίνος, ὦ παῖδες, χρείας ἀνύσαι; 1755

1745. τότε L (bis), τοτὲ C². 1746. ἄρα] ἄρα A. 1747. AN. αἰαῖ. ἀν. ναὶ ναί. XO. ξύμφημι καὶ τὸς Dind. corr. 1748. μὀλωμεν] μέλωμεν L. μέλλομεν BVat. 1749. *τῖν' *ἔτι] τί MSS. με] Followed by space for six letters, L. 1750. τανῦν] τα... ὦν L. τα ν ὦν C². γ'] δ' B. om. Vat. 1751. θρήνων] θρήνον AL². Cp. 1778. 1752. ξύν' ἀπόκειται] ξυν ἀπόκειται L. ξυναπόκειται C²A. 1754. ὦ] In mg. L. om. A. προσπίτνομεν] προσπίττομεν LA. προσπι- τνούμεν Tricl. προσπίτνομεν F. 1755. ΘΗ.] — L. θη AC⁷, and so on to 1759.

and Wunder's conjecture adopted in the text is not improbable. Cp. El. 517. 'Erewhile, too, ye were oppressed by weariness.' See L. and S. s. v. ἐπέχω, vi. 2.

1745. 'It was then beyond my strength, but now it overwhelms me.' The language anticipates the metaphor of a 'sea of troubles,' which appears in the next line. For ὑπερθεν, cp. κατάκρας, supr. 1242.

1747. The words ναὶ . . . φεῦ in the MSS. here, see v. rr., have nothing to correspond to them in the strophe. Dind. justly supposes them to have arisen from the corruption of AN. αἰ αἰ into AN. ναὶ ναί, and subsequent interpolations.

1748. ποῖ μὀλωμεν] Schn dw. ingeniously conj. ποῖ μένωμεν (μενούμεν?), comparing El. 958, ποῖ γὰρ μενέεις ῥάθυμος, εἰς τῖν' ἐλπῖδων | βλέψας' ἔτ' ὀρθήν; But ποῖ μὀλωμεν agrees better with the tone of 1749. 50, which is rather one of distraction than of impatience.

1749. ἐλπῖδων . . . *τῖν'] Cp. El. 958, 9, quoted in the preceding note.

1751 ff. These three anapaestic lines make the transition from the commos to the exodos, which begins with the return of Theseus, and consists of four anapaestic systems, 1754-8, 1759-67, 1768-75, and 1776-8. The anapaests are of the freer kind; see esp. 1577, 8, 1760, 1771, 1776. Theseus and his Athe-

nian attendants are now seen approaching, and their coming suggests to the chorus a new reason why the lament of the maidens should cease.

1751. The genitive θρήνων is the harder reading, and the absolute use of the imperative is more forcible. Cp. Phil. 1275, παῦε, μὴ λέξης πέρα.

ἐν οἷς γὰρ . . . χρή] (1) 'For it is wrong to make lamentation amongst those for whom the favour of the dead is laid up in store as a public benefit. That may well provoke their anger.' ἐν οἷς = ἐν τούτοις, οἷς; i. e. the blessing which Oedipus has left for the Athenians is not to be disturbed by violent mourning in their presence. For ξυνά, cp. Pind. Isthm. 8. 46, φαντὶ γὰρ ξύν' ἀλέγειν | καὶ γάμον θέτιος ἀνακτε. Or (2), the meaning may be more general, 'It is wrong and provocative of Wrath to continue mourning in a case where the favour of the powers beneath rests with the dead.' For ξυνά, sc. τῷ θανόντι, cp. Aj. 577, τὰ δ' ἄλλα τεύχη κοῖν' ἐμοὶ τεθάψεται. And, for ἐν οἷς, El. 141, 2, αἰ στενάχουσα διόλυσται, | ἐν οἷς ἀνάλυσις ἐστιν οὐδεμία κακῶν. For the sentiment, cp. supr. 1556 ff., 1663 ff. But the former explanation (1) is more pointed in connection with the approach of Theseus and his train. Cp. supr. 633.

1755. τίνος . . . χρείας ἀνύσαι] The gen. depends on the notion of supplication in προσπίτνομεν, and ἀνύσαι (sc.

ΑΝ. τύμβον θέλομεν προσιδεῖν αὐταὶ
πατρὸς ἡμετέρου.

ΘΗ. ἀλλ' οὐ θεμιτὸν κείσε μολεῖν.

ΑΝ. πῶς εἶπας, ἀναξ, κοῖραν' Ἀθηνῶν;

ΘΗ. ὦ παῖδες, ἀπείπεν ἐμοὶ κείνος 1760

μήτε πελάζειν ἐς τούσδε τόπους

μήτ' ἐπιφῶνεῖν μηδένα θνητῶν

θήκην ἱεράν, ἣν κείνος ἔχει.

καὶ ταῦτά μ' ἔφη πράσσοντα καλῶς

χώραν ἔξειν αἰὲν ἄλυπον. 1765

ταῦτ' οὖν ἔκλυεν δαίμων ἡμῶν

χὼ πάντ' αἰῶν Διὸς Ὀρκος.

ΑΝ. ἀλλ' εἰ τὰδ' ἔχει κατὰ νοῦν κείνῳ,

ταῦτ' ἂν ἀπαρκοῖ. Θήβας δ' ἡμᾶς

τὰς ὠγυγίους πέμψον, ἔάν πως 1770

διακωλύσωμεν ἰόντα φόνον

τοῖσιν ὁμαίμοις.

ΘΗ. δρᾶσω καὶ τὰδε, καὶ πάνθ' ὅσα *γ' ἂν

1756. Division of lines in LA. τύμβον-| προσιδεῖν-| ἀλλ' οὐ ... 1758. θεμι-
τόν] θεμι(σ)τόν L. κείσε] κείσαι A. 1766. ἔκλυεν] ἔκλυε LA. 1768.
ΑΝ.] —, L. ἀντ. AC'. 1771. διακωλύσωμεν] ω from ο A. 1773. ὅσα]
ὅσ' L. ὅσα A. Porson. corr.

ὡμᾶς) is exegetical inf. See Essay on L. § 36. p. 64; ib. p. 66.

1758. κείσε μολεῖν] Dindorf, following Bothe, rejects these words. But the break made by the paroemiac has a good effect, giving room for the pause of astonishment caused by the decisive words of Theseus.

1760. ἀπείπεν ἐμοί] i.e. not merely 'He forbade me to approach,' but 'In what he said to me he forbade all approach.'

1762. μήτ' ἐπιφῶνεῖν.. ἔχει] 'And that no mortal voice should violate the place of holy rest where he is laid.' Cp. ἐπιφημίζω.—But qy. μηδενί?

1764. καλῶς is to be joined with πράσσοντα, = 'performing this.' Cp. Tr. 579, δόμοις γὰρ ἦν | κείνου θανόντος ἐγκεικλῆμένον καλῶς: El. 793, κάπεκύρωσεν καλῶς: ib. 1305, οὐ γὰρ ἂν καλῶς |

ὑπηρετοῖν τῷ παρόντι δαίμονι: Fr. 736, ἐπεὶ πέπρακται πᾶν τὸ τοῦ θεοῦ καλῶς, | χωρῶμεν ἥδη, κ.τ.λ.

1768. For Ὀρκος here, cp. Hes. Op. D. 219.

1769. ταῦτ' ἂν ἀπαρκοῖ] Cp. O. T. 1182 and note.

1772. τοῖσιν ὁμαίμοις] Partly dative of direct reference after ἰόντα (Essay on L. § 12. p. 18), partly of remote reference after διακωλύσωμεν. 'In the hope of averting the bloody death which menaces our brothers:' and, 'In the hope of averting from our brothers the death which threatens them.'

1773. ὅσα *γ'] This is nearer to the MSS, and otherwise better than either ὅπως ἂν or ὅσος ἂν.

1773, foll. δρᾶσω.. ἀποκάμνειν] 'Not only will I do this; but in all that I can do that may give help to you

μέλλω πράσσειν πρόσφορά θ' ὑμῖν
καὶ τῷ κατὰ γῆς, ὃς νέον ἔρρει,
πρὸς χάριν, οὐ *δεῖ μ' ἀποκάμνειν.

1775

ΧΟ. ἀλλ' ἀποπαύετε *μηδ' ἐπὶ πλείῳ
θρήνον ἐγείρετε·
πάντως γὰρ ἔχει τάδε κύρος.

1775. ἔρρει] ἔρρεισ L. 1776. οὐ] οὐ γὰρ (οὐ γαρ L.) MSS. Herm. corr.
1777. *μηδ'] μήτ' MSS. Elmsl. corr. 1778. θρήνον] θρήνων LB Vat.
θρήνον A.

or pleasure to him below who is just gone, I ought not to weary.' The emendation of Hermann, who omits γὰρ before ἀποκάμνειν, rests on the observation that an anapaestic speech immediately before the final words of the chorus naturally ends with a

paroemiac. Phil. 1468, Aj. 1416, alib. It may be further remarked that the resumption (Essay on L. p. 64, b) is more harmonious than the new sentence beginning in the last line, and the full pause after πρὸς χάριν is unrhythmical.

ANTIFONH.

INTRODUCTION.

ΚΗΡΥΞ. Δοκοῦντα καὶ δόξαντ' ἀπαγγέλλειν με χρὴ
 δήμου προβούλοις τῇσδε Καδμείων πόλεως·
 Ἐτεοκλέα μὲν τόνδ' ἐπ' εὐνοίᾳ χθονὸς
 θάπτειν ἔδοξε γῆς φίλαις κατασκαφαῖς·

.
 τούτου δ' ἀδελφὸν τόνδε Πολυνείκους νεκρὸν
 ἕξω βαλεῖν ἄθαρτον, ἄρπαγὴν κυσίν,
 ὥς ὄντ' ἀναστατῆρα Καδμείων χθονός.

.
 ἌΝΤΙΓΟΝΗ. Ἐγὼ δὲ Καδμείων γε προστάταις λέγω,
 ἦν μή τις ἄλλος τόνδε συνθάπτειν θέλῃ,
 ἐγὼ σφε θάψω κἂν κίνδυνον βαλῶ
 θάψας· ἀδελφὸν τὸν ἐμόν, οὐδ' αἰσχύνομαι
 ἔχουσ' ἄπιστον τήνδ' ἀναρχίαν πόλει.

Aesch. S. c. T. 1005 ff.

Τὸ μὲν δράμα τῶν καλλίστων Σοφοκλέους. στασιάζεται δὲ τὰ περὶ τὴν
 ἡρώϊδα ἱστορούμενα καὶ τὴν ἀδελφὴν αὐτῆς Ἰσμήνην, ἧς ὁ μὲν Ἴων ἐν τοῖς
 διθυράμβοις καταπρησθῆναι φησιν ἀμφοτέρας ἐν τῷ ἱερῷ τῆς Ἥρας ὑπὸ Λαο-
 δάμαντος τοῦ Ἐτεοκλέους. Μίμνερμος δέ φησι τὴν μὲν Ἰσμήνην προσομιλοῦσαν
 Θεοκλυμένῳ ὑπὸ Τυδέως κατὰ Ἀθηνᾶς ἐγκέλευσιν τελεutῆσαι. . . . Κεῖται δὲ ἡ
 μυθοποιῖα καὶ παρ' Εὐριπίδῃ ἐν Ἀντιγόῃ· πλὴν ἐκεῖ φωραθεῖσα μετὰ τοῦ
 Αἴμονος δίδοται πρὸς γάμου κοινωνίαν καὶ τίκτει τὸν Μαίμονα. . . Φασὶ δὲ τὸν
 Σοφοκλέα ἠξιώσθαι τῆς ἐν Σάμῳ στρατηγίας, εὐδοκμήσαντα ἐν τῇ διδασκαλίᾳ
 τῆς Ἀντιγόνης. λέλεκται δὲ τὸ δράμα τοῦτο τριάκστον δεῦτερον.

Ἑπόθεσις Ἀριστοφάνους Γραμματικοῦ.

THE great beauty of the Antigone has been recognized by scholars and poets in every age, from the Alexandrian grammarian, who described it as 'one of the finest' of the many dramas of Sophocles which he knew, to Shelley, who wrote to his friend, 'Some of us have in a prior existence been in love with an Antigone, and that makes us find no full content in any mortal tie.'

In recent times the appreciation of this beauty has been somewhat hindered by the tendency to dwell more upon the ethical than on the purely human aspect of the situation. The poet's object was not to set forth a moral antinomy, but to make the spectators feel with and for Antigone, and in a less degree for the self-wrought misery of Creon. The supreme triumph of his art consists not in

the clearness with which truth is conveyed, but in the intensity with which a profoundly tragic subject has been *felt*. This first principle of all Sophoclean interpretation is not to be ignored, because the man 'who saw life steadily and saw it whole' is found to have had clear thoughts as well as profound emotions, so that in giving form to his conceptions he could not fail to teach great truths.

But it is none the less necessary for the modern reader of the *Antigone* to apprehend clearly the point of view from which the action was intellectually regarded by the poet.

The vindictive exposure of the corpses of enemies, the importance of the rite of sepulture, and the closeness of the fraternal tie, are characteristic features of primitive Greek society, and appear constantly in the *Iliad*. We see from the *Ajax* how hard it was for an ordinary Greek to recognise the duty of allowing burial to an enemy, and especially to a rebel; and from the *Electra* (l. 1487), how natural was the suggestion to cast out a hated corpse to the dogs and birds. The struggle of affection against this savagery was probably the chief interest of the original story of the *Antigone* (as of the 23rd Book of the *Iliad*), but in the time of Sophocles it also evoked a contrast of wider significance. It is obvious to the student of Thucydides, how continually in that age individuals must have been distracted between their obligation to the state and sentiments which seemed to have an ethical and religious sanction, and which, if not absolutely universal, had become deeply implanted in the heart of every Greek. That which in public discussion was the opposition of *δίκαιον* and *ξυμφέρων*, must often have been felt by individuals as a conflict of feeling against public duty. The religious Spartan, who, at the command of his generals, put to the sword the Plataeans who were suppliants at his own fathers' tombs (Thuc. B. 3.); the Ionian in Sicily taking part with Dorians against his own race (Thuc. B. 6.); the high-born Corcyrean compelled to do battle against the mother-state (Thuc. B. 1.); the religious Athenian, if there were any such, at Melos (Thuc. B. 5.); the Spartans who slew the enfranchised Helots after they had been presented crowned at the temples, must have experienced scruples which were more or less deeply rooted in the Hellenic nature. When Callicratidas refused to put Greek prisoners to death, his act must have called out some such division of sentiment amongst his troops. Such experiences may have helped to strengthen the idea, which was already growing amongst thoughtful men, of a universal law, not imposed by the will of a particular state, but, like the will of Zeus, having force everywhere; not graven on pillars in the market-place, but written in the heart of man. What was once the solitary speculation of a Heraclitus or Empedocles was sinking into the general mind. Not that there was anything like a distinct conception of the law of duty. The voice of the heart and conscience was indissolubly associated with the tradition of ages, and was still rather positive than moral in

its demands. But the notion of unwritten laws which carry with them an acknowledged reverence (Thuc. 2. 37), which know no difference of place and date from immemorial time, must always be regarded as one of the most important stages in the growth of ethical ideas. In the story of Antigone, as often in Greek history, this notion comes into sharp conflict with one scarcely less vivid in the Greek mind, that of the duty of obedience to the ruler (*τῶν ἀεὶ ἐν ἀρχῇ ὄντων*, Thuc. 2. 37) as the representative of the state. It was not the vocation of the dramatist, or of his age, to harmonize these opposites. He has represented both feelings in their passionate working, leading on both sides, like all unmixed passion, to a tragic end. Yet, although the conflict of duties is not reconciled, but simply fought out, it is not left dubious that the 'unwritten' sanction is the higher, and that the state and its rulers, no less than the individual citizen, are bound to do it reverence.

The incident in the tale of Thebes which forms the groundwork of this tragedy appears first in the concluding *κομμός* of the 'Seven against Thebes' of Aeschylus (ll. 1005-1077). There Antigone and Ismene accompany the corpses of their two brothers newly slain, and when the herald announces the decree of the 'probuli,' that Eteocles shall be buried and Polynices exposed, Antigone declares that she will disobey the edict, and carry the earth for her brother's burial in her lap (*κόλπῳ φέρουσα βυσσίνου πεπλόματος*). She is supported in this resolution by one half of the chorus of maidens, the other half (with Ismene?) being deterred by the expressed will of the citizens. It is probable that Aeschylus drew this and other incidents of the tale of Thebes from some earlier source, to which Sophocles also had access. We cannot determine accurately how much of the fable, as the latter presents it to us, is of his own invention.

But the chief difference between the two accounts is in agreement with the greater concentration of the later poet. According to both, Antigone defies what has been proclaimed as the law of the city: but in Sophocles this law is the edict of a single ruler, whose position at the head of a victorious army gives him an unquestioned authority. Thus the contention arises between two individual wills: the one wholly dauntless, the other only yielding when it is too late. And the struggle is further embittered by the relation in which the two chief persons stand to one another, as the nearest of surviving kindred. It is manifest how much is gained by this, although it may perhaps be thought that the despair of Creon in the catastrophe, from the very vividness with which it appeals to the imagination, tends to a distraction of our sympathies like that which is more strongly felt in the Trachiniae. And certainly the subject did not admit of such perfect continuity of handling as that which meets us in the Oedipus Tyrannus¹. But when the action is regarded as a whole, the harmony of parts is not less admirable than the spirit with which every part alike is wrought.

¹ See Ar. Poet. 1453 a, *ἡ διπλὴν .. τὴν σύστασιν ἔχουσα*.

THE ARGUMENT.

Antigone is in the first flower of her youth: not worn and embittered, like Electra, by long years of oppression and neglect, of dull pain and hope deferred, but, with the intuition of a strong and noble nature, keenly realizing all the wrongs and sorrows of her kindred. She is not insensible to the joys of life. Her recent betrothal to Haemon, in whose sincerity she finds a response to her enthusiasm, has filled her with bright visions of married happiness and cares. But she inherits from her father an ardent impetuous temperament, a passionate will that is equally sudden and unfaltering in its resolve. And in her woman's nature this is called forth most surely in the interests of affection. Love, and especially the love of kindred, is the moving-spring of her whole being, making her capable of any act of courage. And of all natural feelings, the strongest in a Greek woman seems to have been fraternal love (cp. the Electra), while of all tributes of affection, the performance of the last offices for the dead was the most sacred: *Ant.* 905-15; *Hdt.* 3. 119.

When the play opens she has just heard of the proclamation, and her resolution is already taken. In tones of suppressed excitement she communicates her intention to Ismene, proposing that they should together lift the dead body and bury him. But when Ismene's gentle and affectionate, but weak and timid nature, shrinks from the attempt, Antigone's passion bursts forth in full blaze. Young as she is, she has no fear of death. She scorns the idea of concealment, and harshly rejects all counsel from the sister whom, in the opening line, she had addressed with all the confidence of unbroken affection. Supported by her passion, she is ready to act alone, and goes forth to her 'holy crime,' while Ismene, left in the palace, betrays by her manner the secret that is pressing on her mind (*ll.* 1-99).

The stage is left vacant, and the chorus enter with their song of triumph. They ascribe the victory to Zeus, who hates the vain glitter of human pride, and propose to visit the temples of the Gods, with Dionysus as their leader. The death of the two brothers is lightly put aside by them as an ill-omened incident of the war.

The chorus are the Theban elders, who have been summoned for special conference by Creon. He meets them, in full consciousness of his newly-acquired sovereignty, and of untried but incorruptible political virtue. His principles may be summed up in one word, 'fidelity to the state.' All private obligations must give way to public ones, and rebellion is the greatest of crimes. Only, as Creon happens to be sovereign, disobedience to the state means disobedience to him: and the self-will which taints his patriotism is allowed to appear in the concluding lines of the speech (*ll.* 100-222).

No sooner has he made known the edict, than a watchman enters to report that it has been disobeyed. The union of rusticity and wit in this man ('the toe of the peasant coming near the heel of the courtier') makes one of the few semi-comic touches in Greek tragedy—chiefly interesting to us as showing that Sophocles did not deem the

sophistical spirit inappropriate to the common people. The *Φύλαξ*, however, is not merely a foil to the tragic earnestness of Antigone and Creon, but, by the matter-of-fact simplicity of his description, even before the detection, unconsciously brings into prominence all the touching details of the action of the heroine: How her light foot-step had left no trace on the hard earth; how, being unable by herself to lift the body, or to dig a grave, she had sprinkled handfuls of dust; how she had frayed away 'the beast of the field by night,' until the coming of the watchmen relieved her.

The chorus, who have hitherto preserved a respectful silence, now betray their opinion of the edict by suggesting that this deed of an undiscovered agent may be a providential interposition.

This at once raises Creon's passion to the height. He suspects the watchmen of being corrupted, and even the elders of harbouring disaffection: and threatens the watchmen with death and torture if they do not produce the malefactor (ll. 223-331).

The chorus, in their amazement at the mysterious act, descant on the wondrous nature of man: whose marvellous craft is turned sometimes to evil, sometimes to good. They praise the union of civic and religious virtue: but the spectator is left to reflect whether Creon may be thought of as combining both. Then Antigone is brought in by the watchman, who describes how after Creon's peremptory injunction they had again exposed the body; how, when a storm interrupted their watch, Antigone had ventured forth again to see what had been done; how, on finding the body bare, she had raised a piteous cry, and, after covering it with dust, had deliberately poured the triple libation, raising her hand aloft as she did so; lastly, how, when arrested, she had avowed the deed. The slight pity which the rustic feels for the maiden contrasts with the exuberance of his joy at his own escape. Then follows the great scene, in which Antigone, accused of violating the law, appeals from the human edict to the Divine ordinances, which are unwritten, but eternal and sure. Creon bursts forth in an utterance of rage in which his own action is unconsciously condemned. For in describing how the stubborn nature is broken, he is felt by the spectators to be pronouncing his own doom. He at first declares that both the sisters shall die: then, in answer to the chorus, admits that the law applies in strictness only to the actual malefactor. The punishment of death by stoning, which had been originally proclaimed, is to be commuted for one less bloody but more horrible, that of immurement in a subterranean cell (probably some primeval burying-place, like the 'treasury of Atreus' at Mycenæ). In a spirited *στιχομυθία* the two chief persons assert their conflicting principles, Antigone abating nothing of her scornful impetuosity and lofty tone, Creon insisting, with unrelenting harshness, on the vindication of his will, which he no longer cloaks under political sophisms. Ismene is summoned, and is led in weeping. Her irresolute though loving nature seeks too late and ineffectually to be identified with the act and fate of her sister, who repels the futile attempt with scorn. The extreme bitterness of the situation begins now to be felt, when Ismene and the chorus plead with Creon for

his son's betrothed one. He is implacable; and, according to Böckh's notable conjecture, Antigone utters the one word of affection for Haemon which escapes her throughout the play (ll. 332-581).

The fate of the heroine is sealed. The light that was spreading on the last scion of the stock of Oedipus is extinguished, and the chorus take up their parable on the persistence of calamity, and the irresistible power of Zeus, that works through the vanity of human wishes, and the infatuation of a mind foredoomed to trouble (ll. 582-625).

The catastrophe is, however, deferred by the entrance of Haemon, who, after receiving from his father a lecture on filial obedience and on the example of public spirit which the ruler is about to set in the punishment of his kinswoman, pleads indirectly for Antigone, by recounting the secret murmurs which he has heard in the city; and suggests the wisdom of yielding to the storm, and not standing too stiffly against opinion. An altercation follows. Haemon warns his father of the ruin which Antigone's death will bring upon him, and is understood by Creon to be threatening his father's life. Creon threatens to have Antigone slain at once before her lover's eyes; and on this Haemon goes out abruptly (ll. 626-805).

The chorus sing the power of love, that can so pervert the mind and overcome the force of law. Yet they admit that the stern legal principle relaxes somewhat in themselves, when they see Antigone led forth on her last journey (ll. 781-805).

She is somewhat changed in mood. Not that she repents for a moment of her action, or shrinks from abiding the consequences, but her heart melts at all that she is leaving, and she complains bitterly of the injustice of her fate. She is no longer carried forward by a passionate impulse, as when she was called upon to act, but she 'casts one longing lingering look behind,' and, neither forgiving nor cursing her enemies, she simply judges them. For a moment she feels forsaken by the Gods, who do not save her for her piety. Her one comfort is, that she is going to join those whom she loved. Still she is resolute, and willing to appeal to the last ordeal. The chorus, who have tried to console her with the example of Niobe, chant after her, as she departs, the story of Danae, of Lycurgus, and of Cleopatra, who all suffered immurement, Danae by the will of Zeus, Lycurgus for his wild anger by Dionysus' command, and Cleopatra by the cruelty of others and the hand of fate (ll. 806-987).

All hitherto has gone one way. Now comes the turning-point (*περιπέτεια*). The blind Teiresias enters, and solemnly describes the evil auguries which he has witnessed, and which he interprets as indicating the Divine anger for the impiety of leaving the corpses unburied. Creon answers with an outburst of rage against the prophet, whom he accuses of corruption, and (in the sceptical spirit of the time) asserts that the Gods are not affected by human actions. But he will persist, even if the eagles should carry the pollution to the throne of Zeus (ll. 988-1047).

The prophet is roused, and clearly utters his prediction that a curse is ready to light on Creon, and that the grave will rob him of his

own flesh and blood in return for having defrauded Hades of a dead body, and having entombed a living soul (ll. 1048-1090).

The king is at last aware of what he has done. He goes with his servants, first to bury Polynices, and then to release Antigone. The chorus utter a wild song of supplication to Dionysus, to come and help them in the hour of need. But it is too late. A messenger recounts, in the presence of the gentle Eurydice, who enters just when the death of her son Haemon is announced, how they had buried all that remained of the mangled corpse of Polynices, when, as they approached the vault where Antigone had been immured, a loud voice of wailing greeted them; how, as they came nearer, it was the voice of Haemon; how, on looking in through the crevice from which the stones had been torn, they saw Antigone hanging by her girdle in the farthest recess (she had once more been resolute), and Haemon clinging to her; how, on seeing Creon, he had drawn his sword, and, after vainly aiming a blow at his father, who fled forth, had plunged it into his own side (ll. 1091-1243).

Eurydice then goes out without saying a word: and shortly afterwards Creon enters with the body of Haemon in his arms, bitterly lamenting his stubborn folly. He has not gone far in his lament, when another messenger announces the suicide of Eurydice, whose dead body is presently brought on the stage by an *ἐκκύκλημα*. Creon's punishment is heavier than he can bear. The fierceness of disappointed affection is concentrated in one thunderbolt upon his head. The love of Antigone for Polynices, of Haemon for Antigone, of Eurydice for both her sons, of whom he has bereaved her 'for the public good,' all flash their curses on him. He is led away, and the chorus moralise in conclusion on the happiness of moderation and piety, and the fall that awaits the proud. The aged only, it would seem, can learn from experience to be wise (ll. 1244-1353).

REMARKS¹.

1. As compared with the *Iliad* and *Odyssey*, this drama, like the *Oedipus Coloneus*, shows a marked change or progress in the manner of conceiving the state of the dead. Creon, who has a statesman-like abhorrence of the excesses of religious feeling, has no consistent notion on this subject, but alternates between scepticism and common-place. He is only resolved that Antigone shall not live on earth. She interferes with his policy, and must be removed. She may marry some one in Hades if she will; at all events she shall be taught that it is lost labour to show reverence to the dead. The chorus, in trying to console the heroine, have only the barest husks of tradition to offer. She will be hidden from the light of day, but her fate will be renowned hereafter. That is all the assurance they can give.

Antigone herself has a far clearer vision. She is dead to this world,

¹ For some observations on the Persons the reader is referred to the Introductory Analysis in the smaller edition.

and is living for the other. Her dead kindred have more vivid reality of existence for her than the people whom she sees around her. To go to be with those who are gone is no cessation of life to her, but only the continuance of the life which she has been living. Her language throughout implies her firm belief in the permanence of personal existence, and it is observable that the source and nutriment of this strong and unforced conviction is natural affection.

It is true that her anticipation does not find consistent expression. Even in modern Europe the confusion between the grave and the spirit-world is deeply inherent in language. And it must also be admitted that her hopes do not gain strength as she comes nearer to the fatal moment. They are almost overpowered by indignation and regret, and the exaltation of feeling under which she acted when the consciousness of the eternal ordinances and of the eternal abodes had made her stronger than the whole city of Thebes, seems almost to have faded away. Yet the hope of rejoining her kindred is unimpaired. Death, that closes all other hopes and cares, cannot extinguish for her the light of filial and fraternal love.

2. The *Antigone* contests with the *Ajax* the first place in the order of composition amongst the seven extant plays. The alternation of anapaestic systems with the lyrical strophes in ll. 100-154, may be viewed as intermediate between the form of *parodos* in *Aj.* 134-200 and that in *O. T.* 151-215, and wonderful as the *Ajax* is in part, the composition of the *Antigone* presents a higher artistic unity. On the other hand, the anapaestic accompaniment to each successive entrance, and the entire absence of broken lines in the *Antigone*, are instances of a certain archaic formality, which, while admirably suited to the subject, may also raise the presumption of an earlier date.

3. But while this point must be left undetermined, it may be confidently affirmed, on grounds of internal evidence, that the *Antigone* is the earliest of the three plays of Sophocles that are connected with the tale of Thebes. Had the story of *Oedipus* been already worked out as it stands in the *Tyrannus*, *Ismene* could not have implied that *Oedipus* had perished before *Jocasta*, as she does in l. 53, nor could *Antigone* have spoken of her mother with so much tenderness as she does in ll. 466, 7, 898, 9. 865; nor could *Creon's* position as the 'new ruler' have been quite so simply conceived (cp. *O. C.* 567, 851). Had the story of the end of *Oedipus* at *Colonus* been worked out, it could not have been said, 'he perished hated and dishonoured after putting out his eyes' (ll. 50, 1), nor could *Antigone* speak of having prepared him for burial, l. 900, cp. *O. C.* sub. fin. There is no thought in the *Antigone* of a death of *Oedipus* elsewhere than at Thebes; while, on the other hand, the *Oedipus Coloneus* contains a pointed allusion to the *Antigone* (*O. C.* 1405-1413).

When this priority is borne in mind, it becomes easier to realize the comparative simplicity of the legend as here presupposed, and while some of the separate allusions are more intelligible, we have the advantage of being able to compare the maturity of Sophocles in the *O. T.* with an earlier as well as with a later manner.

4. The view which attributes a comparatively early date to the

Antigone is in accordance with the tradition of antiquity, as implied in the statement contained in the old Greek argument, that Sophocles owed his command in the Samian War to the esteem which he won by the production of this drama. No such story could have gained currency if the Antigone had been known to be amongst the later tragedies, and had it really been a late tragedy it would probably have been known to be so. But modern critics have not been contented with such a general inference. The single, unsupported statement, repeated not without reservation¹ by the author of the *Ὑπόθεσις*, has led to elaborate attempts to determine such questions as these, Was Sophocles general in the first or the second Samian campaign? and consequently, Was the performance of the Antigone prior to 440 or only to 441 B.C.? In like manner, the coincidence of Ant. 904-15 with Hdt. 3. 119, and of O. C. 337-341 with Hdt. 2. 35 (an obvious commonplace), together with an epigram, ᾧδην Ἡροδότῳ τεύξεν Σοφοκλῆς ἐτέων ὧν | πέντ' ἐπὶ *πεντήκοντα, of which both the authenticity and the text are questionable, have been made the ground of much speculation respecting the supposed intercourse of Sophocles with Herodotus: and as the latter was interested in Thurii, it has been even attempted² to connect the subject of the Antigone with a particular incident in the history of the foundation of that colony. This is surely to heap conjecture on conjecture. That the two writers have a large common element is a truth that is well worthy of recognition: but were the tradition of their intercourse more circumstantial than it is, it might be interpreted in another mood of criticism as a legend based on this very truth. There is no reason to doubt the fact of the generalship of Sophocles, and either on this occasion, or on one of the earlier embassies of which we read in the Anonymous Life (or why not at Athens?), he may have conversed with Herodotus: but what is more important and more certain is that he must have conversed with those who were the informants of Herodotus, the Ionian Greeks of Asia Minor and of the adjacent islands. And to return to the question of the date of Antigone, the mere 'they say,' even of the most accurate of the Alexandrians, is too weak to bear the weight of inference that is based upon it.

5. *Economy.* There is no drama of Sophocles in which the main outlines are more carefully drawn, and none, excepting the first Oedipus, in which the adaptation of detail to the main effect is more complete than in the Antigone.

It has been shown elsewhere³ how many things are made to contribute to the noble isolation of the heroine, and to the final desolation of Creon, which the curse of Eurydice renders complete. The skilful gradation of the action is not less remarkable. First the firm resolution on either side, with the song of the Chorus, who think only of Thebè's triumph, coming between. Then the announcement of the

¹ He uses *φασί*.

² By Mr. Watkys Lloyd in his 'Age of Pericles.' It may be worth observing that if the Antigone was prior to the Samian War, the supposed meeting of Sophocles with Herodotus must *ex hypothesi* have a still earlier date.

³ Sophocles, in single Plays, &c. Introductory Analysis of the Antigone.

watchman, rousing astonishment in the elders and suspicion in Creon, but in the spectator only a hushed expectancy, which the ode, *πολλὰ τὰ δεινὰ*, renders more profound. Then the entrance of Antigone, guarded, who attracts all eyes during the description of her action, whilst her own eyes are fixed upon the ground: then the sudden flash of her avowal, and her defiant words. Here tension has reached its height and the action remains comparatively stationary, so leaving room for the central ode, *εὐδαίμονες οἶσι κακῶν*, and for the parts of Ismene and of Haemon. Then follows the re-entrance of Antigone, the incomparable Commos, the more questionable Rhesis, and her final exit in a short anapaestic speech: followed by a solemn lament, which rather represses than excites the feelings of the spectator. After this the unbidden coming of the prophet is a relief, and his altercation with the king calls off the mind, from following the maiden to her doom, until his brief thunderclap of denunciation brings Creon also to know what he has done. His going forth is followed by a moment of fond eagerness and anxious hope, to which the report of the messenger puts a sudden end: though we learn from him that the purpose of the maiden's death is not unfulfilled. The brief but pathetic part of Eurydice, and her presence at the recital of the Exangelos, are admirably calculated to deepen the impression to be produced on the spectator by a narrative which is a sort of dramatic idyll. The catastrophe, however, is not yet complete. For in the midst of the final Commos, as Creon bends over the dead body of his son, confessing his error, the death of the mother and her curses on the slayer of her two children are reported to him. Creon's portion as he is led staggering away is felt to be far worse than death.

6. Many instances of minute care in the composition of the *Antigone* have been pointed out by Wecklein and others and will be mentioned in the notes. It may suffice here to observe that the impatient words of Creon in ll. 578, 9, 'Henceforth these must be women and not left at large,' have the effect of lessening the surprise which the Athenian spectator may have felt at the liberty which made the first scene possible and was necessary to the plot. Antigone's opportunity thus comes to be regarded as a result of the relaxation of female discipline naturally consequent on the absence of the men in time of war.

7. *Time in the Antigone.* In one respect, however, such extreme accuracy was not yet necessary, the spectators being less exacting than they became afterwards; this is the so-called 'Unity of Time.'

Aristotle in the well-known passage on this subject, while affirming that the action is as far as possible confined to a single revolution of the sun, says also that the earliest tragedies retained something of the Epic mode of treatment. This remark is indisputably applicable to the *Eumenides*, and when the *Antigone* and *Ajax* are scrutinized in this respect as *Othello* has been, it will be found that the inconsistency which is so manifest in Shakspeare is present, in a minor degree, even in Sophocles. And if the Athenian spectator was not always too fastidious on this point, how much less so must the audience of the *Iliad* have been!

a. The Argive invasion and repulse described in the *parados* is

external to the action and may be the more naturally fore-shortened. But we may begin by observing that the events described by the Chorus cannot really be imagined as happening in a single day. The fall of Capaneus, the general engagement, the deaths of Polynices and Eteocles, the flight of the Argives, to all which must be added the death of Menaeceus or Megareus, probably filled many successive days in the original legend.

b. The death of Polynices was the cause which precipitated the retreat of the Argive host: and this happened in the night immediately preceding the opening scene, which takes place before the dawn. The flight occasioned the pursuit, and from this the army did not return till sunrise. Creon may not have followed far and may have been recalled by the cares of State, though he is only returning to the palace when the elders encounter him. But somehow between night and morning there has been time for the following events:—the burial of Eteocles with military honours; the proclamation which reaches the ears of Antigone; her act in sprinkling the dust and keeping the wild beasts and dogs from the dead; the setting of the watch by Creon; the summoning of the elders while it is still early morning, for the discovery of the act by the first day-watch is still recent when the Φύλαξ comes.

c. But there is more than this; for when the sun has hardly touched the body of Polynices,—supposing him only to have been slain the previous night,—it is already in a state of decomposition (ll. 409 ff.).

d. Again, Creon's authority is not six hours old, and yet he speaks of certain mutterings of secret disaffection, which he has long since heard (ll. 289 ff.).

e. The word *τότε* in ll. 391, 480, implies something more than the space between morning and mid-day¹. And it may be observed in passing that the storm which filled the sky has not for a moment interrupted the action on the stage, which is in the open air. See also ll. 559, 855, 1273, for reference to what seems a distant past.

f. There is no trace of the change from stoning to immurement until l. 774, yet by l. 883, all is prepared.

g. Another instance of 'foreshortening' occurs in the speech of the messenger, where the cutting down of Antigone's body, although a necessary link in the action, is not mentioned (ll. 1236 ff.).

h. When these points are considered, it will not seem strange that while for the most part such vague words of time as *ἄπρως*, *πάλαι*, *τότε*, are employed, as elsewhere in Tragedy, Teiresias in denouncing the catastrophe which is imminent should use the phrase 'Not many days hence,' or that he should speak of the effect which Creon's impious action has produced on distant cities (ll. 1064 ff., 1080 ff.).

And the question may be suggested, whether there are not some traces in Greek tragedy of that *systolè* and *diastolè* of the imaginary time, which Professor Wilson proved to exist in Shakspeare?

¹ Cp. Aesch. Ag. 587 ff., 1372, Cho. 973 ff.

LANGUAGE AND METRE.

There is somewhat more of Ionicism in the *Antigone* than elsewhere in Sophocles, and the style comes nearer to the λέξις *ειρομένη*. Epic turns like *ὥσείτε δυσμενῇ, τῶν [δ'] ἱππαι γένους*, can hardly be paralleled from the other plays. The mode of expression, though often subtle, is for the most part rapid and direct.

The chief characteristic both of the lyrical and other metres is the combination of extreme regularity with great freedom and variety of adaptation. There are no epodes except the one at the end of the long *Commos*, ll. 876–882: and amongst the *senarii* there are no broken lines¹. The number of trisyllabic feet is also comparatively small. Whilst the proportion of end-stopt lines and of couplets, in the dialogue, is high, light endings are already frequent. There is great variety of pauses, and often, too, the lines run on without any pause into long periods, ll. 304–12, 1006–11, 1064–71. This probably gave occasion to the foolish tale, mentioned in the *Anonymous Life*, that Sophocles died from losing his breath in reading the *Antigone*.

STATE OF THE TEXT.

Fifteenth century MSS. of the *Antigone* are not very infrequent, but it is not often found in earlier copies, beyond the select number of those containing the seven plays. There are few important variations of the text, but in some instances the unanimous reading of the MSS. is certainly corrupt: and in l. 4 at least this was so already in the time of Didymus.

Two considerable interpolations have been suspected, and accounted for on the uncertain theory of a later adaptation of the drama in classical times. One of these passages, ll. 1080–3, has been already defended, so far as the objection against it rests on the limitation of time; the other, ll. 904–12, reflects an earlier rather than a later phase of thought, and in this respect is not more surprising in a play of Sophocles, than the primitive sophisms which appear side by side with the loftiest conceptions in the central scene of the *Eumenides* of Aeschylus.

¹ See above, p. 271.

ΑΝΤΙΓΟΝΗ.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΑΝΤΙΓΟΝΗ.

ΙΣΜΗΝΗ.

ΧΟΡΟΣ *Θηβαίων γερόντων.*

ΚΡΕΩΝ.

ΦΥΛΑΞ.

ΑΙΜΩΝ.

ΤΕΙΡΕΣΙΑΣ.

ΑΓΓΕΛΟΣ.

ΕΥΡΥΔΙΚΗ.

ΕΞΑΓΓΕΛΟΣ.

ᾧ ΚΟΙΝὸΝ αὐτάδελφον Ἰσμήνης κάρα,
 ἄρ' οἶσθ' ὅτι Ζεὺς τῶν ἀπ' Οἰδίου κακῶν
 ὅποιον οὐχὶ νῶν ἔτι ζῶσιν τελεῖ;
 οὐδὲν γὰρ οὔτ' ἀλγεινὸν οὔτ' ἄτης † ἄτερ

Readings of L, with reff. to A, L², V, Vat., V³, E, Vat. b, V⁴. 2. ὅτι L.
 ὅ. τι C⁴ Vat. b. 4. ἄτης] βλαβερόν gl. V⁴. ἄτερ] χωρὶς καὶ ἴδιον gl. V⁴.

1-17. The opening speeches reveal the contrast between the sisters, while the affectionate address of Antigone in l. 1 gives greater emphasis to her violent outbreak in l. 69. Cp. O. T. 85, and note.

1. κοινόν not only means 'Of common parentage,' but has the further significance of common interests and feelings. See Essay on L. p. 96, and for αὐτάδελφον (where the compound merely adds a pathetic emphasis), ib. p. 91, 6. 'Ismene, my own sister, who sharest all with me.' Antigone and Ismene were united by a common grief in an affection 'Dearer than the natural bond of sisters.'

2, 3. (1) 'Do you know, that of the ills derived from Oedipus there is not one which Zeus will not bring upon us two before we die?' ὅποιον οὐχὶ is the indirect form of ποῖον οὐχὶ; = 'all without exception.' So Böckh: and this agrees better with what follows in ll. 7, 9, 10, 11 ff. than (2) reading ὅ, τι with the Schol. and rendering, 'Know'st thou which of the evils is such that Zeus will not accomplish it?' or (3) (ὅποιον a resumption of ὅ, τι), 'Know'st thou what of all the evil Zeus will not accomplish?' or (4) supposing ὅτι pleonastic: 'Know'st thou what' etc.

τῶν ἀπ' Οἰδίου] Oedipus in the

Antigone is simply the author of misery to his race: infr. 49 ff., 864 ff., although the misery has an earlier source in the Doom of the Labdacidae. The action of the O. T. and O. C. must not be presupposed. See Intro. p. 452.

3. νῶν is dative. (E. on L. § 12. p. 18). For ἔτι ζῶσιν, cp. Hom. Il. 18. 10, Μυρμιδόνων τὸν ἄριστον ἐτι ζῶντος ἐμεῖο | χερσὶν ὑπὸ Τρώων λείψειν φάος ἡελίοιο.

4. ἄτης † ἄτερ] Neither the defence of these words by Böckh, who places them between commas, 'Calamity apart,' i.e. 'no disgrace, not to speak of calamity,' (cp. Dem. de Cor. p. 255); nor that of Wecklein, who treats the privative as a redundant negative, i.e. ἄτερ = οὐ πλέων, nor Linwood's, who makes ἀλγεινὸν οὔτ' ἄτης ἄτερ = ἀλγεινὸν ἀτηρόν τε, is satisfactory. Yet Didymus knew of no other reading, and interlinear glosses before the Christian era can hardly be assumed. Else there is much plausibility in Porson's conjecture that a gloss ἀτηρ, i.e. ἀτηρόν, has taken the place of ἔχον (sc. μετέχον), or some other word. The corruption occurring at such an early period is more probably due to the confusion to which all negative expressions are liable (E on L. § 29. 2, p. 49), but which in the present instance cannot be attributed to the poet; i. e. οὐδὲν ἀτη-

οὐτ' αἰσχροὺς οὐτ' ἄτιμον ἐσθ', ὅποῖον οὐ 5
 τῶν σῶν τε κἀμῶν οὐκ ὅπωπ' ἐγὼ κακῶν.
 καὶ νῦν τί τοῦτ' αὖ φασι πανδήμῳ πῶλει
 κήρυγμα θεῖναι τὸν στρατηγὸν ἀρτίως;
 ἔχεις τι κείσῃκουσας; ἥ σε λανθάνει
 πρὸς τοὺς φίλους στείχοντα τῶν ἐχθρῶν κακά; 10

ΙΣΜΗΝΗ.

ἔμοι μὲν οὐδεὶς μῦθος, Ἀντιγόνη, φίλων
 οὐθ' ἡδὺς οὐτ' ἀλγεινὸς ἔκετ' ἐξ ὅτου
 δυοῖν ἀδελφοῖν ἐστερήθημεν δύο,
 μιᾷ θανόντων ἡμέρα διπλῇ χερί·
 ἐπεὶ δὲ φροῦδος ἐστὶν Ἀργείων στρατὸς 15
 ἐν νυκτὶ τῇ νῦν, οὐδὲν οἶδ' ὑπέρτερον,
 οὐτ' εὐτυχούσα μᾶλλον, οὐτ' ἀτωμένῃ.
 ΑΝ. ἤδη καλῶς, καί σ' ἐκτὸς αὐλείων πυλῶν
 τοῦδ' οὐνεκ' ἐξέπεμπον, ὥς μόνῃ κλύους.

5 ἄτιμον L. ἄτιμον C. οὐ(χι) L.E. οὐχι VV⁴. cp. 1. 3. 6. τε om. A.
 9. λανθάνει] λανθάνει(;) L. 13. δύο] δύο L. δύο C¹. δύο CA. 15.
 Ἀργείων] ἀργείων L. ἀργείων C¹. ἀργείος A. 18. ἤδη] ἤδειν L. 19. οὐνεκ']
 εἵνεκ' Vat. κλύους] κλύεις Vat. b.

ρόν ἐσθ' ὅποῖον οὐκ ὅπωπα, has become confused in the mind of some early interpreter with οὐδὲν ἐσθ' ὅποῖον οὐκ ἀτηρόν = οὐδὲν ἐστ' ἄτης ἄτερ. Qy. ἄτης πλέων? The emphasis culminates on ἄτιμον, which pointedly refers to the dishonour she is now to speak of.

6. τῶν . . κακῶν, partitive genitive, as supplementary predicate. See Essay on L. § 10. p. 15.

7, 8. πανδήμῳ . . στρατηγόν] The Thebans had gone forth πανδημί under Creon's generalship, and he had made the proclamation as στρατηγός, before assuming the civil power. Cp. Thuc. 5. 60, § 5, τὰς ἀπὸ στρατείας δίκας πρὶν εἰσέναι κρίνουσιν. The publicity of the edict makes it more painful. Antigone knows what she is doing. Infr. 44, 907.

9. τι is adverbial.

10. τῶν ἐχθρῶν] 'When evils devised by enemies are threatening those we love.' In the vehemence of her resentment she already speaks of Creon

as an enemy. Cp. infr. 62. τὰ ἀπὸ τῶν ἐχθρῶν κακά, Schol. According to others τῶν ἐχθρῶν is abl. gen. 'passing from enemies,' i.e. no longer directed towards them, or descriptive, 'evils which belong to enemies,' i.e. which should be confined to them.

11. οὐδεὶς μῦθος . . φίλων] 'No word concerning any of our friends.' Essay on L. § 9. p. 13.

12. ἐξ ὅτου] Sophocles has not been careful to mark the exact sequence of the events preceding the action of the Play. (See Introduction.) But the death of the brothers is supposed to have taken place some little time before the rout of the Argive host. Infr. 144-8.

14. μιᾷ . . διπλῇ] Essay on L. p. 69.

17. μᾶλλον is redundant, the whole expression being epexegetic of οὐδὲν ὑπέρτερον, and in construction with οἶδα.

18, 19. καί σ' . . ἐξέπεμπον] 'And it is for this that I have been leading thee

ΙΣ. τί δ' ἔστι; δηλοῖς γάρ τι καλχαίνουσ' ἔπος. 20
 ΑΝ. οὐ γὰρ τάφου νῶν τὰ κασιγνήτω Κρέων
 τὸν μὲν προτίσας, τὸν δ' ἀτιμάσας ἔχει;
 Ἑτεοκλέα μὲν, ὡς λέγουσι, σὺν δίκη
 †χρησθεὶς δικαίᾳ καὶ νόμῳ, κατὰ χθονὸς
 ἔκρυψε, τοῖς ἔνερθεν ἔντιμον νεκροῖς, 25
 τὸν δ' ἀθλίως θανόντα Πολυνείκους νέκυν
 ἀστοῖσί φασιν ἐκκεκρηῦχθαι τὸ μὴ
 τάφῳ καλύψαι μηδὲ κωκῦσαί τινα,

20. καλχ.] χαλκ. (mg. γρ. καλχ.) A. 21. τάφου] τάφων Vat. b. νῶν
 τῶ κασιγνήτῳ] νῶ(ι)ν τῶ(ι) κασιγνήτῳ(ι) L. 24. †χρησθεὶς] χρησθεὶς L².
 χρησάμενος gl. V. δικαίᾳ] δίκαια R. ὀργισθεὶς (leg. ὀρισθεὶς) παρ' αὐτοῦ gl. V¹.
 27. φασιν] φησιν L. φασιν CAE. ἐκκεκρηῦχθαι] ἐκκεκρηύχθαι MSS. (ἐγκ. E.)
 28. κωκῦσαι] κωλ(?)ύσαι L. κωκῦσαι C.

forth.' Thus a probable reason is given for the appearance of the two maidens before the gate. Their usual seclusion has been somewhat relaxed during the absence of Creon and Eteocles with the army. Infr. 578, 9. Cp. El. 517.

20. δηλοῖς γάρ τι καλχαίνουσ' ἔπος] 'It is plain that your thoughts are darkening with some troublous-word.' καλχαίνω is formed on a fancied analogy to πορφύρω, as this is used in Homer of the agitation of the sea and, metaphorically, of the mind. According to others the first notion of καλχαίνω is to stir from the depths, as in dredging for the murex (κάλχη).

21. τάφου is genitive of respect with both participles, but chiefly privative genitive with ἀτιμάσας. See Essay on L. p. 66, 1, 68. She implies that both brothers had been dishonoured by the decree. Cp. infr. 515-17, οὐ μαρτυρήσει ταῦθ' ὁ κατθανὼν νέκυνς.. οὐ γάρ τι δοῦλος, ἀλλ' ἀδελφὸς ὦλετο.

23. ὡς λέγουσι, resumed in φασιν l. 27, φασι l. 31, points to the fact that the maidens in their seclusion could only know of the edict from hearsay.

σὺν δίκη | †χρησθεὶς δικαίᾳ καὶ νόμῳ] χρησθεὶς has been generally condemned, and ἐχρήσθην only occurs elsewhere in a strictly passive sense. Yet, as Shilleto observes (Journ. of Phil. No. 13, p. 149), ἡδέσάμην and ἡδέσθην, the former in lyric verse, the latter in senarii, are found within a few lines of each other in O. T. 647, 651; and

χρησάμενος does not occur in Sophocles. Ἑτεοκλέα ἔκρυψε, χρησθεὶς (αὐτῷ) σὺν δίκη, is not impossible in point of syntax. On the other hand neither χρησθεὶς δίκαια, nor χρηστοὶς δικαίᾳ, nor προσθεὶς δίκαια, can be approved. In 1871 I suggested προθεὶς. 'After laying him out in state, with the righteous meed of honour and all customary observance, he has covered him in earth.' Cp. Hdt. 1. 112, 5, 8, τρεῖς μὲν ἡμέρας προτιθέασιν τὸν νεκρόν: infr. 196, καὶ τὰ πάντ' ἐφαγνίσαι. This part of the treatment of Eteocles would contrast with the prohibition even to mourn for Polynices. Cp. Thuc. 2. 34, where the words καὶ ἐπιφέρει τῷ αὐτοῦ ἕκαστος ἣν τι βούληται throw some light on the custom implied in σὺν δίκη δικαίᾳ καὶ νόμῳ. For the emphatic δικαίᾳ, cp. Aj. 1100, ἐς ταφὰς ἐγὼ θήσω δικαίως: Hdt. 8. 106, νόμῳ δικαίῳ χρεώμενοι. προθεὶς may have been changed to προσθεὶς (which Donaldson conjectured), and to this may have been added an interlinear gloss ἃ χρη. Cp. l. 243, κάφαγιστέσας ἃ χρη. Another guess is χρῆσθαι δικαίων (sc. αὐτῷ).

For similar fullness of expression on a solemn occasion, cp. O. T. 219, 259.

25. τοῖς .. νεκροῖς] 'Holding his honours amongst the dead; i.e. not ἀτιμος, or deprived of common rights.

26. θανόντα .. νέκυν] Cp. infr. 515, ὁ κατθανὼν νέκυνς.

27. ἐκκεκρηῦχθαι] Passive. 'That proclamation has been made.' Cp. προκεῖσθαι, l. 36.

ἔαν δ' ἄκλαντον, ἄταφον, οἰωνοῖς γλυκὺν
 θησαυρὸν εἰσορῶσι πρὸς χάριν βορᾶς. 30
 τοιαυτὰ φασὶ τὸν ἀγαθὸν Κρέοντά σοι
 κάμοί, λέγω γὰρ κάμέ, κηρύξαντ' ἔχειν,
 καὶ δεῦρο νείσθαι ταῦτα *τοῖσι μὴ εἰδόσιν
 σαφῇ προκηρύξοντα, καὶ τὸ πρᾶγμ' ἄγειν
 οὐχ ὡς παρ' οὐδέν, ἀλλ' ὅς ἂν τούτων τι δρᾷ, 35
 φόνον προκεῖσθαι δημόλευστον ἐν πόλει.
 οὕτως ἔχει σοι ταῦτα, καὶ δείξεις τάχα
 εἴτ' εὐγενὴς πέφυκας εἴτ' ἐσθλῶν κακῇ.
 IΣ. τί δ', ὦ ταλαῖφρον, εἰ τάδ' ἐν τούτοις, ἐγὼ
 λύουσ' ἂν ἢ 'φάπτουσα προσθείμην πλέον; 40

29. ἄκλαντον, ἄταφον] ἄταφον ἄκλαντον LE. (ἄκλαυστον C⁴E.) ἄκλαυστον ἄτα-
 φον AV⁴Vat. b. 31. Κρέοντά σοι] κρέοντα σοι L. κρέοντά σοι CAER.
 κρέοντα σοι L²Vat. b. 32. λέγω] λέγειν οὐ E. 33. δεῦρο νείσθαι] δεῦρ'
 ὀνείσθαι L. *τοῖσι] τοῖς MSS. Heath. corr. 34. προκηρύξοντα] προκη-
 ρύσσοντα LV. προκηρύξοντα V³. προκηρύξαντα C³AVat. ἄγειν] ἔχειν Vat.
 EV⁴. 40. ἢ 'φάπτουσα] ἢ θάπτουσα LVat. b. ἢ θάπτουσα CAEV³V⁴Vat. L²R
 καὶ θάπτουσα V. γρ. καὶ ἢ 'φάπτουσα mg. C²*R. εἶθε C²*mg.

29. ἔαν] Sc. πάντας. The affirmative subject is supplied from the negative Cp. the language of the proclamation in O. T. 241, and see Essay on L. p. 59.

ἄκλαντον, ἄταφον] Cp. Od. 11. 72; Il. 22. 386; Eur. Hec. 30.

29, 30. οἰωνοῖς .. βορᾶς] (1) 'To the vultures a sweet treasure as they eye him with a view to the gratification of food.' Cp. infr. τόλμας χάριν: 908, τί-
 νος νόμον δὴ ταῦτα πρὸς χάριν λέγω; Or, perhaps, (2) 'To the vultures, eye-
 ing him, a glad store of food to gratify their desire.' For πρὸς χάριν in the latter rendering, cp. Phil. 1156, ἀντί-
 φονον κορέσαι στόμα πρὸς χάριν, and for the combination of adverbial phrase and noun, El. 1336, σὺν χαρᾷ βοῆς.

31. τὸν ἀγαθὸν Κρέοντα] Cp. Phil. 873, ἀγαθοὶ στρατηλάται.

31, 2. σοι | κάμοί, λέγω γὰρ κάμέ] Antigone first says, 'There is Creon's proclamation for you!' (σοι unemphatic as in l. 37:) then, going off upon the word, 'For you, did I say? ay, and for me too, for I count myself also amongst those forbidden.' This is said with bitter emphasis, showing that she has fully counted the cost of the act she meditates. 'The proclamation extends

to me—I accept the consequences.' For λέγω in this sense, cp. Aesch. Prom. 973, καὶ σὲ δ' ἐν τούτοις λέγω: Cho. 989, Αἰγίσθου γὰρ οὐ λέγω μόνον. Others take κάμέ as κάμοί, 'To me, I say!' (whose spirit he little knows).

35. ὅς ἂν] Essay on L. § 22. p. 35, 2. § 39. p. 72.

τούτων τι] For this idiomatic use of τι, cp. Thuc. 5. 13, δρᾶν τι ὧν ἐκείνος ἐπενόει.

36. δημόλευστον] 'By stoning of the people.' Essay on L. p. 98, a, line 15.

38. For εὐγενὴς in the ethical sense, cp. Eur. El. 363, οὗτοι τό γ' ἥθος δυσγενὲς παρέφομαι. And for the genitive ἐσθλῶν, cp. Aj. 763, ἀνους καλῶς λέγοντος εὐρέθη πατρός.

39, 40. 'Alas for thy rash spirit! What help, if things be at this pass, can I afford, either to undo what is done, or to confirm it?' ταλαῖφρον points to the daring spirit of Antigone and to the tone of her last words.

For λύουσα, cp. Aesch. S. c. T. 270, λύνουσα πολεμίων φόβον.

The choice lies between ἢ 'φάπτουσα and εἴθ' ἄπτουσα. The implied negative is in favour of εἴθ' ἄπτουσα, which comes near the first hand of L. Cp. O. T. 517,

- AN. εἰ ξυμπονήσεις καὶ ξυνεργάσει, σκόπει.
 IS. ποῖόν τι κινδύνευμα; ποῦ γνώμης ποτ' εἶ;
 AN. εἰ τὸν νεκρὸν ξὺν τῇδε κουφιεῖς χερί.
 IS. ἦ γὰρ νοεῖς θάπτειν σφ', ἀπόρρητον πόλει; [50 b.
 AN. τὸν γοῦν ἐμὸν καὶ τὸν σόν, ἣν σὺ μὴ θέλῃς, 45
 ἀδελφόν· οὐ γὰρ δὴ προδοῦς ἀλῶσομαι.
 IS. ὦ σχετλία, Κρέοντος ἀντειρηκότος;
 AN. ἀλλ' οὐδὲν αὐτῷ τῶν ἐμῶν *μ' εἵργειν μέτα.
 IS. οἴμοι· φρόνησον, ὦ κασιγνήτη, πατὴρ
 ὡς νῶν ἀπεχθὲς δυσκλεῆς τ' ἀπώλετο 50
 πρὸς αὐτοφώρων ἀμπλακημάτων, διπλᾶς
 ὄψεις ἀράξας αὐτὸς αὐτουργῷ χερί·

41. ξυνεργάσει] ξυνεργάσηι L. 42. ποῖ LVat. Vat. b. L²V⁴. ποῦ A. τί E.
 44. ἦ] εἰ L. εἰ C³. ἦ AE. σφ'] Om. Vat. b.: erasure after ἀπόρρητον Vat.
 47. ἀντειρηκότος] ἀντιρρηκότος A. εἰ in erasure Vat. 48. ἐμῶν μ'] ἐμῶμ L.
 ἐμῶν CL²AE Vat. Vat. b. Brunck. corr. 50. δυσκλεῆς τ'] στ' L. s τ' C.
 51. αὐτοφώρων R. διπλᾶς] γρ. τάλας V. mg. 52. ἀράξας Vat. b.

λόγοισιν εἴτ' ἔργοισιν, where, however, εἰ precedes. But εἴτε is slightly too emphatic, and ἦ 'φάπτουσα is an early reading. The expression is proverbial. Cp. Aj. 1317.

42. ποῦ γνώμης ποτ' εἶ;] Although ποῖ with the verb of motion is not unlikely (cp. El. 922, ὅποι γνώμης φέρει), the future tense does not suit the passage. Hence the reading of Par. A. (with εἶ from εἰμί) is preferable. Cp. El. 390, ποῦ ποτ' εἶ φρενῶν; but see Eurip. Iph. A. 480, for εἶ from εἰμι with present meaning.

43. Antigone's first intention is to lift the body with Ismene's help and give it proper burial. Being unable to do this unaided, she sprinkles the dust. Cp. El. 938-1057.

ξὺν τῇδε .. χερί] 'Aiding this hand,' i.e. taking part in my labour. Cp. O. T. ἐκ τῆσδε χειρός. Essay on L. § 22. p. 34.

44. ἀπόρρητον πόλει] 'A thing forbidden to the whole city.' ἀπόρρητον is neuter accusative in apposition to the action of θάπτειν. Essay on L. § 17. p. 25.

45, 6. 'I will certainly bury my bro-

ther and yours, though you do not choose to do your part.' The second of these lines has been needlessly suspected. The rejoinder of Ismene comes in more effectively when the στιχομυθία is broken. ἦν = κἄν, cp. Phil. 52, ἄλλ' ἦν τι καὶνόν .. κλήης, ὑπουργεῖν.

48. 'He has no right in what is mine, to part me from my own.' τῶν ἐμῶν is partitive genitive with οὐδὲν μέτα: privative genitive with εἵργειν. Essay on L. p. 61.

50. νῶν] Ethical dative.

51. αὐτοφώρων] 'Self-detected;' i.e. Brought to light by his own act. πρὸς = 'In consequence of,' connects the phrase with the preceding rather than the following words. Although the action of O. T. is not presupposed, this part of the fable had been already developed by Aeschylus. See S. c. T. 778 ff. Others take αὐτοφώρων to mean 'clearly proved,' 'manifest to all men;' cp. Od. 11. 247, ἄφαρ δ' ἀνάπυστα θεοὶ θέσαν ἀνθρώποισιν. But the emphatic repetition of αὐτὸς αὐτουργῷ in the next line agrees better with the more pregnant meaning. αὐτουργῷ = εἰς ἑαυτὸν ταῦτα ἐρξάση.

ἔπειτα μήτηρ καὶ γυνή, διπλοῦν ἔπος,
 πλεκταῖσιν ἀρτάναισι λωβᾶται βίον·
 τρίτον δ' ἀδελφῶ δύο μίαν καθ' ἡμέραν 55
 αὐτοκτονοῦντε τῷ τάλαιπῶρῳ μόρον
 κοινὸν κατειργάσαντ' ἐπαλλήλοιν χεροῖν.
 νῦν αὖ μόνα δὴ νῶ λειμιμένα σκόπει
 ὅσῳ κάκιστ' ὀλούμεθ', εἰ νόμου βία
 ψῆφον τυράννων ἢ κράτη παρέξιμεν. 60
 ἀλλ' ἐννοεῖν χρὴ τοῦτο μὲν γυναιχ' ὅτι
 ἔφουμεν, ὥς πρὸς ἀνδρας οὐ μαχουμένα·
 ἔπειτα δ' οὐν ἐκ' ἀρχόμεσθ' ἐκ κρεισσόνων
 καὶ ταῦτ' ἀκούειν κᾶτι τῶνδ' ἀλγίονα.
 ἐγὼ μὲν οὖν αἰτοῦσα τοὺς ὑπὸ χθονὸς 65
 ξύγγονοιαν ἴσχειν, ὥς βιάζομαι τάδε,
 τοῖς ἐν τέλει βεβῶσι πείσομαι. τὸ γὰρ
 περισσὰ πράσσειν οὐκ ἔχει νοῦν οὐδένα.

53. διπλοῦν ἔπος] δ. ἔπος L. ^{πάθος} δ. πάθος C². δ. πάθος, γρ. ἔπος AV³. κακὸν πάθος E.
 δ. πάθος Vat. V. Vat. b. V¹. δ. πάθος ἔπος R. 54. ἀρτάναισι R. 55. δύο] δύο L.
 δύω C⁵. Vat. b. 56. αὐτοκτονοῦντε] αὐτοκτενοῦντε Vat. L²E. αὐτοκτενοῦντες
 cett. Coraës corr. τῷ τάλαιπῶρῳ] τῷ(ι) τάλαιπῶρῳ(ι) L. μόρον] μορῶι L.
 μύρων C¹(?). 57. ἐπαλλήλοιν L. ἐπ' ἀλλήλοιν C¹AV. 58. νῦν L.E.
 νῦν δ' C⁵A. νῶ] νῶ(ι) L. νῶ C¹E. 60. παρέξιμεν] παρέξιμεν L.E. παρέ-
 ξιμεν AC⁷. 63. ἀρχόμεσθ'] ἀρχόμεθ' Vat. L². κρεισσόνων] κρειττόνων L.
^{σσ}
 κρειττόνων C¹. κρεισσόνων AE. 64. ἀλγίονα] ἀλγείονα L. ἀλγίονα AC⁷.
 65. οἶν] om. Vat. L². 67. τοῖσδ' Vat. b. 68-70. οὐκ ἔχει . . . πράσσειν
 omitted (through homoioteleuton), and afterwards added by i.

53. διπλοῦν ἔπος] 'A two-fold name,' suggesting the horror of the double relationship. Cp. O. T. 928, γυνὴ δὲ μήτηρ ἦδε τῶν κείνου τέκνων.

54. λωβᾶται βίον] 'Destroys her own life.' Cp. Tr. 887, τάνδ' ὕβριν.

56. αὐτοκτονοῦντε] 'By mutual fratricidal slaughter.' αὐτός in composition here is partly reciprocal and partly, as in αὐτόχειρ, suggestive of the murder of kindred: cp. l. 172. The same is true of κοινόν: cp. l. 147.

57. ἐπαλλήλοιν] 'Mutual.' The reading of L and Hermann is justified by the awkwardness of the double genitive dual and the doubtful use of ἐπί in the other reading.

58. δὴ emphasizes μόνα with reference to what precedes. 'Thus left alone.'

60. ψῆφον τυράννων ἢ κράτη] 'The will or authority of the ruler.'

64. For the epexegesis, see Essay on L. § 33. p. 57. And for the accusative, 'to obey in this,' cp. infr. 666, 7.

66. βιάζομαι τάδε] This passive use of βιάζομαι occurs again in l. 1073, ἀλλ' ἐκ σοῦ βιάζονται τάδε.

67. τοῖς . . . βεβῶσι] 'Those whose position is supreme;' i.e. the present ruling power.

68. περισσὰ πράσσειν] 'To act beyond one's sphere.' Cp. Tr. 617, τὸ μὴ πιθυμῆν πομπὸς ὧν περισσὰ δρᾶν.

AN. οὐτ' ἂν κελεύσαιμ' οὐτ' ἂν, εἰ θέλοισ ἔτι
 πράσσειν, ἐμοῦ γ' ἂν ἡδέως δρώης μέτα. 70
 ἀλλ' ἴσθ' ὅποια σοι δοκεῖ, κείνον δ' ἐγὼ
 θάψω. καλὸν μοι τοῦτο ποιούσῃ θανεῖν.
 φίλη μετ' αὐτοῦ κείσομαι, φίλου μέτα,
 ὅσια πανουργήσας· ἐπεὶ πλείων χρόνος
 ὃν δεῖ μ' ἀρέσκειν τοῖς κάτω τῶν ἐνθάδε. 75
 ἐκεῖ γὰρ αἰεὶ κείσομαι· σοὶ δ' εἰ δοκεῖ,
 τὰ τῶν θεῶν ἐντιμὴ ἀτιμάσας ἔχε.

IS. ἐγὼ μὲν οὐκ ἄτιμα ποιοῦμαι, τὸ δὲ
 βίᾳ πολιτῶν δρᾶν ἔφυν ἀμήχανος.

AN. σὺ μὲν τάδ' ἂν προὔχοι· ἐγὼ δὲ δὴ τάφον 80
 χάσουσ' ἀδελφῷ φιλτάτῳ πορεύσομαι.

IS. οἴμοι ταλαίνης, ὥς ὑπερδέδοικά σου.

AN. μή μου προτάρβει· τὸν σὸν ἐξόρθου πότμον.

69. εἰ θέλοισ] ἐθέλοισ AR. εἰ θέλεις] Vat. b. 70. γ' ἂν] γ'.. ἂν L. δ' ἂν
 Vat. 71. ὅποια] ὅποῖα LA. etc. ὅποια V⁴ and Schol. 74.
 πλείων LA. πλείων C⁴. 76. αἰεὶ] αἰεὶ L. σοὶ] σὺ V. 77. θεῶν]
 θε(τ?)ῶν L. 78. μὲν... οὐκ L. (?οὖν) οὐκ.) 80. προὔχοι·] προὔχοιο· L.
 προὔχοι A. προὔφω L², p. m. 81. χάσουσ'] χάσουσ' L. 83. πότμον L.
 γρ. βίον
 πότμον C². βίον EVV³V⁴. ἐξώρθον βίον Vat. L².

70. ἐμοῦ... μέτα] 'Would your acting with me be any pleasure to me.' For the adverb ἡδέως, implying a predicate, see Essay on L. § 24. p. 40.

71. ἴσθ' ὅποια] This reading is acknowledged by the Scholiast equally with ἴσθ' ὅποῖα, the reading of LA. 'Be such as you choose to be' (i. e. base, cp. supr. 38) is more forcible than 'Hold what principles you please,' even if εἰδέναι can have this meaning. Cp. Phil. 1049, τοιοῦτός εἰμ' ἐγώ: Eur. Or. 1680, κάγῳ τοιούτος, ὅποια is nominative by attraction to the antecedent. Hermann thought the dative ὅποῖα was required.

72. Antigone knows clearly from the beginning, with the heightened consciousness of passion, the consequences of her act. There is no 'irony of fortune,' so far as she is concerned.

74. ὅσια πανουργ.] Cp. infr. 924.

75. τῶν ἐνθάδε] See E. on L. § 10. p. 15. The form of expression resembles Hdt. 3. 124, βούλεσθαι οὖν παρθενεῦεσθαι πλείω χρόνον ἢ τοῦ πατρὸς ἐστερησθαι. For the thought, cp. Plat. Legg.

9. 881 A, θάνατος μὲν οὐκ ἔστιν ἔσχατον, οἱ δὲ ἐν Αἰδου... πόνοι... εἰσὶ μάλλον ἐν ἔσχατοις: Sim. Am. 3, πολλὸς γὰρ ἡμῖν ἔστι τεθνάναι χρόνος, κ.τ.λ.

76. σοὶ δ' εἰ δοκεῖ] The emphasis really rests on the subject (σύ), but is transferred to the dative, as in Phil. 1395, ὥς ῥᾶσ' ἐμοὶ μὲν τῶν λόγων λῆξαι, σὲ δὲ [κ.τ.λ. E. on L. § 41. pp. 78, 9. The change to σύ (see v. rr.) is slight, but rather weakens the expression.

77. τὰ τῶν θεῶν ἐντιμῶν] 'What is held honourable amongst the Gods.' Cp. θεῶν νόμιμα, infr. 454, 5: i. e. τὰ τῶν θεῶν ὄντα καὶ ὑπὸ τῶν θεῶν ἀγόμενα ἐν τιμῇ.

ἀτιμάσας ἔχε] 'Persist in slighting.' 78. ἐγὼ... ποιοῦμαι] 'I do not mean to show disrespect.' She shrinks from saying distinctly τὰ τῶν θεῶν.

79. ἔφυν] By nature and position.

82. ταλαίνης after οἴμοι: σου after ὑπερδέδουκα. But this distinction is hardly felt in the Greek.

83. ἐξόρθου] 'Continue to direct safely,' as if steering a vessel.

- ΙΣ. ἀλλ' οὖν προμηνύσης γε τοῦτο μηδενὶ
τοῦργον, κρυφῇ δὲ κεῖθε, σὺν δ' αὖτως ἐγώ. 85
- ΑΝ. οἴμοι, καταύδα· πολλὸν ἐχθίων ἔσει
σιγῶσ', ἐὰν μὴ πᾶσι κηρύξης τάδε.
- ΙΣ. θερμὴν ἐπὶ ψυχροῖσι καρδίαν ἔχεις.
- ΑΝ. ἀλλ' οἶδ' ἀρέσκουσ' οἷς μάλισθ' ἀδεῖν με χρή.
- ΙΣ. εἰ καὶ δυνήσῃ γ'. ἀλλ' ἀμηχάνων ἐράς. 90
- ΑΝ. οὐκοῦν, ὅταν δὴ μὴ σθένω, πεπαύσομαι. [51 a.
- ΙΣ. ἀρχὴν δὲ θηρᾶν οὐ πρόπει τὰμήχανα.
- ΑΝ. εἰ ταῦτα λέξεις, ἐχθαρεῖ μὲν ἐξ ἐμοῦ,
ἐχθρὰ δὲ τῷ θανόντι προσκείσει δίκη.
ἀλλ' ἔα με καὶ τὴν ἐξ ἐμοῦ δυσβουλίαν 95
παθεῖν τὸ δεινὸν τοῦτο· πείσομαι γὰρ οὐ
τοσοῦτον οὐδὲν ὥστε μὴ οὐ καλῶς θανεῖν.
- ΙΣ. ἀλλ' εἰ δοκεῖ σοι, στείχε· τοῦτο δ' ἴσθ', ὅτι
ἄνους μὲν ἔρχει, τοῖς φίλοις δ' ὀρθῶς φίλην.

85. κεῖθε] τεύχε L². σὺν δ'] σὺ δ' L. σὺν δ' C². 86. πολλόν] πολλῶν
E. ἐχθίων] ἐλ.είων L. ἐχθίων C²E. 89. μάλιστ' ἀδεῖν L. μάλιστ' ἂν
μ' ἀδεῖν A(?). μάλιστ' ἀδεῖν Vat. L². 91. δὴ μὴ] δὴ(μ) L. δὴ μὴ C²A.
93. ἐχθαρεῖ] ἐχθρανῇ LEVV⁴Vat. γρ. ἐχθαρεῖ mg. C⁵. ἐχθαρεῖ A.
ἐχθαρεῖ V³. 96. παθεῖν] θανεῖν Vat. 97. μὴ οὐ L. μὴ οὐ A. οὐ om. Vat.
99. φίλοις] φιλοισ(ι) L. φίλη] φίλει L. φίλει C²*. φίλη C⁵ cett.

85. σὺν δ'] See Essay on L. § 18.
p. 26.

86. The Epic πολλόν is curious, but need not be changed. Cp. Tr. 1196, πολλὸν δ' ἄρσεν' ἐκτεμύονθ' ὁμοῦ | ἄγριον ἔλαιον. Other Epic forms in this play are ὥσπερ τε, infr. 653; ἱπαί, infr. 1035; εἰν Ἄιδου δόμοις, 1241. A lukewarm spirit is above all hateful to Antigone. If Ismene disapproves her act, let her denounce it. ἐὰν μὴ, κ.τ.λ., further explains σιγῶσ'. Cp. O. T. 57, ἐρημος ἀνδρῶν μὴ ξυννοικούντων ἔσσω.

88. θερμὴν .. ἔχεις] 'Your courage is hot upon a cold enterprise.'

ψυχροῖσι] 'Chilling' i.e. Causing a cold thrill of horror. Cp. Aesch. Prom. 691-3, οὐδ' ὧδε δυσθέατα καὶ δυσοιστὰ ... ψύχειν ψυχὰν ἐμάν. Also with an association from the meaning 'fruitless'; cp. Hdt. 9. 49, ἐπαρθεις ψυχρῇ νίκη.

91. Cp. l. 926, παθόντες ἂν ἐγγυνοῖμεν ἡμαρτηκότες.

94. ἐχθρὰ .. δίκη] 'And our dead brother will justly hold you as an enemy.' ἐχθρὰν σε προσθήσεται: cp. Eur. Tr. 185, τῷ πρόσκειμαι δούλα; 'Who has me for his slave.'

95. τὴν ἐξ ἐμοῦ] 'That proceeds from me;' i.e. For which I alone am responsible. See Essay on L. § 19. p. 28.

96. πείσομαι γὰρ οὐ] The reading οὐ, for which some critics would substitute οὖν, is confirmed (1) by the tendency to a vehement accumulation of negatives in the speeches of Antigone in this scene: (2) by the similar emphatic inversions noticed in the Essay on L. § 41. p. 78.

99. τοῖς φίλοις δ' ὀρθῶς φίλη] 'But unfailing in kindness to thy friends;' i.e. 'A faithful sister to thine own brother.'

ΧΟΡΟΣ.

στρ. α'. ἀκτὶς ἀελίου, τὸ κάλλιστον ἑπταπύλῳ φανέν 100

100-114. Division of lines in L and A., ἀκτὶς-| λιστον-| θήβα-| ἐφάνθησ-| ἀμέ-
ρασ-| διρκαίων-| ρεέθρων-| τὸν-| φῶτα-| φυγάδα-| κινήσασα-| ὄν-| ἀρθείσ-| ὀξέα-| ὦς
ὑπέρεπτα. ΧΟΡΟΣ] ὁ γερὸντων θηβαίων Vat. 100. ἀελίου L. ἀελίοιο A.

Cp. Eur. Or. 424, ἀληθὲς δ' ἐς φίλους
ἔφυν φίλος. Antigone goes to perform
the sepulture, and Ismene returns into
the palace. The stage is left vacant.
As in the Ajax, there is a distinct
break after the prologue, which has
laid the ground of the action so far as
Antigone is concerned. The first epi-
sodion, ll. 163 ff., is in one sense a fresh
beginning, as setting forth the motives
of Creon, and still only preparing for
the collision. The parados, ll. 100 ff.,
introduces us to the public feeling of
Thebes, and to the wider sphere of
which the action forms the central point.

100 ff. Instead of a long series of ana-
paests, followed by lyrical strophes and
antistrophes, as in the Ajax (with which
cp. Aesch. Agamemnon), we have here
two strophes and antistrophes alternat-
ing with anapaestic systems of about
seven lines each: making a form of
parados intermediate between that of
the Ajax and that of the O. T., in
which there are no anapaests. The

chorus on its first appearance chants
ll. 100-9, then advances while the cory-
phaeus recites 110-16, then the anti-
strophe is chanted, then another advance
is made during the recitative of ll. 127-
133, then strophe β' is chanted, the
chorus by this time standing near the
stage; then they make a final advance,
and, during the second antistrophe, are
standing full in front of the stage.
Lastly, as Creon is seen approaching,
the coryphaeus chants ll. 155-62, which
thus form at once the conclusion of the
parados and the 'introit' or prelude of
the first episodion.

The total effect is that of a stately
and solemn triumph, in which the bright
influence of the glyconic opening is tem-
pered with slow movements (— — —),
as in ll. 106, 122, 137, 151, and inter-
rupted rhythms, as in ll. 103, 120, 138,
152; the notes of triumph and solemn-
ity being combined in the choriambi,
which bring the lyrical part to a close.
Thus we have—

α' (100-9=117-33).

— — — — — | — — — — — }
— — — — — }
— — — — —
— — — — —
5 — — — — —
— — — — — | — — — — —
— — — — — }
— — — — — }

β' (134-40=148-54).

— — — — — }
— — — — — }
— — — — —
— — — — —
5 — — — — —
— — — — — }
— — — — — }

The culmination of feeling is marked
by the dactylic opening of β'. The
rhythms of α' 3, 4, 6, and β' 3, 4, show
the correlation of the two movements.
The adaptation of sound to sense is
specially obvious in the resolved trochees
of α' 7, while the concluding lines, α' 8,
β' 7, serve to harmonize the logaedic
with the anapaestic measures. Cp. O. C.
135-7, 167-9.

'Never did morning rise so fair as
this which thou didst bring at length

to waiting Thebè, O eye of golden
day! For thy first beams, shooting
over Dirce's rills, stirred into quicker
flight the Argive warrior, who for Poly-
nices' quarrel swooped upon our land
on snow-white wing, with many a shield
and many a plumed helm.

'Threatening our halls in towering
pride he stood, and gaped with bristling
spears around our gates, thirsting for
our blood: but he is gone, or ever his
desire was slaked, or ever the fire-god

Θήβα τῶν προτέρων φάος,
ἐφάνθησ ποτ', ὦ χρυσέας
ἀμέρας βλέφαρον,

5 Διρκαίων ὑπὲρ ῥεέθρων μολοῦσα, 105

τὸν λεύκασπιν Ἀργόθεν † φῶτα βάντα πανσαγία
φυγάδα πρόδρομον ὄξυτέρῳ
κινήσασα χαλινῷ·

*ὅς ἐφ' ἡμετέρα γᾶ *Πολυνείκους 110

103. προτέρων] πρότερον A. 105. Διρκαίων] Διρκαίων Vat. L². ὑπέρ] ὑπερ L. 108. ὄξυτέρῳ] ὄξυτόρω L (with a letter erased over the ω) AV^ε.

ὄξυτέρῳ E. ὄξυτόρω L² pr. 109. κινήσασα] κινήσας L. κινήσας^a C⁵.

110. *ὅς] ὃν MSS. Scaliger corr. ἡμετέρα] ἡμέρα L. ἀμετέρα A. *Πολυνεί-
kous] Πολυνεικῆς MSS. Scaliger corr.

caught our coronal of towers. Such fight displayed the serpent writhing in his gripe, not easily subdued. Such din of war assailed him as he turned to flee. For Zeus abhors the boaster and contemns the clank of gold. And when he saw them moving in a full proud stream, he smote with lightning from on high the daring climber who had gained the pinnacle and was eagerly preparing to shout victory. And swung to earth he fell with a rebound, the fire-bearer, who with mad rush was breathing his blast of enmity against the wall.

And various was the fortune of the day. But terrible was the War-god as he plunged amidst our enemies, a mighty helper for us.

For at all our gates their captains, seven against seven, left their panoplies as trophies to our cause. All, save the horrid pair, who fell together with the guilt of mutual fratricide.

But forget we the griefs of war. For victory came with smiles of joy to greet our smiling town. So visit we the temples of the gods with dances all night long: and let Theban Bacchus be the master of our revelry.

103. χρυσέας] χρῦσέας, as in O. T. 158, 187.

106. The rivulet of Dircè was to the west of Thebes. The sun had risen just as the retreat of the Argives became a rout, and the army returning from pursuit would see the morning light reflected in the stream, which they would cross on their way back to the city.

Cp. Eur. Phoen. 730. The ode is not chanted at sunrise, but celebrates the glorious morning which had seen the discomfiture of the enemy. The chorus of elders imagine themselves in the position of the victorious army.

λεύκασπιν] Cp. Aesch. S. c. T. 96, λευκοπρεπῇ λέων: Eur. Phoen. 1099, λεύκασπιν εἰσορῶμεν Ἀργείων στράτον.

Ἀργόθεν] The correspondence of a dactyl in the antistrophe to the trochee Ἀργό- in this line justly leads to suspicion of the text, and Hermann conjectured Ἀργόθεν ἐκ. Qy. Ἀργόλεων? or Ἀργογενή?

108. φυγάδα πρόδρομον] (1) 'Running before us in flight.' Said from the point of view of the pursuing host. Or (2), 'In the van of the flying host.' The Schol. on Phoen. 409 says, φασὶ . . τὸν Ἀδραστον . . μόνον φυγάδα σωθῆναι ὑπὸ τοῦ ἰδίου ἑππου Ἀρείονος. Cp. Paus. 8. 25. § 5.

109. χαλινῷ] Either (1) literally 'Riding with hastier rein,' or (2) metaphorically, 'With thy hastening bridle in his lips.' The first (1) is best. If (2) were adopted, the reading ὄξυτόρω, 'galling' (see v. rr.), might be preferred.

110. *ὅς . . *Πολυνείκους] The emendation of Scaliger improves the sense as well as the grammar. The imagery throughout represents not Polynices, but his Argive ally. The subject of the single fight between the two brothers is passed lightly over, as unsuited to a triumphal hymn.

ἀρθεῖς νεικέων ἐξ ἀμφιλόγων

ὀξέα κλάζων

αἰετὸς εἰς γᾶν ὥς ὑπερέπτη,

λευκῆς χιόνος πτέρυγι στεγανὸς

πολλῶν μεθ' ὅπλων

115

ξύν θ' ἱπποκόμοις κορύθεσσι.

ἀντ. α'. στάς δ' ὑπὲρ μελάρων *φονώσασιν ἀμφιχανὼν κύκλω

λόγχαις ἐπτάπυλον στόμα,

ἔβα, πρὶν ποθ' ἀμετέρων

120

αἱμάτων γένυσιν

5 πλησθῆναι τε καὶ στεφάνωμα πύργων

113. γᾶν ὥς] γῆν ὥς AE. ὑπερέπτη] ὑπερέπτα L² Vat. ὑπερεπταν E. 114.

λευκῆς] λεπτῆς Vat.

116. κορύθεσσι] κορύθεσιν L. κορύθεσιν C⁵. κορύθεσι

Vat.

117. Two lines, στάς-] αἰσιν-] ἀμφιχανὼν...

118. *φονώσασιν]

φονιάσιν Vat. Vat. b. φονῶσιν L² pr. φονιάσιν or φονιάσιν cett. Boeckh. corr.

120. Division of lines, ἔβα-] αἱμάτων-] πλησθῆναι-] στεφάνωμα-] πυνκάενθ'-] τοῖος-]

πατάγος-] δυσχείρωμα...

120. αἱμάτων] ἀρμάτων E^c. γένυσιν] om. Vat. pr.

γένυσιν L².

122. τε om. LA, etc.: added by Triclinius.

111. ἀρθεῖς... ἐξ ἀμφιλόγων] 'Carried forth in consequence of the doubtful quarrel (the quarrel and debate) of Polynices.' ἀρθεῖς is said with allusion to αἶρειν στόλον, but also suggests the image of the bird mounting in air. Cp. Il. 13. 63, of the hawk, ἀπ' αἰγίλιπος πέτρης περιμήκειος ἀρθεῖς, Eur. Phoen. 636, 7. For the play on the name of Polynices, see E. on L. § 44. p. 82.

113. The omission of ὥς in this line, which Herm. suggested, is hardly necessary, although it does not impair the sense. The correspondence of strophe and antistrophe does not extend strictly to the anapaests, although the anapaestic systems in this passage are nearly of the same length.

114. λευκῆς χιόνος πτέρυγι] See E. on L. § 9. p. 11, and cp. l. 106.

στεγανός] 'Covered all over;' i. e. There were no gaps in their array.

115. πολλῶν μεθ' ὅπλων | ξύν θ' ἱπποκόμοις κορύθεσσι] 'Accompanied with many a shield and armed with many a helm.'

117. στάς] 'Staying his flight,' like the bird of prey preparing to stoop. At this point the image, which has hitherto grown in distinctness, becomes

less definite, the figure of an eagle passing into that of a flying dragon, with spears for teeth. Cp. Shak. K. John, 2. 1, 'O, now doth Death Line his dead chaps with steel,' etc. Also the image in Milton's Samson Agonistes, ll. 1692-6.

*φονώσασιν] Boeckh's emendation at once cures the metre and supplies a poetical touch which corresponds to the explanation of the Scholiast, ταῖς τῶν φονῶν ἐρώσαις λόγχαις. It is confirmed by the reading of L² pr. See v. rr.

118. ἀμφιχανὼν... στόμα] 'Yawning round our seven-mouthed gates.'

120. ἔβα] 'He went his way.' For the use of the aorist of βαίνω in this sense, cp. Od. 22. 249, καὶ δὴ οἱ Μέντωρ μὲν ἔβη, κενὰ εὐγμᾶτα εἰπὼν: Tr. 115, βάντ' ἐπύοντα τ', 'Some gone, others coming on.'

121. γένυσιν] 'With his jaws.' Instrumental dative.

πλησθῆναι τε καὶ... ἐλεῖν] For the change of subject in these lines, cp. Aj. 458, ἐχθαίρομαι, μισεῖ δέ, κ.τ.λ. And for στεφάνωμα πύργων, cp. Pind. Ol. 8. 32, Ἰλῶ μέλλοντες ἐπὶ στέφανον τεύξαι: Hom. h. Dem. 151, .. κρήδεμνα πόλῃος | εἰρύαται ...

πενκάενθ' Ὡφαιστον ἐλεῖν. τοῖος ἀμφὶ νῶτ' ἐτάθη

πάταγος Ὡρεος ἀντιπάλῳ

δυσχείρωμα δράκοντι.

126

Ζεὺς γὰρ μεγάλης γλώσσης κόμπους

ὑπερεχθαίρει, καὶ σφας ἐσιδὼν

πολλῷ ρέυματι προσνισσομένους,

χρυσοῦ καναχῆς ὑπερόπτης,

130

παλτῷ ρίπτει πυρὶ βαλβίδων

ἐπ' ἄκρων ἤδη

[51 b.

125. ἀντιπάλῳ] ἀντιπάλῳ LEV⁴. ἀντιπάλῳ^{ον} C⁵A. ἀντιπάλῳ VV³V⁴. 126.
δράκοντι LEV⁴Vat. b. δράκοντος V. δράκοντι C⁵AV³. 128. ἐσιδὼν]
εἰσιδὼν L. ἐσιδὼν A. 129. προσνισσομένους] προσνισσομένους LL² Vat.
130. ὑπερόπτης] ὑπεροπτίας LVat. b. V³V⁴R. ὑπερόπτης interl. C⁵. ὑπεροπτίας
AVat. ὑπερόπτα E. ὑπεροπτίας gl. ὑπερηφανίας L². 131. ρίπτει πυρὶ] πυρὶ
ρίπτει L². 132. ἐπ' ἄκρων V⁴.

124. τοῖος .. δράκοντι] (1) 'Such din of war was spread about his rear by the reluctant snake, no easy matter to subdue.' So the Scholiast, who wrote τὸ δὲ ἀντιπάλῳ δράκοντι ἀντὶ τοῦ ὑπὸ τοῦ ἀντιπάλου δράκοντος, ὡς Ἀχιλλῆϊ δαμασθεῖς (Il. 22. 55). Or (2) δυσχείρωμα may be taken to mean the act rather than the object of victory (cp. O. T. 560, θανάσιμῳ χειρώματι), and the sense may be, 'Such din of war encompassed him, issuing in a hard-won victory for the serpent matching his foe.' In this case it will make little difference to read the genitive. Or, (3) if the genitive is read (Wecklein), the words may be taken in yet another way: 'Such din of war harassed him from behind, the hard-to-be-subdued might of the serpent, who was a match for his foe.' The genitive is given as an alternative reading by the 1st hand of L, and is supported by V (Ven. 468). But the dative is alone recognised by the Scholiast.

The δράκων is certainly the emblem of Thebes, and the eagle and snake are in conflict, as in Il. 12. 201, foll., where also the serpent struggles and escapes: ὁ δ' οὐπω λήθετο χάρις, | κόψε γὰρ αὐτὸν ἔχοντα κατὰ στήθος παρὰ δειρὴν | ἰδνωθεὶς ὀπίσω· ὁ δ' ἀπὸ ἔθεν ἦκε χαμάζε, κ.τ.λ. Hor. Carm. 4. 4, 11, 'Nunc in reluctantes dracones | Egit amor dapis atque pugnae.'

129. πολλῷ ρέυματι προσνισσομέ-

vous] 'Coming on in full proud stream.' Like a great river filling its banks.

130. χρυσοῦ καναχῆς ὑπερόπτης] 'Despiser of the clank of gold.' Cp. Aesch. Agam. 776, τὰ χρυσόπαστα δ' ἐσθλὰ σὺν πίνῳ χειρῶν | παλιντρόποις ὁμασιν | λιποῦσ', ὅσια προσέβα: S. c. T. 481-5. The Scholiast, who wrote καὶ τὴν τοῦ χρυσοῦ φαντασίαν ὑπερβεβηκότας τῇ ἰδίᾳ ὑπεροψίᾳ, seems to have read ὑπερόπτας, which appears in the margin of some copies. The ὑπεροψία of his interpretation may have given rise to ὑπεροπτίας, as in conjunction with this it has suggested ὑπεροπλίας, (Vauvillers, who compares Il. 1. 205). Musgr. and Böckh are contented with ὑπεροπτίας, abstr. noun of ὑπερόπτης, gen. with ρέυματι, 'In floods of supercilious pride.'

131. παλτῷ ρίπτει πυρὶ] (1) 'Hurls down with brandished thunderbolt.' Or possibly (2) ρίπτει is a more emphatic substitute for βάλλει='Smites from afar.' The word παλτῷ suggests the zig-zag flicker of the lightning.

βαλβίδων .. ἀλαλάζει] 'As, having reached the topmost goal, he was eager to raise the cry of victory.' βαλβίδες are the end of the race-course, metaphorically applied here to the top of the wall to which Capaneus had climbed, and so receiving the epithet ἀκρων. βαλβίδων may be also taken as abl. gen. with ρίπτει, and only resumed with ἀκρων. But this is questionable.

νίκην ὀρμώντ' ἀλαλάξαι·

στρ.β'. ἀντιτύπα δ' ἐπὶ γᾶ πέσε τανταλωθεὶς

πυρφόρος ὃς τότε μαινομένα ξὺν ὀρμᾷ 135

βακχεύων ἐπέπνει

ρίπαῖς ἐχθίστων ἀνέμων.

εἶχε δ' ἄλλα τὰ μέν·

δεῖνὰ δ' ἐπ' ἄλλοις ἐπενώμα στυφελίζων μέγας Ἄρης

δεξιόσειρος. 140

ἐπτὰ λοχαγοὶ γὰρ ἐφ' ἐπτὰ πύλαις

134. ἀντιτύπα] ἀντιτύπα^{ωσ} V³. ἀντίτυπα cett. Porson corr. γᾶ] γᾶν V⁴ Vat. E.
 136. βακχεύων] βακχέων Vat. 138. τὰ μέν·] τὰ (δ?) L. τὰ μὲν C⁵. (τὰ)
 μὲν A. τὰ μὲν V³. om. cett. δεῖνὰ δ' ἐπ' ἄλλοις] ἄλλα τὰ δ' ἐπ' ἄλλους L.
 ἄλλα τὰ δ' ἐπ' ἄλλοις C² V³. τὰ δ' ἐπ' ἄλλοις L² V⁴ Vat. Vat. b. δεῖνὰ τὰ δ' ἐπ'
 ἄλλοις V. 140. δεξιόσειρος] δεξιό(χ)ειρος LV⁴ pr. δεξιόσειρος C⁵ A. 141.
 γάρ om. A.

133. The subject of ὀρμώντα (Capaneus) is anticipated from the following lines, viz. ὅς, κ.τ.λ.

134. ἀντιτύπα] This conj. of Porson has been generally received. 'He fell upon the earth, that smote him again;' i.e. 'He fell with a shock.' The Scholia explain ἀντίτυπα, which is against metre.

τανταλωθεὶς] 'Swung.' As if the scale that had been the lightest had suddenly become the heaviest. Cp. Hom. II. 22. 212, ῥέπε δ' Ἐκτορος αἴσιμον ἡμαρ, | ῥέπετο δ' εἰς Ἀΐδαο.

135. πυρφόρος] 'With the fire in his hand,' with which he had threatened the town. O. C. 1318: Aesch. S. c. T. 422, ff.

ὀρμᾷ] Observe the tautology after ὀρμώντ', supra.

136, 7. 'Had breathed against us in frenzy with blasts of malignant winds.' Cp. infra 929, 30: O. C. 612 and note: Aesch. S. c. T. 1115, πνοαῖς Ἄρεος.

138. εἶχε δ' ἄλλα τὰ μέν· κ.τ.λ.] 'This was in one direction: whilst on other men terrible fortune was dispensed by mighty Ares rushing on them like a steed harnessed upon our right hand.' For the use of ἔχω with the locative adv., see L. and S. s. v. ἔχω, B. II. 1. The reading in the text is suggested by that of V (Ven. 468), a MS. of the 13th century, which, together with many obvious corruptions, has preserved some

good readings. See on O. T. 1526. This MS. reading is curiously near the conj. of Musgrave, εἶχε δ' ἄλλα τὰ δεῖν'. The epithet, as read in the text, may be suggested by a forefeeling of what is coming. Even the end of Capaneus is less awful than that of Eteocles and Polyneices (144 ff.). Hermann's reading, εἶχε δ' ἄλλα μὲν ἅλ | λα· τὰ δ' ἐπ' ἄλλοις, makes good enough sense; Plat. Rep. 2. 369 B, οὕτω δὴ ἄρα παραλαμβάνων ἄλλος ἄλλον ἐπ' ἄλλου, τὸν δ' ἐπ' ἄλλου χρεῖα: but the synaphea between the cretics and the choriambi is questionable. And the same objection applies to Wecklein's εἶχε δ' ἄλλα τὰ τοῦδ'· | ἄλλα δ' ἐπ' ἄλλοις.

140. δεξιόσειρος] The War-god taking part with Thebes and bounding hither and thither over the plain is compared to the σειραῖος ἵππος, whose free action was so important at critical moments in the chariot-race. Cp. El. 721, 22, δεξιὸν δ' ἀνείς | σειραῖον ἵππον εἶργε τὸν προσκείμενον: Aesch. Agam. 841, 2, μόνος δ' Ὀδυσσεύς, ὅσπερ οὐχ ἐκὼν ἐπλεῖ | ζευχθεὶς ἔτοιμος ἦν ἐμοὶ σειραφόρος. The reading δεξιόχειρος is probably erroneous. It is acknowledged as a variant by the Scholiast.

141. Capaneus, who is one of the seven adversaries, is already disposed of. But the general description in 141-3, is only preparatory to the chief

ταχθέντες ἴσοι πρὸς ἴσους ἔλιπον
 Ζηνὶ τροπαίῳ πάγχαλκα τέλη,
 πλὴν τοῖν στυγεροῖν, ὃ πατρὸς ἐνὸς
 μητρὸς τε μιᾶς φύντε καθ' αὐτοῖν
 δικρατεῖς λόγχας στήσαντ' ἔχετον
 κοινοῦ θανάτου μέρος ἄμφω.

145

ἀντ.β'. ἀλλὰ γὰρ ἃ μεγαλῶννμος ἦλθε Νίκα
 τᾷ πολυαρμάτῳ ἀντιχαρεῖσα Θήβα,
 ἐκ μὲν δὴ πολέμων
 τῶν νῦν θέσθε λησμοσύναν,
 θεῶν δὲ ναοὺς χοροῖς
 παννυχίοις πάντας ἐπέλθωμεν, ὃ Θήβας δ' ἐλελίχθων
 Βάκχιος ἄρχοι.

150

145. καθ' αὐτοῖν] καθ' αὐτὸν L. καθ' αὐτοῖν C²A.
 149. πολυαρμάτῳ] πολὺ ἀρμάτῳ L. πολυαρμάτῳ C².

148. ἦλθε] ἦλθε(ν) L.
 151. θέσθε] θέσσαι L.

θέσθαι V. θέσθε C²AEV³V⁴. λησμοσύναν] λησμοσύνην MSS. 152. Division of lines, θεῶν-| νύχιοις-| τας ἐπέλθωμεν-| δ' ἐλελίζων.. ἄρχοι. LI. 152-253. om. V. 153. παννυχίοις] παννύχιοις L etc. παννυχίοις E. ἐλελίχθων] ἐλελίζων LEV³. ἐλελίχθων C²*. ἐλελίχθων V⁴. 154. Βάκχιος] βακχείος MSS.

statement, 144-7, from which, however, the chorus pass quickly, as they approach it with aversion. What is of the best omen must be kept to the front. For ἴσοι πρὸς ἴσους, cp. Hdt. 9. 49, ἴσοι πρὸς ἴσους ἀριθμὸν μαχεσόμεθα.

142, 3. 'Left the tribute of their brazen panoplies to Zeus, who turns the battle.'

144-7. Neither could despoil the other, since both were slain. And the citizens could not dedicate to Zeus arms polluted with kindred blood.

145. αὐτοῖν] i.e. ἀλλήλοιν: ἑαυτοῦς, ἀλλήλους, Hesych.

146. δικρατεῖς λόγχας στήσαντε] 'Having pointed their two spears, of which either was victorious.' The spears are not hurled, as commonly in the Iliad, but held firmly as the combatants rush at each other. Cp. Hom. Il. 4. 307 (quoted by Donaldson), ὅς δέ κ' ἀνήρ ἀπὸ ἂν ὀχέων ἕτερ' ἄρμαθ' ἵκηται | ἔγχει ὀρεξάσθω, ἐπεὶ ἡ πολὺ φέρτερον οὕτως.

147. 'Both have their portion in mutual death:' i.e. Each strove for sole inheritance, but they share equally—in a death which each has given and each

has received. See on l. 57. The spirit of the words is the same as those of Aesch. S. c. T. 726 ff.: O. C. 790.

149. ἀντιχαρεῖσα] 'Exchanging looks of joy.' Cp. χαίρειν γέλωτι, Xen. Cyr. 8. 1. 33.

Θήβη, as in Pindar, is the personification of Θήβαι, for which it is used consistently throughout this play. Cp. Od. 7. 80, εὐρύνειαν Ἀθήνην.

150. ἐκ μὲν δὴ πολέμων.. λησμοσύναν] 'Turning from the present wars, appoint ye forgetfulness of them.' For the pleonastic use of ἐκ, see Essay on L. § 19. p. 27. The reading θέσθαι, which has good MS. authority and preserves the metrical correspondence with l. 137, is retained by some editors as an infinitive for imperative. Cp. infr. 1142, μολεῖν. For the expression, cp. Eur. Phoen. 1584, 5, ὡς ὦρα τάφον | μνήμην τίθεσθαι.

153. παννυχίοις] Cp. O. T. 1090: Aesch. Ag. 23, 24, καὶ χορῶν κατὰστασιν | πολλῶν ἐν Ἀργεὶ τῇσδε συμφορᾷς χάριν.

ὃ Θήβας δ'.. ἄρχοι] 'And let Bacchus, Thebè's God, who shakes the earth (with revelry), lead on the dance.' Schol.

ἀλλ' ὅδε γὰρ δὴ βασιλεὺς χώρας, 155
 Κρέων ὁ Μεναικίως, *ἄρχων νεοχμός
 νεαραῖσι θεῶν ἐπὶ συντυχίαις
 χωρεῖ, τίνα δὴ μῆτιν ἐρέσσω;
 ὅτι σύγκλητον τήνδε γερόντων 160
 προὔθετο λέσχην,
 κοινῷ κηρύγματι πέμψας.

ΚΡΕΩΝ.

ἄνδρες, τὰ μὲν δὴ πόλεος ἀσφαλῶς θεοὶ

156. *ἄρχων om. MSS. νεοχμός] ὁ νεωστὶ κατασταθεὶς εἰς ἀρχὴν καὶ τυραννίδα
 gl. L². νεωχμός Vat. b. 159. τίνα LV³. χωρεῖ, τίνα sic Vat. τίνα V⁴.
 162. πόλεος L(?)AV³. πόλεως C²EVat. L².

ὁ Θήβας Βακχεῖος, ὁ Θηβαγενὴς Διόνυσος,
 ὁ τῆς Θήβης πολίτης, ὁ ἐλελίχθων, ἄρχοι
 τῆς χορείας. See Essay on L. § 9. p.
 11.

156. The metre requires either the addition of one (or three) anapaests or the omission of νεοχμός. Dindorf's supposition that νεοχμός νεαραῖσι has grown in some way out of νεοχμοῖσι is in itself probable enough, but the omission of some word like *ἄρχων after βασιλεὺς is equally so. The spectator is thus reminded that Creon is young in power.

157, 8. νεαραῖσι .. συντυχίαις] 'In consequence of the recent god-sent fortune.' These words are to be joined with the whole sentence, though chiefly with ἐρέσσω. Creon's accession, his coming, and the counsel which he brings, all follow closely on the events of the war. The question is, what is that counsel?

159. τίνα δὴ] This is preferable to τίνα δὴ, which Aldus printed from Ven. 467 (V³).

On ἐρέσσω = 'Moving,' 'Advancing,' see Essay on L. p. 87, and cp. Aj. 251, τοῖας ἐρέσσουσι ἀπειλάς.

160, 1. ὅτι .. προὔθετο] 'That he hath appointed.' ὅτι gives the reason of the question.

160. σύγκλητον] 'Specially convened.' The word is used, after the analogy of the σύγκλητος ἐκκλησία at Athens, for an assembly specially sum-

moned by the στρατηγός. λέσχη is less formal than βουλή. Cp. O. C. 166.

161. προὔθετο] The middle voice implies that Creon had summoned the elders of his own motion. So καλέσσατο of Achilles in Il. i. 54.

162. κοινῷ κηρύγματι πέμψας] 'Having cited us by a message sent to us all.' κοινῷ = 'Inclusive.'

πέμψας] i.e. στείλας πομποῖσιν, as Creon expresses himself in ll. 164, 5.

162-210. Creon's first error is not mere self-will, but an excessive zeal for the honour of the state, to which all private feelings must give way (183, 4, 187-90). His spirit of self-assertion is however already felt, esp. in ll. 173, 191, 207-10. And the unconsciousness of one young in power is shown in the self-inculcating words in ll. 175-7. He characteristically dwells on the virtue of loyalty (165-9, 209, 10) and the crime of rebellion (199-202): and his passionate nature is betrayed by the exaggerated expression in l. 208. Cp. O. T. 216 ff. and note. The frequent occurrence of the 1st personal pronoun is a significant feature of both these speeches.

162. τὰ μὲν δὴ πόλεος] 'As for the state.' This form of expression suits the introduction of a subject before the form of sentence is determined. πόλιν, rather than τὰ πόλεος, is the object of σείσαντες and ὠρθώσαν.

ἀσφαλῶς] 'Unharm'd,' = ἀνευ τοῦ σφαλῆναι.

πολλῷ σάλῳ σείσαντες ὄρθωσαν πάλιν·
 ὑμᾶς δ' ἐγὼ πομποῖσιν ἐκ πάντων δίχα
 ἔστειλ' ἰκέσθαι, τοῦτο μὲν τὰ Λαῖου 165
 σέβοντας εἰδὼς εὖ θρόνων ἀεὶ κράτη,
 τοῦτ' αὖθις, ἡνίκ' Οἰδίπους ὄρθου πόλιν,
 κάπεῖ διώλετ', ἀμφὶ τοὺς κείνων ἔτι
 παῖδας μένοντας ἐμπέδοις φρονήμασιν.
 ὅτ' οὖν ἐκείνοι πρὸς διπλῆς μοίρας μίαν 170
 καθ' ἡμέραν ὄλοντο παῖσαντές τε καὶ
 πληγέντες αὐτόχειρι σὺν μιάσματι,
 ἐγὼ κράτη δὴ πάντα καὶ θρόνους ἔχω
 γένους κατ' ἀγχιστεῖα τῶν ὀλωλότων.
 ἀμήχανον δὲ παντὸς ἀνδρὸς ἐκμαθεῖν [52 a. 175
 ψυχὴν τε καὶ φρόνημα καὶ γνώμην, πρὶν ἂν

163. πάλιν] πάλα p. m. L². 165. ἔστειλ'] ε' ἔστειλ' L. 168. κείνων] κεί-
 νου E. 171. παῖσαντες] π .. άντες τε L. παῖσαντές τε C². 172. σὺν] ν
 from μ L. σὺμ L². 175. ἐκμαθεῖν] ἐμμαθεῖν L. γνω in mg. Vat.

163. ὄρθωσαν] 'Have righted the vessel of the state.'

165, 6. τὰ Λαῖου .. κράτη] 'Knowing that you ever duly revered the enthroned authority of Laius.' Λαῖου is governed by θρόνων κράτη taken as one word, θρόνων being added to supplement κράτη. σέβοντας and μένοντας, *infr.* 166, 169, are imperfects = ὅτι ἐσέβετε .. ἐμένετε.

167. ὄρθου] 'Kept on a safe course:' i. e. 'Governed prosperously.' The word recalls the happiness of the first period of Oedipus' rule. Cp. Plat. Men. p. 99 C, ἧ οἱ πολιτικοὶ ἄνδρες χρώμενοι τὰς πόλεις ὀρθοῦσιν: Phaedr. 244 B.

168, 9. ἀμφὶ .. φρονήμασιν] 'Ye still remained loyal to their issue with unshaken minds.' ἀμφί, 'Surrounding,' as ready to defend. The apodosis is made to suit the latter protasis, ἐπεὶ διώλετο, and that of the former protasis, ἡνίκ' .. πόλιν (*viz.* ἐκείνῳ ὁμοίως πειθόμενος or the like), is thus absorbed.

κείνων .. παῖδας] i. e. Sons of Oedipus and grandsons of Laius.

172. αὐτόχειρι] 'Fratricidal.' See Essay on L. p. 91.

174. γένους κατ' ἀγχιστεῖα] 'By pri-

vilege of being nearest in kindred (ὡς ἀγχιστεύων) to the dead.' Cp. *πρωτεῖα*, etc.

175. παντὸς ἀνδρὸς] 'Of any man,' and therefore of me.

176. ψυχὴν .. φρόνημα .. γνώμην] As observed in the Essay on L. pp. 91-3, the opposition between these words is chiefly formal. So far as there is any difference between them, ψυχὴν is 'mind,' or 'nature,' φρόνημα, 'spirit,' or 'way of thinking' (cp. *infr.* 207), and γνώμην, 'judgment' or 'meaning.'

176, 7. πρὶν ἂν ἀρχαῖς .. φανῇ] 'Until he be seen in his true colours through being tried in office and administration.' According to the saying of Bias, ἀρχὴ τὸν ἄνδρα δείξει (Arist. Eth. Nic. 5. 1. 16). There is an allusion to the detection of spurious coin through wear. Cp. Aesch. Ag. 390-2, κακοῦ δὲ χαλκοῦ τρόπον | τρίβωτε καὶ προσβολαῖς | μελαμπαγῆς πέλει | δικαιοθεῖς (where Herm. says, 'Vereor autem ne non de lapide Lydio loquatur poeta, sed aes adulterinum dicat, quod usu tritum amisso falso splendore cognoscitur'): Hdt. 7. 10, ὥσπερ τὸν χρυσὸν τὸν ἀέηρατον, αὐτὸν μὲν ἐπ' ἑαυτοῦ οὐ διαγινώσκουμεν, ἐπεὶ δὲ

ἀρχαῖς τε καὶ νόμοισιν ἐντριβῆς φανῇ.
 ἐμοὶ γὰρ ὅστις πᾶσαν εὐθύνων πόλιν
 μὴ τῶν ἀρίστων ἄπτεται βουλευμάτων,
 ἀλλ' ἐκ φόβου του γλώσσαν ἐγκλείσας ἔχει, 180
 κάκιστος εἶναι νῦν τε καὶ πάλαι δοκεῖ
 καὶ μείζον' ὅστις ἀντὶ τῆς αὐτοῦ πάτρας
 φίλον νομίζει, τοῦτον οὐδαμοῦ λέγω.
 ἐγὼ γάρ, ἴστω Ζεὺς ὁ πάνθ' ὀρώων ἀεί,
 οὔτ' ἂν σιωπήσαιμι τὴν ἄτην ὀρών 185
 στείχουσας ἀστοῖς ἀντὶ τῆς σωτηρίας,
 οὔτ' ἂν φίλον ποτ' ἄνδρα δυσμενῆ χθονὸς
 θείμην ἐμαντῶ, τοῦτο γινώσκων ὅτι
 ἧδ' ἐστὶν ἡ σώζουσα, καὶ ταύτης ἔπι

178. εὐθύνων] εὐθύνων L. εὐθύνων C². εὐθύνει Vat. 180. φόβου] φόβου L.
 (Qu. σοφοῦ?) τάφου E. του] τοῦ L. του C. 182. μείζον' μείζον L.
 μείζον' C⁵. αὐτοῦ] αὐτοῦ L. 183. οὐδαμοῦ] οὐδαμῇ L². 187.
 ποτ'] πότ' L. 188. γινώσκων] γινώσκων L Vat. L².

παρὰ τῷ φωνῶν ἄλλω χρυσῷ, διαγινώσκω-
 μεν τὸν ἀμείνονα.

178. ἐμοὶ γάρ] The connection is not strictly logical. γάρ explains not the difficulty of discerning the difference between rulers, but the essential point on which the difference turns. In setting forth this, Creon also declares the spirit of his own policy. He is feeling his way with the elders, of whose submission he is not perfectly sure, and 'beats about the bush' before coming to the point with them. Hence he repeats the same thought in different words.

178-83. The sentiment of these lines is closely parallel to Plat. Legg. 9. 856 B, δς ἂν ἄγων εἰς ἀρχὴν ἀνθρώπων δουλώται μὲν τοὺς νόμους, ἑταιρείας δὲ τὴν πόλιν ὑπῆκοον ποιῇ, καὶ βιαίως δὲ πᾶν τοῦτο πράττων καὶ στάσιν ἐγείρων παρανομῇ· τοῦτον δὲ διανοεῖσθαι δεῖ πάντων πολεμώτατον ὅλην τῇ πόλει. τὸν δὲ κοινω-
 νοῦντα μὲν τῶν τοιούτων μηδενί, τῶν μεγίστων δὲ μετέχοντα ἀρχῶν ἐν τῇ πόλει, λεληθότα τε ταῦτα αὐτὸν ἢ μὴ λελη-
 θότα, δειλιά δ' ὑπὲρ πατρίδος αὐτοῦ μὴ τιμωρούμενον, δεῖ δεύτερον ἡγείσθαι τὸν τοιούτον πολίτην κακῇ.

180. ἐγκλείσας] 'Locked up.' Cp. Shakespeare, Richard II, 1. 3, 'Within my mouth you have engaoled my

tongue, | Doubly portcullised with my teeth and lips.' Infr. 505, εἰ μὴ γλώσσαν ἐγκλείσαι φόβος.

182. μείζον'.. ἀντὶ] Essay on L. § 19. p. 27. Cp. Od. 7. 216, στρυγερῇ ἐπὶ γαστέρι κύντερον.

183. οὐδαμοῦ λέγω] Plat. Gorg. 456 C, οὐδαμοῦ ἂν φανῆναι, supr. 32.

184 ff. Having shown what makes the good and bad ruler, Creon declares his own intentions, first generally, and then (192 ff.) with reference to Eteocles and Polynices. γάρ implies that his opinion will be proved by his acts. In both statements (178-83, 184-90) the stress is laid on the duty of renouncing friendship with the public enemy (182, 3, 187, 8), which is the ground of the present edict, Polynices being presumably Creon's private friend: supr. 174.

186. στείχουσας ἀστοῖς] 'Menacing my people.' Cp. supr. 1. 10: Aesch. Prom. 1089, 90, τοιάδ' ἐπ' ἐμοὶ ῥιπῇ Διόθεν, | τεύχευσα φόβον, στείχει φανερώς. For the dative, E. on L. § 12. p. 18.

187. δυσμενῆ χθονός] 'Who is my country's foe.' The genitive avoids the awkwardness of two datives, χθονί and ἐμαντῶ, coming close together.

189, 90. 'She it is who preserves us, and we make friends only while she

πλέοντες ὀρθῆς τοὺς φίλους ποιούμεθα. 190
 τοιοῖσδ' ἐγὼ νόμοισι τήνδ' αὔξω πόλιν·
 καὶ νῦν ἀδελφὰ τῶνδε κηρύξας ἔχω
 ἀστοῖσι παίδων τῶν ἀπ' Οἰδίου περὶ·
 Ἔτεοκλέα μὲν, ὃς πόλεως ὑπερμαχῶν
 ὅλωλε τῆσδε, πάντ' ἀριστεύσας δορί, 195
 τάφῳ τε κρύψαι καὶ τὰ πάντ' ἐφαγνίσαι
 ἃ τοῖς ἀρίστοις ἔρχεται κάτω νεκροῖς·
 τὸν δ' αὖ ξύναιμον τοῦδε, Πολυνείκην λέγω,
 ὃς γῆν πατρώαν καὶ θεοὺς τοὺς ἐγγενεῖς
 φυγὰς κατελθὼν ἠθέλησε μὲν πυρὶ 200
 πρῆσαι κατάκρας, ἠθέλησε δ' αἵματος
 κοινοῦ πάσασθαι, τοὺς δὲ δουλώσας ἄγειν,
 τοῦτον πόλει τῇδ' *ἐκκεκήρυκται τάφῳ

192. ἔχω] in mg. p. m. L². 193. τῶν] τῶνδ' LL². τῶν A. 195. δορί L.
 χ^ε δορί C². δορύ A. 196. ἐφαγνίσαι] ἀφαγνίσαι A. 200. ἠθέλησε μὲν πυρὶ]
 ἀμφικίονας νόους ἡλθεπυρώσων Vat. b. 202. ἄγειν] ἔχειν L². 203. *ἐκ-
 κεκήρυκται] ἐκκεκηρύχθαι MSS. Musgr. corr.

carries us in the course of public safety; i. e. The friendship that is made against the interest of the state is hollow and insecure. Cp. Thuc. 2. 60: (Pericles loq.) ἐγὼ γὰρ ἡγοῦμαι πόλιν πλείω ξύμπασαν ὀρθομένην ὠφελεῖν τοὺς ιδιώτας, ἢ καθ' ἕκαστον τῶν πολιτῶν εὐπραγοῦσαν, ἀθρόαν δὲ σφαλλομένην, κ.τ.λ.: Zaleuc. ap. Stob. (Mullach, p. 543), πόλις γὰρ εὖ ἀγομένη μεγίστη ὀρθωσίς ἐστι, καὶ ἐν τούτῳ πάντα ἐνι, καὶ τούτου σωζομένου πάντα σώζεται καὶ τούτου φθειρομένου πάντα διαφθείρεται: Shakespeare, King John, 3. 1, 'Pand. All form is formless, order orderless, | Save what is opposite to England's love.' On the change of pronouns (ἦδε . . ταύτης), see Essay on L. § 22. p. 32. The article in τοὺς φίλους points the reference to ll. 182, 3.

191. τοιοῖσδε . . νόμοισι] 'By such principles as these.' Cp. infr. 908, τίνος νόμου διὰ ταῦτα πρὸς χάριν λέγω;

192. ἀδελφὰ τῶνδε] i. e. 'In full accord with them.' Cp. Plat. Rep. 4. 421 C, ἀρ' οὖν . . καὶ τὸ τούτου ἀδελφὸν δόξαι σοι μετρίως λέγειν; Lys. 2. 64, ἀδελφὰ τὰ βουλευόμενα τοῖς ἔργοις: O. C. 1262, ἀδελφὰ . . τούτοισιν.

193. τῶν ἀπ' Οἰδίου] For the pleo-

nastic use of the preposition, see above 150, 182, and notes.

195. πάντ' ἀριστεύσας δορί] 'After proving himself in all ways the bravest in the war.' For the aor., cp. Hdt. 9. 74, alib.

196. τὰ πάντ' ἐφαγνίσαι] 'To add all sacred offerings.'

199. θεοὺς τοὺς ἐγγενεῖς] 'The gods of his race;' i. e. Those honoured by the Cadmeans. The gods of the race also include the ancestors of the race. Infr. 938, θεοὶ προγενεῖς.

201. πρῆσαι κατάκρας] The city (γῆν = πόλιν) is thought of as the main object of the verb.

ἠθέλησε δ'] The correspondence of clauses (with μὲν and δέ) is not perfect, the antithesis being due to afterthought.

αἵματος . . πάσασθαι] 'To repast him with blood of his own kin.' The expression suits the Epic colouring of the whole speech.

202. τοὺς δέ] 'The rest;' i. e. Those not slain, as implied in the opposition to αἵματος κοινοῦ πάσασθαι.

203. *ἐκκεκήρυκται] Musgrave's correction has been generally adopted, and

μήτε κτερίζειν μήτε κωκῦσαί τινα,
 ἔαν δ' ἄθραπτον καὶ πρὸς οἰωνῶν δέμας 205
 καὶ πρὸς κυνῶν ἔδεστὸν αἰκισθέντ' ἰδεῖν.
 τοῖονδ' ἐμὸν φρόνημα, κοῦποτ' ἔκ γ' ἐμοῦ
 τιμὴν προέξουσ' οἱ κακοὶ τῶν ἐνδίκων.
 ἀλλ' ὅστις εὖνους τῇδε τῇ πόλει, θανὼν
 καὶ ζῶν ὁμοίως ἔξ ἐμοῦ τιμήσεται. 210

ΧΟ. σοὶ ταυτ' ἀρέσκει, παῖ Μενοικέως Κρέον,
 τὸν τῇδε δύνουν καὶ τὸν εὐμενῇ πόλει·
 νόμῳ δὲ χρῆσθαι παντί πού γ' ἔνεστί σοι
 καὶ τῶν θανόντων χῶπόσοι ζῶμεν πέρι.

ΚΡ. ὥς ἂν σκοποὶ νυν ἦτε τῶν εἰρημένων. 215

ΧΟ. νεωτέρῳ τῷ τοῦτο βαστάζειν πρόθεσ.

ΚΡ. ἀλλ' εἴς' ἔτοιμοι τοῦ νεκροῦ γ' ἐπίσκοποι.

ΧΟ. τί δῆτ' ἂν ἄλλω τοῦτ' ἐπεντέλλοις ἔτι;

206. αἰκισθέντ'] αἰκισθέντ^α L. αἰκισθέντ' A. αἰκιστόν τ' E. 208. προέ-
 ξουσ'] προσξουσ' L². 210. ἐξ ἐμοῦ] ἔκ γ' ἐμοῦ LA. γρ. ἐξ ἐμοῦ mg. C²E.
 τιμήσεται] τιμηθήσεται L². 211. Κρέον] κρέον L. κρέον CAE. gl. ποιεῖν mg. L².
 213. πού γ' ἔνεστι] πού τ' ἔνεστι L Vat. R. ποτ' ἔνεστί L² Vat. b. 214. χῶπό-
 σοι] χῶπο· σοι L. νυν] νῦν MSS. 217. εἴς' εἰς L. εἴς' C⁵. νεκροῦ γ']
 νεκροῦτ' L? Vat. L². νεκροῦ τοῦτ' E. Brunck corr. 218. ἄλλω] ἄλλωι L.
 ἄλλω AV³E. ἄλλο V⁴. τοῦτ'] τοῦδ' V³. pr.

is probably right. The impersonal verb gives absoluteness to the expression. Wolff construes the inf. with λέγω in 198 (deleting the comma after τοῦδε), and Wecklein reads λέγω for τάφω. The slight corruption is probably due to a reminiscence of supr. 27.

205. δέμας is accusative of limitation, and ἄθραπτον and ἔδεστόν are masculine. 'To leave him unburied, to have his flesh consumed by birds and dogs.'

206. αἰκισθέντ' ἰδεῖν] 'A spectacle of indignity.' Lit. 'Outraged to behold.' The infinitive is added after the participle, which is masculine.

207. Cp. 176, ψυχὴν τε καὶ φρόνημα καὶ γνῶμην.

209, 10. θανῶν | καὶ ζῶν] 'In death as well as in life.' The first word is the more emphatic. Essay on L. p. 78.

211, 12. For the construction of the accusatives τὸν . . δύνουν . . τὸν εὐμενῇ, after σοὶ ταυτ' ἀρέσκει as = οὕτω τάσσεις, or the like, cp. O. C. 1120, τέκν' εἰ φανέντ' ἀελπτα μηκύνω λόγον, and see E. on L. § 16. p. 22. No emendation

is necessary.

213. παντί πού γ' ἔνεστί σοι] γε has been thought a useless insertion, and Dindorf reads πάντι που πάρεστί σοι. But δέ γε is not unsuitable to the connection, introducing the second premiss of an implied argument. The words of the chorus express the barest acquiescence in the will of the ruler. Cp. infr. 509, σοὶ δ' ἐπίλλουσι στόμα. They hide their disapproval, and that is all. Cp. Richard III, 4. 2, 21, 'Buck. Your grace may do your pleasure.'

215. ὥς ἂν . . εἰρημένων] Sc. οὕτω πρᾶσσετε. The subjunctive with ὥς ἂν follows the implied imperative. 'Act, then, so as to see my words obeyed.' Cp. O. T. 325, ὥς οὖν μηδ' ἐγὼ ταυτὸν πάθω: Plat. Phaedo 59 E, παραγγέλλουσιν, ὅπως ἂν τῇδε τῇ ἡμέρᾳ τελευτήσῃ. The ellipse is idiomatic. It is not to be supposed either that Creon hesitates, or that the elders interrupt him.

218. τί . . ἔτι] 'What means then this charge further given by you to

ΚΡ. τὸ μὴ 'πιχωρεῖν τοῖς ἀπιστοῦσιν τάδε.

ΧΟ. οὐκ ἔστιν οὕτω μῶρος ὃς θανεῖν ἐρᾷ. [52 b. 220

ΚΡ. καὶ μὴν ὁ μισθός γ' οὗτος. ἀλλ' ὑπ' ἐλπίδων
ἄνδρας τὸ κέρδος πολλάκις διώλεσεν.

ΦΥΛΑΞ.

ἄναξ, ἐρῶ μὲν οὐχ ὅπως τάχους ὑπο

δύσπνους ἰκάνω, κοῦφον ἐξάρας πόδα.

219. 'πιχωρεῖν] ἐπιχωρεῖν L. ἐπιχειρεῖν C³ and (but with gl. ἐπιτρέπειν) L².
ἀπιστοῦσιν] ἀπιστοῦσι L. ἀπιστοῦσιν C³. 220. οὕτω] οὕτωσ L. ὅτφ A.
221. γ' οὗτος] γ' om. L². 223. ΦΥΛΑΞ] ἀγγε L. ἀγγ. L².

another?' τοῦτο, cogn. acc.=σκοποῖ
εἶναι τῶν εἰρημένων: τι, suppl. predic.=
'With what meaning?' 'To what effect?' ἄλλω=to another than the appointed guards. ἄλλο gives a poorer sense, 'What then is this other thing which you enjoin besides?'

220. ὃς . . ἐρᾷ] 'As to be in love with death.' For the irregular correlative (οὕτω . . ὅς), see Essay on L. § 22. p. 36. There is a confusion of οὐκ ἔστιν ὃς ἐρᾷ and οὐκ ἔστιν οὕτω μῶρος ὥστε ἐρᾷ.

222. The emphatic position of ἄνδρας at the beginning of the line shows that the word is intended to mark Creon's unconsciousness of the real source of danger. So infr. l. 248. Cp. Aesch. Ag. 1110: O. T. 928, al. So ὑπ' ἐλπίδων shows how incapable he is of divining the motive of Antigone.

223-330. The half-comic or rustic character of the watchman in this play is an extension of the common character of the 'messenger,' whose natural rudeness of speech and thought brings into greater prominence the horror or pathos of the events he describes. The grotesqueness disappears when he speaks of the action of Antigone in 407-440. The employment of this artifice by Sophocles arises from the same motive to which Shakespeare gave a far wider range in such creations as the 'grave-diggers' in Hamlet, and the 'rural fellow' in Antony and Cleopatra. The Messenger in the Trachiniae, the Corinthian in the Oedipus Tyrannus, Menelaus in the Ajax, the pretended Shipmaster in the Philoctetes, afford the same sort of contrast to the more tragic personages: and the superstition of the Coloniatae may be compared with the

cowardice of the Phrygian slave in the Orestes of Euripides.

The vulgarity of the common-place Athenian of the fifth century B.C. takes the form of misplaced subtlety of wit. Cp. Shak. Hamlet, 5. 1, 'We must speak by the card, or equivocation will undo us. The age is grown so picked, that the toe of the peasant comes so near the heel of the courtier, he galls his kibe.'

223, 4. 'I am out of breath, but not with speed. It is not that I ran nimbly hither.' Aristotle, Rhet. 3. 14, § 10, quotes 223 thus, ἄναξ, ἐρῶ μὲν οὐχ ὅπως σπουδῆς ὑπο . . , adding, as if from the reply of Creon, τί φροιμάζῃ; But it is as unsafe to follow his authority in this line, as it would be to substitute τί φροιμάζῃ for εὖ γε στοχάζει in l. 241. It is evident that he is quoting from memory: and, although it is curious that the Scholiast uses the same word in his explanation, οὐ τοῦτο λέγω, ὅτι μετὰ σπουδῆς ἀσθμαίνων πρὸς σὲ πορεύομαι, yet this does not amount to a proof that this is the right reading. σπουδῆς may be the word which would be more naturally used in prose, but it is less pointed than τάχους in this connection. κοῦφον ἐξάρας πόδα is added in explanation of τάχους ὑπο. ἐξάρας, 'having set forth' from the point of departure, like αἶρειν στόλον.

225. 'For I had many stoppages by reason of thoughts,' i. e. My thoughts cried *halt* to me (ἐπέστησάν με) again and again. Cp. Aj. 869, κοῦδεῖς *ἐφίσταται με συμμαθεῖν τόπος. The genitive φροντίδων is part causal, 'My thoughts checked me,' and part final, 'I stopped to think.'

πολλὰς γὰρ ἔσχον φροντίδων ἐπιστάσεις, 225
 ὁδοῖς κυκλῶν ἐμαυτὸν εἰς ἀναστροφὴν·
 ψυχὴ γὰρ ἦν οὐδὲ πολλά μοι μνησμένη·
 τάλας, τί χωρεῖς οἷ μολὼν δώσεις δίκην;
 τλήμων, μενεῖς αὖ; κεῖ τὰδ' εἴσεται Κρέων
 ἄλλου παρ' ἀνδρός, πῶς σὺ δῆτ' οὐκ ἀλγυνεῖ; 230
 τοιαῦθ' ἐλίσσων ἦνυτον *σπουδῇ βραδύς,
 χούτως ὁδὸς βραχεῖα γίνεταί μακρά.
 τέλος γε μέντοι δεῦρ' ἐνίκησεν μολεῖν
 σοί—κεῖ τὸ μηδὲν ἐξερω, φράσω δ' ὅμως.
 τῆς ἐλπίδος γὰρ ἔρχομαι δεδραγμένος 235
 τὸ μὴ παθεῖν ἂν ἄλλο πλὴν τὸ μόρσιμον.

225. πολλὰς] πολλά R. ἔσχον] εἶρον E Vat. L²V⁴. 229. μενεῖς αὖ] μενεῖ
 σαῦ L. μὲν εἰ σαῦ C⁴. μενεῖς αὖ AE. κεῖ] καὶ AV³. εἰ E Vat. 231.
 τοιαῦθ' ἔλ.] τοιαῦτ' ἔλ. Vat. ἦνυτον] ἦνυτον L. *σπουδῇ] σχολῇ MSS. βραδύς LA.
 γρ. ταχύς mg. C²*L². 232. γίνεταί] γίνεταί Vat. L². μακρά] μικρά Vat.
 233. ἐνίκησεν] ἐνίκησε AVat. 234. τὸ] τὸν L. τὸ A. 235. δεδραγμένος]
 πεπραγμένος LAL². (c. gl. ἡττηθεὶς or ἡγγνηθεὶς?) δεδραγμένος V³. δεδραγμένος E.
 πεπραγμένος Vat.V⁴ Aug. b. γρ. δὲ καὶ δεδραγμένος Schol. Aug. b.: ἡσφαλισμένος,
 γρ. δὲ καὶ δεδραγμένος gl. V⁴.

226. ὁδοῖς] 'As I came.' Essay on L. § 14. p. 20. Cp. O. C. 553, ὁδοῖς ἐν ταῖσδ' ἀκούων. 'Hearing of you on your coming hither.'

227. This mockery of dialectic is curiously significant of the earlier stage of rhetoric.

229. κεῖ has the authority of the oldest MS. The reading of Par. A, καὶ .. ἀνδρός, has a certain liveliness, but is perhaps too abrupt.

231. τοιαῦθ' ἐλίσσων] 'Turning round and round such thoughts as these.' Cp. Plat. Phil. 19 (of the boyish dialectician), πάντα κινεῖ λόγον ἄσμενος, τότε μὲν ἐπὶ θάτερα κυκλῶν καὶ συμφορῶν εἰς ἕν, τότε δὲ πάλιν ἀνεκλίτταν καὶ διαμερίζων.

*σπουδῇ βραδύς] The reading of L, σχολῇ βραδύς, 'Slowly because I stopped,' is not pointed enough, and it seems probable that an oxymoron is intended in this as in the following line. The correction adopted by the Scholiast, σχολῇ ταχύς, secures this in rather an awkward way. That of Seyffert, which is here adopted (for the collocation of words, cp. the proverb σπεῦδε βραδέως),

appears far more probable.

234. This line was well explained by Dindorf in 1860: 'Dicturus erat σοὶ φράσσοντα, sed propter verba interposita, κεῖ τὸ μηδὲν ἐξερω, mutata orationis forma infert φράσω δ' ὅμως cum δὲ particula, ut Oed. T. 302, πόλιν μὲν, εἰ καὶ μὴ βλέπει, φρονεῖς δ' ὅμως | οἷα νόσφι σύνεστιν.' E. on L. § 35. p. 59.

τὸ μηδέν] 'A vain report,' because the doer of the deed was still unknown.

235. τῆς has the emphatic force of an antecedent: 'This hope, that ...'

δεδραγμένος] This reading is implied in the second scholium on the passage, ἀντειλημμένος τῆς ἐλπίδος ἐλήλυθα, and appears in the text of E and V³. (whence Aldus had it), and as a marginal reading of Aug. b. and of V⁴. 'Clinging fast by the hope,' is a natural and forcible expression, well suited to the style of the Φύλαξ; whereas ἐλπίδος πεφραγμένος or πεπραγμένος, whether in the sense of 'Shut out from hope,' or 'Fortified by the hope,' is not really admissible.

236. 'That I cannot suffer anything but what is fated for me.' Cp. Aesch. S. c. T. 263, πείσομαι τὸ μόρσιμον.

ΚΡ. τί δ' ἐστὶν ἀνθ' οὗ τήνδ' ἔχεις ἀθυμίαν;

ΦΥ. φράσαι θέλω σοι πρῶτα τάμαντοῦ· τὸ γὰρ
πρᾶγμ' οὗτ' ἔδρας' οὗτ' εἶδον ὅστις ἦν ὁ δρῶν,
οὐδ' ἂν δικαίως ἐς κακὸν πέσοιμί τι.

240

ΚΡ. εὖ γε στοχάζει κάποφάργνυσαι κύκλω
τὸ πρᾶγμα. δηλοῖς δ' ὥς τι σημανῶν νέον.

ΦΥ. τὰ δεινὰ γάρ τοι προστίθῃς ὅκνον πολύν.

ΚΡ. οὐκ οὐν ἐρεῖς ποτ', εἴτ' ἀπαλλαχθεὶς ἄπει;

ΦΥ. καὶ δὴ λέγω σοι. τὸν νεκρὸν τις ἀρτίως

245

θάψας βέβηκε, καπὶ χρωτὶ διψίαν

κόνιν παλύνας κάφαγιστεύσας ἃ χρή.

ΚΡ. τί φῆς; τίς ἀνδρῶν ἦν ὁ τολμήσας τάδε;

ΦΥ. οὐκ οἶδ'. ἐκεῖ γὰρ οὔτε του γενῆδος ἦν

238. πρῶτα] πάντα E Vat.
κάποφάργνυσαι MSS. L² Vat.

240. οὐδ'] οὐκ A pr.

241. κάποφάργνυσαι]

σημανῶν V¹E^c. τις σημαίνων L².

242. ὥς om. E.

σημανῶν] σημαίνων LA.

εἴτ'] εἴτ' A.

243. προστίθῃς'] προστίθ(ι)σ L.

244.

L²pr.

χρή] χρ' ἔ (χρῆν?) Vat.

χρῆν L².

247. κάφαγιστεύσας] κάφανιστεύσας

249 του] που L. του C⁴A.

238. τὸ γάρ] For the 'light ending,'
cp. infr. 327, 409, O. T. 553, 4, τὸ δὲ |
πάθῃμ' ὁποῖον φῆς παθεῖν διδασκέ με,
ib. 995, 6, 1056, 7.

239. ὅστις ἦν ὁ δρῶν] i.e. τὸν δρῶντα,
ὅστις ἦν, 'The unknown doer of the
deed.'

241, 2. (1) 'You aim carefully, and
fence the business off from yourself all
round.' Some editors read τί φροϊμά-
ζει; from Ar. Rhet. 3. 14, § 10, quoted
above. But though the Scholiast of the
Rhetoric says τὸ δὲ τί φροϊμάζει τοῦ
Κρέοντός ἐστι λέγοντος, it is much more
probable that the words are a separate
quotation from Eur. I. T. 1162. See
Cope's edition of Ar. Rhet. vol. 3, p.
175. Others explain the text (2), 'You
lay the ground carefully and hedge your
approaches closely round,'—as if in pre-
paring a stance to watch for game.
According to Pollux, 5, 36, στοχασμός,
στοχάς, and στόχος, were terms used in
describing the setting of a hunting-net:
καλεῖται δ' αὐτῶν (τῶν ἀρκύων) ἡ στάσις,
στοιχισμός, στοῖχος, στόχος, στοχὰς καὶ
στοχασμός· στοχὰς δὲ καλεῖται καὶ χει-
ροποιητὰ τινα οἰκοδομήματα ἐκ λίθων,

ἢ ὕλης ὑπὲρ τὴν γῆν ἀναστήματα, κατὰ
χρέαν τῆς τῶν δικτύων ἐξ ἴσου στά-
σεως, εἴ τι κοῖλον εἴη περὶ τὸ ἀρκύστα-
τον.

243. τὰ δεινὰ .. πολύν] The reply, as
often elsewhere, refers to the first part
of the previous speech. Cp. O. T. 361.
The frigid tautology belongs to the cha-
racter of the Φύλαξ.

244. εἴτ' ἀπαλλαχθεὶς ἄπει] 'And be
off with you.' The Scholiast acutely
remarks that these impatient words are
intended to hold out the hope of im-
punity, which is withdrawn again in
the angry threats of ll. 305, foll.

246. 'Some one has buried the corpse
and has disappeared, after not only
sprinkling dry dust upon the flesh, but
adding all due rites.' This last refers to
the libation. Cp. supr. 196, 7: infr.
430, 1. The surprise was increased by
observing the completeness of the act.
There is a stress on the participles.
Essay on L. p. 75 β, 85, 4.

248. τίς ἀνδρῶν] Cp. supra 222, and
note.

249. οὔτε .. ἐκβολή] 'No dint of
pick-axe, nor earth turned up with hoe.

πλήγῃ, οὐ δικέλλης ἐκβολή· στύφλος δὲ γῇ 250
καὶ χέρσος, ἀρρῶξ οὐδ' ἐπημαξευμένη
τροχοῖσιν, ἀλλ' ἄσημος οὐργάτης τις ἦν.
ὅπως δ' ὁ πρῶτος ἡμῖν ἡμεροσκοπὸς
δείκνυσσι, πᾶσι θαῦμα δυσχερὲς παρῇν.
ὁ μὲν γὰρ ἠφάνιστο, τυμβήρης μὲν οὗ, 255
λεπτὴ δ' ἄγος φεύγοντος ὥς ἐπῆν κόνις.
σημεῖα δ' οὔτε θηρὸς οὔτε του κυνῶν
ἐλθόντος, οὐ σπάσαντος, ἐξεφαίνετο.
λόγοι δ' ἐν ἀλλήλοισιν ἐρρόθουν κακοί,
φύλαξ ἐλέγχων φύλακα, κἂν ἐγίγνετο 260
πληγὴ τελευτῶσ', οὐδ' ὁ κωλύσων παρῇν.
εἷς γάρ τις ἦν ἕκαστος οὔξειργασμένος,
κουδεὶς ἐναργής, ἀλλ' ἔφευγε *μὴ εἰδέναι.

251. ἀρρῶξ] ἀρῶξ L. ἄρρως A. ἐπημ.] ἐπιμ V³. 252. τις] τίς L. om. L².
253. ἡμῖν] ἡμιν L. 256. ἄγος] ἄγος L. ἄγος C². 260. κἂν] καὶ L².
ἐγίγνετο] ἐγίνετο L. Vat. L². 263. κουδεὶς] κοῦ in rasura Vat. μὴ] τὸ μὴ
LAE Vat. L².

250. στύφλος .. καὶ χέρσος] 'Hard and bare.' χέρσος γῇ is untilled land, and so here, 'Undisturbed by implements of husbandry.' Cp. infr. 773, 1197.

251. ἀρρῶξ .. τροχοῖσιν] 'Unbroken, and with no mark of wheels.'

ἐπημαξευμένη τροχοῖσιν] Lit. 'Carted over with wheels.' Essay on L. p. 88, note.

252. ἀλλ' .. ἦν] 'But whoever did it was one who left no trace.'

253. ὁ πρῶτος .. ἡμεροσκοπὸς] 'Our first look-out-man for the day.' ἡμεροσκοπὸς in Xen. Hell. i. 1. 2, is a watchman who stands at his post at daybreak. Cp. ἡμεροφύλαξ, ib. 7. 2. 6, 7. Antigone's act preceded the setting of this watch.

254. θαῦμα δυσχερὲς] 'A sight of wonder and dismay.'

255. τυμβήρης .. κόνις] 'Not covered with a mound, but sprinkled with dust as by one avoiding pollution.' Hor. Od. i. 28, 'Debita jura vicesque superbae | Te maneat ipsum: precibus non linquar inultis | Teque piacula nulla resolvent. | Quamquam festinas, non est mora longa, licebit | Injecto ter pulvere curras.' For the gen., cp. Tr. 768.

τυμβήρης] For this use of the adjective, see Essay on L. § 23. p. 38.

258. οὐ σπάσαντος] Cp. Aesch. Prom. 451, οὔτε .. δόμους .. οὐ ξυλουργίαν.

259. ἐν ἀλλήλοισιν] Sc. τοῖς φύλαξιν. 'Words of abuse were loudly bandied to and fro.' Cp. Aesch. Prom. 200, στάσις δ' ἐν ἀλλήλοισιν ἀροθύνετο, sc. τοῖς δαίμοσιν.

260. φύλαξ ἐλέγχων φύλακα] On the nominative out of construction in the clause in apposition, see E. on L. § 33. p. 57. § 15. p. 21.

κἂν ἐγίγνετο] 'And it was threatening to come to blows at last.' The combination of the imperfect with ἔν here is peculiar, having a force intermediate between ἐγίγνετο and ἐγένετο ἔν; i. e. it was coming to this, that we should have come to blows.

262, 3. The subtlety of the Φύλαξ deserts him in attempting to express his meaning. 'The perpetrator was every one and no one of us all: every one in vague suspicion, and no one evidently:—he escaped being known.' τις gives the indefiniteness required by the sense, = πᾶς.

263. ἀλλ' ἔφευγε *μὴ εἰδέναι] (1) 'But he (the perpetrator) always escaped, so

ἦμεν δ' ἔτοιμοι καὶ μύδρους αἶρειν χεροῖν,
 καὶ πῦρ διέρπειν, καὶ θεοὺς ὀρκωμοτεῖν 265
 τὸ μήτε δρᾶσαι μήτε τῷ ξυνειδέναι
 τὸ πρᾶγμα βουλευσάντι μήτ' εἰργασμένῳ.
 τέλος δ', ὅτ' οὐδὲν ἦν ἐρευνῶσιν πλέον, [53 a.
 λέγει τις εἰς, ὃς πάντας ἐς πέδον κάρα
 νεῦσαι φόβῳ προὔτρεψεν· οὐ γὰρ εἶχομεν 270
 οὔτ' ἀντιφωνεῖν οὔθ' ὅπως δρῶντες καλῶς
 πράξαιμεν. ἦν δ' ὁ μῦθος ὡς ἀνοιστέον
 σοὶ τοῦργον εἴη τοῦτο κοῦχὶ κρυπτέον.
 καὶ ταῦτ' ἐνίκα, κάμῃ τὸν δυσδαίμονα
 πάλος καθαιρεῖ τοῦτο τάγαθὸν λαβεῖν. 275

264. αἶρειν] ἔχειν L. αἶρειν C². αἶρειν A. 265. διέρπειν] ρ from υ L.
 ὀρκωμοτεῖν] ω from ο Vat. ὀρκομοτεῖν L². 266. τὸ] τῷ Vat. δρᾶσαι]
 δρᾶσαι L. 267. τὸ] γὰρ add. Vat. 268. ἐρευνῶσιν] ἐρευνῶσι L. 269.
 εἰς] εἰς L. 271. ἀντιφωνεῖν] ω from ο L. 272. ἀνοιστέον] ἀνοιστέο(σ)ν L.
 273. κρυπτέον] π from ψ L.

that we could not know him. Böckh and Donaldson read as in the text, interpreting (2) 'Every man' (πᾶς implied in οὐδέις, the affirmative elicited from the negative) 'defended himself by pleading ignorance of the matter.' For φεύγειν, 'to urge a defensive plea,' cp. Aesch. Suppl. 390, and for the plea, μὴ εἰδέναι, Plat. Legg. II. 936 E. But the plea of ignorance, although suitable in l. 266, is too special for this place, where the non-appearance of the criminal alone is in question. The meaning given above (1) is the same as that required by Hermann (see below), but is more simply expressed by the epexegetis, and the imperfect tense expresses the frustration of continued search. This interpretation involves a rare use of φεύγω, which is, however, analogous to a meaning of ἐκφεύγω that is not uncommon. Cp. O. T. III, ἐκφεύγει δὲ τὰ μελούμενον: Plat. Phil. 17, τὰ δὲ μέσα αὐτοῖς ἐκφεύγει. Other emendations are ἐξφυγετὸ μὴ εἰδέναι (Porson), explained by Erfurdt to mean 'amoliens a se accusationem scire sese negaverat;' ἐφυγε τῷ μὴ εἰδέναι (Herm. 1839), 'effugit, eo quod nesciebamus;' ἐφυγε πᾶς τὸ μὴ, 'every man pled Not guilty.' (Dind.).

264, 5. There are few traces of any-

thing corresponding to the trial by ordeal in ancient times. Brunn quotes Virg. Aen. II. 787, 'Et medium freti pietate per ignem | Cultores multa premimus vestigia prima.' It seems to have existed in different places as a popular belief, but nowhere to have received positive legal sanction. For a trace of 'trial by combat' (in Scythia), see Hdt. 4. 180. Cp. also Ar. Lys. 133.

269. 'His verbis et sequentibus significatur terror quem Creontis auctoritas custodibus incutit.' (Dind.).

λέγει, κ.τ.λ.] The sense is interrupted by the relative clause, but resumed in the words ἦν δ' ὁ μῦθος in l. 272. For τις εἰς, cp. Thuc. 6. 61, καὶ τινα μίαν νύκτα, κ.τ.λ. The emphatic use of little words shows the common mind; cp. infr. 404, ὃν σὺ τὸν νέκυν, κ.τ.λ. Wolff and Weckl. join εἰς with what follows: but the antithesis of εἰς πάντας is too pointless here. Cp. Plat. Rep. 6. 496 D, εἰς πᾶσιν ἀγρίοις ἀντέχειν.

274, 5. κάμῃ . . λαβεῖν] 'And the lot devotes me, wretched man, to be the recipient of this piece of luck.' καθαιρεῖ is used much as in ἡ καθαιρούσα ψήφος, not by an extension of the technical sense, but with the same general mean-

πάρεμι δ' ἄκων οὐχ ἑκούσιν, οἷδ' ὅτι·
στέργει γὰρ οὐδεὶς ἄγγελον κακῶν ἐπῶν.

ΧΟ. ἀναξ, ἐμοί τοι, μή τι καὶ θεήλατον
τοῦργον τόδ' *ῆ, ξύννοια βουλεύει πάλαι.

ΚΡ. παῦσαι, πρὶν ὀργῆς κάμῃ μεστῶσαι λέγων, 280

μὴ 'φευρεθῆς ἄνους τε καὶ γέρων ἅμα.
λέγεις γὰρ οὐκ ἀνεκτά, δαίμονας λέγων
πρόνοιαν ἵσχειν τοῦδε τοῦ νεκροῦ πέρι.

πότερον ὑπερτιμῶντες ὥς εὐεργέτην
ἔκρυπτον αὐτόν, ὅστις ἀμφικίονας 285

ναοὺς πυρώσων ἦλθε κἀναθήματα,
καὶ γῆν ἐκείνων καὶ νόμους διασκεδῶν;

ἢ τοὺς κακοὺς τιμῶντας εἰσορᾷς θεοῦς;
οὐκ ἔστιν. ἀλλὰ ταῦτα καὶ πάλαι πόλεως

ἄνδρες μόλις φέροντες ἐρρόθουν ἐμοί, 290

κρυφῇ κάρᾳ σείοντες, οὐδ' ὑπὸ ζυγῷ

276. ἐκούσιν L. ἐκούσιν δ' C². 278. ΧΟ. om. L.A. Tricl. add. 279.
*ῆ] ἡ MSS. L². corr. Nauck corr. ξύννοια] ξύνοια L.E. ξυν' οια C². 280.
ΚΡ.] om. L. add. C². 284. ὑπερτιμῶντες] ὑπερτιμῶντας L. ὑπερτιμῶντες A.
286. πυρώσων] 2nd ω from ο C¹. 287. ἐκείνων] ἐκείνην E. νόμους] δόμους V.
διασκεδῶν] διασκεδῶν L. 288. ἦ] ῆ(?) L. εἰσορᾷς] εἰσορᾷ L. εἰσοραῖ C².
291. ὑπὸ ζυγῷ] ὑποζυγαῖ L.

ing of 'Fastening upon,' 'Bringing down,' 'Overtaking and subduing.'

279. *ῆ] This is Nauck's emendation for ἡ. It involves a very slight change, and is extremely probable. 'Reflection suggests the fear that' (not 'the question whether') 'this may be some visitation from the gods.' The conscience of the elders, which was stifled at first, begins to awaken in the presence of the mysterious fact. For the pause after the 2nd iambus, here and supr. 269, cp. Aj. 340, 342, 719, 791, 803, 988, 1050, 1077, 1140, 1332.

280. 'Cease, ere you have quite filled me with wrath.' καί, which is combined with πρὶν, according to the common idiom (πρὶν καὶ . . .), is slightly displaced so as to emphasize the phrase ἐμὲ μεστῶσαι. The language is made clearer by the emendation καὶ με, but the emphatic ἐμὲ is more suitable in the mouth of Creon. Cp. Phil. 1042.

281. ἄνους τε καὶ γέρων] Cp. O. C. 930, 1, καὶ σ' ὁ πληθύων χρόνος | γέρονθ'

δμοῦ τίθησι καὶ τοῦ νοῦ κενόν. See E. on L. § 41, p. 78.

285, 6. 'Who came to burn their pillared shrines and offerings, and to break in pieces their land and laws.' It seems more likely that the ἀναθήματα are joined in one expression with ναοὺς than with γῆν and νόμους, which are in a different category.

289, 90. ἀλλὰ ταῦτα .. ἐμοί] 'But this explains the murmurs I have long been hearing from men in the city against me;' i. e. Those murmurs have become explicit in this act. On ταῦτα, see Essay on L. § 17, p. 25; and for the dative ἐμοί, 'at me,' ib. § 12, p. 18.

μόλις φέροντες, which some have connected with ταῦτα (ταῦτα μόλις φέροντες, 'Bearing my edict ill'), seems to be used absolutely, sc. τὸ ἐμὸν ζυγόν, with an allusion to the metaphor in what follows. Cp. Thuc. 5. 80, θυμῷ ἔφερον, sc. τὸν πόλεμον ἢ τὰ πράγματα.

291. 'Covertly shaking the head,' like an animal preparing to throw off the yoke.

λόφον δικαίως εἶχον, ὥς στέργειν ἐμέ.
 ἐκ τῶνδε τούτους ἐξεπίσταμαι καλῶς
 παρηγμένους μισθοῖσιν εἰργάσθαι τάδε.
 οὐδὲν γὰρ ἀνθρώποισιν οἶον ἄργυρος 295
 κακὸν νόμισμ' ἔβλαστε. τοῦτο καὶ πόλεις
 πορθεῖ, τόδ' ἀνδρας ἐξανίστησιν δόμων·
 τόδ' ἐκδιδάσκει καὶ παραλλάσσει φρένας
 χρηστὰς πρὸς αἰσχροὶ πράγμαθ' ἵστασθαι βροτῶν
 πανουργίας δ' ἔδειξεν ἀνθρώποις ἔχειν 300
 καὶ παντὸς ἔργου δυσσέβειαν εἶδέναι.
 ὅσοι δὲ μισθαρνοῦντες ἤνυσαν τάδε,
 χρόνῳ ποτ' ἐξέπραξαν ὥς δοῦναι δίκην.

292. ὥς] ὦ L. ὦσ C². 293. τούτους] gl. φύλακας L². 294. εἰργάσθαι]
 θ from τ L. 295. γὰρ om. A. add. A^c. 297. ἐξανίστησιν ἐξανίστησι L².
 298. παραλλάσσει] παραλάσσει L². 299. ἵστασθαι] ἵστασθε E. βροτῶν]
 βροτου^{ων} L. 302. ἤνυσαν] ἤνυσαν L. ἤνυσαν A. 303. ἐξέπραξαν] ἐπρα-
 ξαν A. ἐξέπραξαν A^c.

292. δικαίως] 'Rightly;' i.e. As I had a right to expect that they should.

ὥς στέργειν ἐμέ] 'So as to accept my sway.' To this it has been objected that στέργω implies 'affectionate allegiance.' But this notion, although inherent in the etymology of the word, is dropped in use. Cp. Phil. 538, ἐγὼ δ' ἀνάγκη προὔμαθον στέργειν κακά: Aesch. Prom. 11, τὴν Δίος τυραννίδα | στέργειν. What hope was there that Prometheus would be made loyal by torments? The other interpretation, 'So that I should be content' (cp. Phil. 458, τούτους ἐγὼ τοὺς ἀνδρας οὐ στέρξω ποτέ), would give but feeble expression to the self-will of Creon. The substitution for these words of εὐλόφως φέρειν from the citation of Eustathius, with the further change of νότον for λόφον, is rightly rejected by Dind., who points out that Eustathius, probably quoting from memory, has confused this passage with one of Lycophron.

293. ἐκ τῶνδε] 'By these malcontents.' Supr. 290.

τούτους] (1) 'These guards.' Infr. ll. 304 ff., supr. 260 ff.: or (2) simply τοὺς εἰργασμένους. The whole of this picture of discontent is the creation of Creon's anger from the hesitation of the chorus when told to see to the exe-

cution of the decree. Supr. 215 ff.

294. There is a stress on μισθοῖσιν, preparing for what follows.

296. νόμισμα, usually = 'Current coin,' is here used in the more general sense which includes this. 'No such pestilent usance as money is, ever sprang up amongst mankind.'

298. The object of ἐκδιδάσκει, sc. χρηστοὺς αἰσχροί, is absorbed in the expansion of the sentence.

299. πρὸς .. ἵστασθαι] 'To address themselves to shameful enterprizes.' Cp. Thuc. 6. 34. § 7, τῶν δ' ἀνθρώπων πρὸς τὰ λεγόμενα καὶ αἱ γνώμαι ἴστανται.

300. πανουργίας] The plural of the abstract noun gives the concrete notion. πανουργίας ἔχειν, like θήραν ἔχειν, Aj. 564: ὕβριν ἔχειν, Od. i. 368, etc.

301. παντὸς ἔργου δυσσέβειαν] 'The impiety of every deed;' i.e. Every kind of impiety in action. Cp. O. T. 864, 5, εὐσεπτον ἀγνείαν λόγων | ἔργων τε πάντων.

303. He implies, 'This cannot be their first act of disloyalty.' The 'unity of time' is not to be pressed in the Antigone: see below, ll. 1064 ff. Else this suspicion of inveterate disaffection, against one who has reigned only for a few hours, would be too extravagant. The elders were selected for their loyalty, supr. 165 ff.

ἀλλ' εἴπερ ἴσχει Ζεὺς ἔτ' ἐξ ἐμοῦ σέβας,
 εὖ τοῦτ' ἐπίστασ', ὄρκιος δέ σοι λέγω, 305
 εἰ μὴ τὸν αὐτόχειρα τοῦδε τοῦ τάφου
 εὐρόντες ἐκφανεῖτ' ἐς ὀφθαλμοὺς ἐμούς,
 οὐχ ὑμῖν Ἀιδης μῶνος ἀρκέσει, πρὶν ἂν
 ζῶντες κρεμαστοὶ τήνδε δηλώσῃθ' ὕβριν,
 ἵν' εἰδότες τὸ κέρδος ἔνθεν οἰστέον 310
 τὸ λοιπὸν ἀρπάξῃτε, καὶ μάθῃθ' ὅτι
 οὐκ ἐξ ἅπαντος δεῖ τὸ κερδαίνειν φιλεῖν.
 ἐκ τῶν γὰρ αἰσχυρῶν λημμάτων τοὺς πλείονας
 ἀτωμένους ἴδοις ἂν ἢ σεσωσμένους.

ΦΥ. εἰπεῖν τι δώσεις, ἢ στραφεῖς οὕτως ἔω; 315
 ΚΡ. οὐκ οἶσθα καὶ νῦν ὥς ἀνιαρῶς λέγεις; [53 b.
 ΦΥ. ἐν τοῖσιν ὣσιν ἢ 'πὶ τῇ ψυχῇ δάκνει;
 ΚΡ. τί δαί; ῥυθμίζεις τὴν ἐμὴν λύπην ὅπου;
 ΦΥ. ὁ δρῶν σ' ἀνιᾷ τὰς φρένας, τὰ δ' ὧτ' ἐγώ.
 ΚΡ. οἴμ' ὥς λάλημα δῆλον ἐκπεφυκὸς εἶ. 320

307. ἐς] εἰς L. Vat. ἐς A. ὀφθαλμούς] ὀφθαλμοῦς L. 308. ὑμῖν] ὑμῖν L.
 ὑμῖν C. "Αιδης μῶνος] μῶνος ἄδισ E. μῶνος "Αιδης L². 309. δηλώσῃθ']
 δηλώσιθ' L² 311. ἀρπάξῃτε] ἀρπάξῃτε LAE. 312. κερδαίνειν] κερδ' αἰνεῖν L.
 315. τι] δὲ LE. δὲ C². τι A. om. V. 316. οἶσθα] οἶσθα C²*. 317. ἐν
 τοῖσιν] ἐν τοῖς L. δάκνει] δάκνη V⁴. 318. δαί] δὲ Vat. VV⁴. pr.
 319. ὅ] ὅν L. ὁ CA. σ' om. A. 320. λάλημα] (α)λάλημα L. λάλημα cett.

308-11. οὐχ ὑμῖν Ἀιδης... ἀρπάξῃτε] 'Death shall not alone suffice for you, but first you shall be hung up alive to show the heinousness of this offence, that for the future, in your wrongful gettings, you may know better where to look for gain.' See E. on L. § 37. p. 64. There is a confusion of two constructions: (1) οὐχ ὑμῖν Ἀιδης ἀρκέσει, to which μῶνος is added for emphasis, i. e. οὐ θανεῖσθε μόνον; and (2) οὐ θανεῖσθε πρὶν, κ.τ.λ. Cp. 1064 ff., and see Aj. 106 ff., θανεῖν γὰρ αὐτὸν οὐτί παυ θέλω, κ.τ.λ. The Φύλαξ is to take this message to his fellows.

313, 14. The sentence is redundant, either the article or ἢ σεσωσμένους being unnecessary. Weckl. reads σεσω- μένους. For the article, cp. Eur. Phoen. 606, τοῦ μέρους ἔχων τὸ πλεον.

315. εἰπεῖν τι] δὲ (v. rr.) is unmeaning.

τι as in θέλεις τι μεῖζον, infr. 497.

316. καὶ νῦν with λέγεις.

317. δάκνει;] (1) Act. impersonal. 'Is the smart in your ears or in your mind?' Cp. Hdt. 7. 16. Or (2) 2nd pers. pass. 'Are you stung?' (2) agrees better with τὴν ἐμὴν λ. in the following line.

318. τί δαί; though not found elsewhere in Sophocles or Aeschylus, may be admitted on the authority of the MS, where it is so obviously in keeping. Cp. ᾧ τᾶν in O. T. 1145, Phil. 1387.

ῥυθμίζεις... ὅπου;] 'Do you scan the whereabouts of my annoyance?'

320. λάλημα] The reading is doubtful between ἄλημα, 'A clever rogue,' and λάλημα, 'A prating fellow.' ἄλημα is better known, and was read by the Scholiast, but λάλημα is sufficiently supported by Eur. Andromache 937, τοῦσδε Σειρήνων λόγους, | σοφῶν, πανούργων,

ΦΥ. οὔκουν τό *γ' ἔργον τοῦτο ποιήσας ποτέ.

ΚΡ. καὶ ταῦτ' ἐπ' ἀργύρῳ γε τὴν ψυχὴν προδοῦς.

ΦΥ. φεῦ·

ἣ δεινὸν ᾧ δοκῇ γε καὶ ψευδῇ δοκεῖν.

ΚΡ. κόμψευε νῦν τὴν δόξαν· εἰ δὲ ταῦτα μὴ

φανεῖτέ μοι τοὺς δρῶντας, ἐξερεῖθ' ὅτι

325

τὰ δειλὰ κέρδη πημονὰς ἐργάζεται.

ΦΥ. ἀλλ' εὐρεθείη μὲν μάλιστ', ἐὰν δέ τοι

ληφθῇ τε καὶ μή, τοῦτο γὰρ τύχη κρινεῖ,

οὐκ ἔσθ' ὅπως ὄψει σὺ δεῦρ' ἐλθόντα με.

καὶ νῦν γὰρ ἐκτὸς ἐλπίδος γνώμης τ' ἐμῆς

330

σωθεῖς ὀφείλω τοῖς θεοῖς πολλὴν χάριν.

ΧΟ. στρ. α'. πολλὰ τὰ δεινὰ κοῦδὲν ἀνθρώπου δεινότερον πέλει·

321. *γ' δ' MSS. Reisk. corr. τοῦτο] εἰμὲ E. om. V.

322. ταῦτ'] τοῦτ' A.

ταῦτ' A^c. γε] τε L².

323. ἦ] ἡ L. ἦ C². ᾧ δοκῇ γε] ᾧ δοκεῖ L.

ἡ δοκῇ V⁴. ἦν δοκῇ AL².

δοκεῖν] δοκεῖ L. δοκῇ L².

326. δειλὰ] δεινὰ LE

Vat. L²VV³V⁴. γρ. τὰ δειλὰ C²*.

327. μάλιστ'] μάλιστα Vat. L². τοι] σοι

L. τοι A.

332-5. Division of lines, πολλὰ-| θρώπου-| τοῦτο-| πόντου-| νόται.

ποικίλων λαλημάτων. And this word fits more closely to the context of the present passage. 'Fie, 'tis too clear you are a born chatterbox.' 'Then it is clear that I never did this deed.'

323. 'What a pity that one who is opinionated should have a false opinion.' For the subjunctive δοκῇ, cp. O. T. 316, 317.

324. κόμψευε . . δόξαν] 'Ay do, refine now on the word "opinion." This does not seem to be one of the cases where νῦν with the imperative mood should be changed to νυν, as there is a sufficient reason for the emphatic particle.

325. ἐξερεῖτε] 'You shall tell the world.' Cp. Pind. Pyth. 2. 22, 'Ἰξίονα φαντὶ ταῦτα βροτοῖς λέγειν ἐν περρόντι τροχῷ . . τὸν εὐεργέταν ἀγαναῖς ἀμοιβαῖς

.. τίνεσθαι.

332 ff. The chorus, in their first stasimon, express, in a veiled manner, their emotions at what has occurred. Not being able to say what they really think, that Creon's rash edict has already recoiled on his own family, they descant on the wonderful range of human enterprise, adding that where boldness and resource are combined with justice, they confer glory, but only bring ruin where they are subservient to wrong. The elders do not decide who in the present instance is the transgressor. The ode consists of two strophes and antistrophes, in which glyconic rhythms are mixed with lyrical dactyls, iambi, and trochees, in different proportions, the scheme being as follows:—

α'.

$\begin{array}{cccccccc cccc} \cup & \cup & - & \cup & \cup & - & - & - & \cup & \cup & - & \cup & - & - \\ \cup & \cup & - & \cup & \cup & - & - & - & \cup & \cup & - & \cup & - & - \\ \cup & \cup & - & \cup & \cup & - & - & - & \cup & \cup & - & \cup & - & - \\ \cup & \cup & - & \cup & \cup & - & - & - & \cup & \cup & - & \cup & - & - \end{array}$	$\left. \begin{array}{l} \\ \\ \\ \end{array} \right\} \text{Glycon.}$
$\begin{array}{cccccccc cccc} \cup & \cup & - & \cup & \cup & - & - & - & \cup & \cup & - & \cup & - & - \\ \cup & \cup & - & \cup & \cup & - & - & - & \cup & \cup & - & \cup & - & - \\ \cup & \cup & - & \cup & \cup & - & - & - & \cup & \cup & - & \cup & - & - \end{array}$	$\left. \begin{array}{l} \\ \\ \\ \end{array} \right\} \text{Iamb.}$
$\begin{array}{cccccccc cccc} \cup & \cup & - & \cup & \cup & - & - & - & \cup & \cup & - & \cup & - & - \\ \cup & \cup & - & \cup & \cup & - & - & - & \cup & \cup & - & \cup & - & - \\ \cup & \cup & - & \cup & \cup & - & - & - & \cup & \cup & - & \cup & - & - \end{array}$	$\left. \begin{array}{l} \\ \\ \\ \end{array} \right\} \text{Dact. Troch.}$

τοῦτο καὶ πολιοῦ πέραν πόντου χειμερίῳ νότῳ 335
χωρεῖ, περιβρυχίοισιν
περῶν ὑπ' οἴδμασιν,
5 θεῶν τε τὰν ὑπερτάταν, Γᾶν

335. πόντου] πόντωι L. πόντου C¹A.
338. τε] (δ?)ε L. τε C⁴. τάν] τᾶν L.

337. περῶν] περῶν· L. πτερῶν A.

[illegible]

The two long syllables at the beginning of l. 8 of α' form the transition from the dactyls to the trochees. There is a sensible change to a lighter and less simple movement at the beginning of β' . The resolved trochees in β' 5 mark a climax of feeling.

332-83. 'Most wonderful of wondrous things is man, Who traverses the surging brine, And wears mighty earth with yearly furrow. His craft ensnares the finny produce of the seas And taketh captive beast and bird. He compasseth a way to master the monster of the wilds, And brings under his yoke the horse with flowing mane And the never-wearied mountain bull. Self-taught in speech and thought and civil ways, And in providing shelter from the cold and rain, There is no end to his devices. Nothing but death ever finds him unprepared. Even diseases, not to be avoided, are escaped by him. Inventive beyond hope, he moveth now to evil, and again to good. When weaving with his wit the law of justice and piety He is exalted in the city, but outcast when he harbours wickedness for deeds of crime. May I never live with such an one, and may he never share my counsels.'

332. Aesch. Cho. 585, πολλὰ μὲν γὰρ
τρέφει δεινὰ δειμάτων ἄχῃ, . . ἀλλ' ὑπέρ-
τολμον ἀνδρὸς φρόνημα τίς λέγοι ;

δεινά = 'wonderful,' or 'mighty,' is in transition from the earlier sense of 'fearful' to the later sense of 'clever.' Cp. *δολόφρων*.

334. τοῦτο] 'This creature,' man. The neuter continues the abstract notion from οὐδὲν . . δεινότερον, and is thus more impressive than the masculine would have been.

πέραν] 'To the other side of.' 'Quite over.' For the alliteration, which assists the emphasis, cp. El. 210.

335. χειμερίῳ νότῳ] 'Impelled by the stormy south-wind.' Dative of cause. Essay on L. § 14. p. 21.

335, 6. 'Traversing half-buried in the seething surge.' For ὑπό with the dative in this sense, cp. O. C. 673, *χλωραῖς ὑπὸ βάσσαις*. Essay on L. § 19. p. 27.

336. *περιβρύχιος* is probably active = 'Surging round,' and contains an allusion to *βρύχω*, for which, cp. Aesch. Prom. 1082, *βρυχία δ' ἡχὼν παραμυκᾶται βροντῆς*.

338. *ὑπερτάτην*] 'Supreme,' as eldest and mother of all. Solon Fr. 36. 3. *μεγίστην δαιμόνων* 'Ολυμπίων | Γῆ. Cp. O. T. 660, where the primacy for the occasion is similarly given to the sun. Schneide-
win remarks that the assonance *ἄφθιτον, ἀκαμάτην ἀποπύεται, . . ἀρότρων* helps to express the persistent industry of man. This ode is full of assonance and alliteration, and of correspondences such

ἄφθιτον, ἀκαμάταν ἀποτρύεται,
 ἰλλομένων ἀρότρων ἔτος εἰς ἔτος,
 ἱππείῳ γένει πολεύων.

ἀντ. α'. *κουφονόων τε φύλον ὀρνίθων ἀμφιβαλὼν ἄγει 343
 καὶ θηρῶν ἀγρίων ἔθνη πόντου τ' εἰναλίαν φύσιν 345
 σπείραισι δικτυοκλώστοις,

339-53. Division of lines, ἄφθιτον-| ἔτος εἰς ἔτος-| αι γένει-| κουφονόων-| νίθων-|
 καὶ θηρῶν-| πόντου-| σπείραισι-| περιφραδῆς-| κρατεῖ-| θηρόσ-| λασιαύχενα-| φίλοφον-|
 ὄν τ' ἀκμήτα ταῦρον. 339. ἀποτρύεται ἰλλομένων V. γρ. ἀποτρύεται ἰλλομένων mg. C². παλλομέ-
 νων AV³R. εἰλομένων Vat. V mg. V⁴. 340. ἔτος εἰς| ἔτους εἰς AV³ Vat.

341. πόλεον L. πολέων CL². πολεύων AV³. πωλεύων V. 342. *κουφονόων|
 κοῦφον ἔον (κ from φ) L. κουφονέων C²AV³E Vat. L². κουφονέον V. κου-
 φονέων R. κουφονέον V. 344. ἀμφιβαλὼν L. ἄγει| ἔχει (ἄγει) L.
 ἄγει C⁴A. θηρῶν| θηρίων E. 345. τ' γ' L. τ' C³A. εἰναλίαν| ἐναλίαν L.

346. σπείραισι| πείραισι Vat.

as ἐνεμόεν, μαχανόεν—παντόπορος, ἀπο-
 ρος—ὑψίπολις, ἀπολις.

339. ἀποτρύεται] 'Wears out for his
 use (mid.) the still-unwearing Earth.'
 The present implies that the process is
 never-ending. Even in the common opera-
 tions of husbandry the old religion finds
 a ground for awe. The dactyls suit the
 thought of the continuous round of hu-
 man labour, as those of the antistrophe
 express the movement of the steed. The
 two long syllables, ἱππει-, οὔρει-, at once
 check the flow of rhythm (as with a re-
 newed feeling of wonder), and by their
 weight give impetus to the concluding
 trochees. Cp. Eur. Phoen. 1039, 40,
 1063, 4.

340. ἰλλομένων ἀρότρων] 'As the
 ploughs keep turning year after year.'
 The force of ἴλλω is 'limited motion.'
 Thus the shuttle might be said ἴλλεσθαι,
 because when it reaches either end of
 the loom it is driven back again. Pre-
 cisely in the same way the ploughs are
 said ἴλλεσθαι, 'To keep moving to and
 fro within certain bounds.'

ἔτος εἰς ἔτος] i. e. δι' ἔτους εἰς ἔτος,
 'Through one year into the next,' the first
 ἔτος being the accusative of duration.

ἱππείῳ γένει πολεύων] 'Breaking the
 glebe by the strength of mules.'

πολεύων = πολεῖν in Hes. Op. 460, ἔαρι
 πολεῖν. θέρεος δὲ νεωμένη οὐ σ' ἀπατή-
 σει. The masc. is more probable than
 the neuter, both because τοῦτο is re-

mote, and because ἀνὴρ follows in the
 antistrophe.

ἱππείῳ γένει] i. e. 'Prole equarum.'
 Schol. ταῖς ἡμίνοις. 'αἱ γὰρ τε βοῶν
 προφερέστεραί εἰσιν ἐλκόμεναι νεόιο βα-
 θείης πηκτὸν ἄροτρον.' Hom. Il. 10. 352.
 Donaldson also compares Simon. Fr. 13
 (Bergk.), χαίρει' ἀελλοπόδων θύγατρει
 ἵππων.

343. *κουφονόων] 'Light-thoughted.'
 This is Brunck's certain emendation,
 anticipated by the corrector of R. (Cp.
 v. rr. on l. 617.) Donaldson well says
 that as wings express the light-minded-
 ness of man, light-mindedness is here
 made an epithet of the winged birds. But
 the word may further suggest the un-
 suspicious nature ('Despising the earth
 where cares abound') which makes them
 an easy prey. Cp. Plat. Tim. 91 D,
 τὸ δὲ τῶν ὀρνέων φύλον . . ἐκ τῶν ἀκάκων
 ἀνδρῶν, κοῦφον δέ, κ.τ.λ.

345. πόντου τ' εἰναλίαν φύσιν] 'The
 brood of ocean teeming in the seas.'
 For φύσιν, see Essay on L. § 51. p. 96.

346. σπείραισι δικτυοκλώστοις] 'With
 meshy toils,' is to be joined with ἀμφι-
 βαλὼν ἄγει. Nets (δίκτυα) were used
 in hunting and fowling, as well as in
 fishing. For ἄγειν in the sense of
 'making captive,' cp. Il. 9. 594, τέκνα δέ
 τ' ἄλλοι ἀγούσι βαθυζώνους τε γυναῖκας.
 ἄγει suits well with the image of a cap-
 tive enemy, which is kept up in the words
 φύλον and ἔθνη.

περιφραδῆς ἀνῆρ·

5 κρατεῖ δὲ μηχαναῖς ἀγραύλου
θηρὸς ὀρεσσιβάτα, λασιαύχενά θ'

350

^α
ἵππον ἔξεται ἀμφίλοφον ζυγὸν
οὔρειόν τ' ἀκμήτα ταῦρον.

στρ. β'. καὶ φθέγμα καὶ ἀνεμόεν φρόνημα καὶ ἀστυνόμους 354

350. ὀρεσσιβάτα] ὀρεσσιβάτα (V)L. λασιαύχενά] λασι AV³ Vat. R. 351.
ἵππον] ο from ω L. ἔξεται] ἔξεται L. ἔξεται Schol. ἄξεται AEV³. ἄξεται V⁴
Vat. ἔξεται V. ἔξεται Vat. b. ἄξεται gl. ἄγει L². ζυγόν] gl. ὑπὸ L². 352.
ἀκμήτα] ἀδμήτα AVEV⁴ Vat. V³ L² R Vat. b. 354-64. Division of lines, καὶ
φθέγμα-| φρόνημα-| ὀργάσ-| πάγων-| δούσυμβρα-| ἀποροσ-| τὸ μέλλον-| φεύξιν-| νό-
σων-| ξυμπέφασται.

348. περιφραδῆς] 'By his excellent wit.' The 1st strophe exhibits the boldness, the 1st antistrophe the cunning, of primitive man. The 2nd strophe and antistrophe describe the higher functions of civilized life.

349 ff. 'He not only subdues the animals, but makes them his servants.'

In correcting this line, the dactylic metre is to be retained, which is hardly done in the conjj. ἀμφιλόφω ζυγῶ or ἀμφι λόφον ζυγοῖ. The words ἀμφίλοφον ζυγόν are sound both in meaning and rhythm. Brunck's conj. ὑπάξεται, supplying the preposition required by the Scholia, would be unexceptionable, if such a potential use of the future in an affirmative sentence could be defended. Blaydes' ὑπήγαγεν would be convincing if closer to the MSS. In favour of ἐπάξεται it may be urged that the repetition of the same word is in the manner of the ode, and that the figurative expression, 'he shall bring to his aid,' agrees with ἄγει, supr. 343. But besides the questionable future, the construction of the 2nd accus., sc. ἐπ' ἀμφ. ζυγόν, is in this case dubious. ὑφέλκεται...ζυγόν, 'compels to serve him in the yoke,' may be suggested, although the verb ὑφέλκειν is not used elsewhere precisely in the sense required. Else qy. ἐφέλκεται?

352. ἀκμήτα is preferable to ἀδμήτα, as the rarer word and as introducing a new and apposite idea.

353 ff. There is a natural progress in the thought. First, navigation and agriculture were mentioned as the arts of

subduing the crude forces of nature; then the capture and domestication of animals. Now we come to the humanities and arts of life (the domestication of man himself), and lastly, in ἀντ. β', to moral or political good and evil.

354. ἀνεμόεν φρόνημα] 'Windswift thought;' i. e. Thought which is viewless, free and nimble as the wind. Sophocles knew that the soul had been identified with the air. Cp. Plat. Phaedo, 96 B, πότερον τὸ αἶμά ἐστιν ᾧ φρονουῦμεν, ἢ ὁ ἀήρ, ἢ τὸ πῦρ, κ.τ.λ. Schneidewin well compares Hom. Il. 15. 80, foll., ὡς δ' ὅτ' ἂν αἶξιν νόσος ἀνέρος, ὅς τ' ἐπὶ πολλῶν | γαίαν ἐληλυθῶς φρεσὶ πενκαλίμησι νοήσῃ | 'ἐνθ' εἶην ἢ ἐνθα, μενουήησι τε πολλὰ | ὡς κραιπνῶς μεμανία διέπτατο πότνια. Ἥρη. Wieseler's conj. κατ' ἀν. φρ., adopted by Wolff, is surely unnecessary. Why should not man teach himself to think as well as to count? (See Plat. Rep. 7, p. 522.)

355, 6. ἀστυνόμους | ὀργάς is well explained by Seyffert, 'Urbium incolendarum studia.' 'The disposition to inhabit cities.' This seems more probable than 'The tempers of civic life.' ἀστυνόμος ὀργή is the social impulse which draws men together to become inhabitants of the same town. The comparison of Ar. Pol. 6. 8. 4, (ξέτερα δ' ἐπιμέλεια ταύτης ἐχομένη καὶ σύνεγγυς ἢ τῶν περὶ τὸ ἀστὺ δημοσίων καὶ ἰδίων, ὅπως εὐκοσμία ἦ, καὶ τῶν πιπτόντων οἰκοδομημάτων καὶ ὁδῶν σωτηρία καὶ διὀρθωσις, καὶ τῶν ὀρίων τῶν πρὸς ἀλλήλους, ὅπως ἀνεγκλήτως ἔχασσι, καὶ ὅσα τούτοις ἄλλα τῆς ἐπιμελείας ὁμοίотροπα. καλοῦσι δ'

ὄργας ἐδιδάξατο καὶ δυσαύλων

πάγων *διαίθρεια καὶ

δύσομβρα φεύγειν βέλη,

5 παντοπόρος· ἄπορος ἐπ' οὐδὲν ἔρχεται

360

τὸ μέλλον· "Αἶδα μόνον

φεύξιν οὐκ ἐπάξεται·

νόσων δ' ἀμηχάνων φυγὰς

ξυμπέφρασται.

ἀντ.β'. σοφόν τι τὸ μηχανόεν τέχνας ὑπὲρ ἐλπίδ' ἔχων [54 a. 365

ποτέ μὲν κακόν, ἄλλοτ' ἐπ' ἐσθλὸν ἔρπει·

354. ὄργας] ὄρμας V.

355. δυσαύλων] δισαύλων L².

356. ἐδιδάξατο]

ἐδαδάξατο L.

Musgr. corr.

357. πάγων] ψυχρὰ πάγων EV⁴.

διαίθρεια] αἶθρια MSS.

359. παντοπόρος] παντ'όπορος L. παντ'όπορος C⁷. παντοπό-

ροισα A. παν p. m. L².

361. "Αἶδα] αἶδα L.

μόνον] μόνωι L.

363.

ἀμηχάνων] ἀμηχάνων L.

ἀμηχάνων^{ουσ} C⁷.

366. ὑπὲρ ἐλπίδ' ὑπερελπίδ' L.

ἔχων] ἔχων VV¹pr.

367. ποτέ] τοτέ L.

ἔρπει] ἔρπειν A.

ἀστυνομίαν οἱ πλείστοι τὴν τοιαύτην ἀρχήν), suggests the conjecture ἀστυνόμους ἀρχάς (already made by Valckenaer), 'Administrative rule.' V reads ὄρμας, cp. O. T. 337. Qy. ἀρετάς? Cp. 366.

355, foll. 'And to avoid the clear-eyed influence of comfortless frosts, and the pelting of the pitiless rain.' διαίθρεια, sc. βέλη.

356. ἐδιδάξατο] 'He taught himself.' For the directly reflexive middle, see Essay on L. § 31, p. 52. The origin of the arts was a favourite problem of the Sophists. Cp. Plato, Prot. 320 D, foll. It is here assumed that they were self-taught without Prometheus or other superhuman aid.

357. Musgr. would read either διαίθρεια, or αἰθρεια with φρουρῶν for παρειρῶν in l. 367. G. Wolff reads αἰθρεια and πληρῶν. But the repetition of $\cup \cup \cup \cup \cup \cup$ in ll. 3, 4, and 6 suits the composition of the strophe better than the introduction of the bacchius and cretic in l. 3. διαίθρεια, 'serene,' while keeping up the alliteration, suits the context better than ἐπαίθρεια or ἐναίθρεια, 'in the open air.'

Join *διαίθρεια βέλη as well as δύσομβρα βέλη.

360. παντοπόρος· ἄπορος] This punctuation is justified by the corresponding line of the antistrophe, which cannot be pointed otherwise. παντο-

πόρος, sc. ὦν, is added, like περιφραδῆς ἀνὴρ, supr. 347, to express the admiration excited by the preceding statements.

360, 1. οὐδὲν . . τὸ μέλλον] Cp. l. 728, μηδὲν τὸ μὴ δίκαιον. Essay on L. § 22, p. 36.

362. οὐκ ἐπάξεται] 'He shall not win.' For a similar metaphorical use of ἐπάγεσθαι, where, however, the reading has also been questioned, cp. Thuc. 3. 10, τῶν τῶν ξυμμάχων δούλωσιν ἐπαγομένους.

364. νόσων δ' ἀμηχάνων φυγὰς | ξυμπέφρασται] 'He hath gathered to him by his thought a remedy for many an unavoidable disease.' ξυμ- marks that the healing art is a collective monument of human skill. πέφρασται recalls the notion of περιφραδῆς, supr. 347. For the oxymoron, cp. supr. 340, ἀκαμάταν ἀποτρύεται.

365, 6. 'His power of artful contrivance is a miracle of unimaginable skill, wherewith he followeth one while an evil purpose, at other times a good one.' τέχνας is added as genitive of respect to complete the notion of τὸ μηχανόεν. ὑπὲρ ἐλπίδα, 'beyond what could have been hoped for, or expected before the event.' τι marks the indefiniteness of σοφόν as the predicate. It is in agreement with σοφόν, but has the effect of a particle or adverb (πως).

366. κακόν, . . ἐπ' ἐσθλόν] Cp. O. T.

νόμους παρείρων χθονὸς
 θεῶν τ' ἔνορκον δίκαν,
 5 ὑψίπολις· ἄπολις, ὅτ' αὖ τὸ μὴ καλὸν 370
 ξύνεστι τόλμας χάριν.
 μήτ' ἐμοὶ παρέστιος
 γένοιτο μήτ' ἴσον φρονῶν
 ὅς τ' αὖδ' ἔρδοι. 375

ἐς δαιμόνιον τέρας ἀμφινοῶ
 τόδε, πῶς εἰδὼς ἀντιλογήσω
 τήνδ' οὐκ εἶναι παῖδ' Ἀντιγόνην.
 ᾧ δύστηνος καὶ δυστήνου
 πατρὸς Οἰδιπόδα, τί ποτ' ; οὐ δὴ που 380
 σέ γ' ἀπιστοῦσαν
 τοῖς βασιλείοις *ἀπάγουσι νόμοις

368. παρείρων] gl. πληρῶν τηρῶν L². gl. στέργων R. 370. ἄπολις]
 ἄπολις δ' EV¹ Vat. καλόν] λ from κα. m. Rec. Vat. 371. ξύνεστι]
 gl. ἀντὶ τοῦ σύνεστι C²*. 373. μήτ' ἐμοὶ] μήτε μοι L. 374. μήτ' ἴσον]
 μήτ' (εγ?) ἴσον L. 375. ἔρδοι L. ἔρδει Vat. L². 376. ἀμφι(ο)ῶ L. 377.
 ἀντιλογήσω] η from ι L. 379. δύστηνος] δύστηνε Vat. 379. Divi-
 sion of lines, ᾧ- πατρὸς- σέ γ'- τοῖς . . . 380 οἰδιπόδος L² pr. 381.
 ἀπιστοῦσα L² pr. 382. *ἀπάγουσι] ἄγουσι MSS. Böckh. corr. νόμοις]
 δόμοις E.

761, ἀγρούς σφε πέμψαι κατὰ ποιμνίων νομάς.

367. νόμους παρείρων χθονός] 'When he knits therewith,' sc. τῷ μηχανόεντι τῆς τέχνης καὶ σοφῷ, 'the laws of his land and the oath-observing righteousness of heaven.' It is objected to παρείρων that it elsewhere means 'Inserting incidentally, or by the way,' and that such a meaning is unsuitable here. But, as Seyffert has already shown, the word (which is a rare one) may quite well mean 'Weaving in,' like gold-leaf, for instance, into a chaplet of flowers. Cp. Plat. Legg. 605 D, καὶ τὸν τοῦ Κύρου δασμὸν δν ἐπέσχετο Πέρσαις εἰς τὸν νόμον ἐνέδει. Conjectural emendations are γεραίρων, περαίρων, γὰρ αἶραν, τ' αείρων, πληρῶν (see v. 771, and note on 357).

370. ὑψίπολις] For this compound, cp. ἡδύπολις, ὀρθόπολις, μεγαπύπολις, δικαιοπόλις. The construction is elliptical, sc. ὑψίπολις ὢν or ἐστί.

ἄπολις . . χάριν] 'He is outcast from the state, who harbours evil for the in-

dulgence of crime.' Cp. supr. l. 30, πρὸς χάριν βορᾶς: Plat. Phaedr. 241, χάριν πλησμονῆς. This is better than joining τόλμας χάριν with ἄπολις = 'He is an outcast for his boldness.'

375. ἴσον φρονῶν] i. e. Of the same party in the state. For the expression, cp. Il. 15. 50, ἴσον ἐμοὶ φρονέουσα.

376-8. ἐς δαιμόνιον τέρας . . Ἀντιγόνην] 'I stand in doubt at this strange marvel, how to gainsay what I know, and say that this is not the maid Antigone.' The resumption is suitable to the chorus' perturbed state of feeling. Seyffert's ἐς δαιμόνιον τέρας ἀμφινοῶν τότε, referring to the previous scene (l. 278), is without the directness and simplicity of these short anapaestic passages, in which the chorus announce the entrance of a new person on the stage. Cp. 526 ff., 626 ff.

378. οὐκ εἶναι, not μὴ εἶναι, because the entrance of Antigone is a patent fact.

382. *ἀπάγουσι] Sc. εἰς κρίσιν.

καὶ ἐν ἀφροσύνῃ καθελόντες;

ΦΥ. ἥδ' ἔστ' ἐκείνη τοῦργον ἡ ξειργασμένη·

τῇνδ' εἵλομεν θάπτουσαν. ἀλλὰ ποῦ Κρέων; 385

ΧΟ. ὁδ' ἐκ δόμων ἄψορρος ἐς δέον περᾶ.

ΚΡ. τί δ' ἔστι; ποῖα ξύμμετρος προὔβην τύχῃ;

ΦΥ. ἀναξ, βροτοῖσιν οὐδέν ἔστ' ἀπώμοτον.

ψεύδει γὰρ ἡ πῖνοια τὴν γνώμην. ἐπεὶ
σχολῇ ποθ' ἤξειν δεῦρ' ἂν ἐξηύχουν ἐγὼ 390

ταῖς σαῖς ἀπειλαῖς, αἷς ἐχειμάσθην τότε.

ἀλλ' ἡ γὰρ ἐκτὸς καὶ παρ' ἐλπίδας χαρὰ

ἔοικεν ἄλλῃ μῆκος οὐδὲν ἡδονῇ,

ἦκω, δι' ὅρκων καίπερ ὦν ἀπώμοτος,

κόρην ἄγων τῇνδ', ἣ καθευρέθη τάφον 395

κοσμοῦσα. κλῆρος ἐνθάδ' οὐκ ἐπάλλετο,

ἀλλ' ἔστ' ἐμὸν θοῦρμαιον, οὐκ ἄλλου, τόδε.

384. ΦΥ.] ἀγ. L. φύλαξ C². φύλαξ. ἀγγ. Vat. ἐκείνη] ἐκεῖν' ἡ V³. ἡ ξειρ-
γασμένη] ξειργασμένη LA. etc. ἡ ξειργασμένη V⁴. 385. εἵλομεν] εἶδομεν L².
386. δόμων] δόμον E. ἐς δόμον L². ἄψορρος] ὑψορρος L. ἄψορρος C². ἄψορρος
Vat. ἐς δέον] εἰς μέσον L. εἰς δέον AVV³V⁴E. 387. προὔβην] ἐξέβην L.
προὔβην C⁴. προύβην AEV⁴. τύχῃ] τύχῃ A. ποῖα . . . προὔβην τύχῃ L². 388.
ΦΥ. ἀγγ L². (et sic ubique). οὐδέν ἔστ'] οὐδέν ἔστ' L. 392. ἐλπίδας] ἐλπίδα
L. ἐλπίδας C³. χαρὰ] χα L. χαρὰ C². 394. ὅρκων] ὅρκων L. ὅρκων
A. 397. ἔστ'] ἔτ' L. ἔστ' C². οὐκ] κόνικ L². ἄλλου] λ om. ad m.
rec. Vat.

385. εἵλομεν] The v. r. εἶδομεν is supported by infr. 404, 406, 423, and εἵλομεν, the reading of L, etc., may have been occasioned by καθελόντες in the nearer context. But see v. rr. on 655.

386. ἐς δέον] Cp. O. T. 1416, εἰς δέον πάρεστι. εἰς μέσον, which Seyffert has restored from L, although having the authority of the chief MS, is more like a MS. conjecture than εἰς δέον. The same may be said of ἐξέβην, as compared with προὔβην. Seyffert reads ξύμμετρο' ἐξέβην τύχῃ.

388. οὐδέν ἔστ' ἀπώμοτον] This γνώμη first occurs in the fragment of Archilochus about the eclipse (76 Bergk), χρημάτων ἀελπτον οὐδέν ἐστιν οὐδ' ἀπώμοτον. Cp. Pind. Ol. 13, 83, παρ' ὅρκων καὶ παρ' ἐλπίδα κούφαν.

389. ψεύδει . . . γνώμην] 'For second thoughts bely one's resolutions.'

390. ἂν belongs grammatically to the verb ἐξηύχουν, but in meaning rather modifies the infinitive.

391. ταῖς . . . τότε] 'When my soul was shaken with the tempest of your former threatenings.' ἀπειλαῖς is dative of the occasion or accompaniment, assisted by attraction. Essay on L. § 11. p. 18, c. Cp. l. 691.

392. ἐκτὸς καὶ παρ' ἐλπίδας] i. e. ἐκτὸς ἐλπίδος (supr. l. 330) καὶ παρ' ἐλπίδας.

393. ἔοικεν . . . μῆκος οὐδέν] Sc. οὐδέν ἔοικε μῆκος, i. e. εἰς τὸ μέγεθος, as the Scholiast says.

395. καθευρέθη is not to be rejected because of the rarity of the compound. See Essay on L. p. 90. But the conjecture of Nauck, καθηρέθη, is favoured by καθελόντες in l. 383.

καὶ νῦν, ἀναξ, τήνδ' αὐτός, ὡς θέλεις, λαβὼν
καὶ κρῖνε καῖελεγχ'. ἐγὼ δ' ἐλεύθερος
δίκαιός εἰμι τῶνδ' ἀπηλλάχθαι κακῶν.

400

ΚΡ. ἄγεις δὲ τήνδε τῷ τρόπῳ πόθεν λαβὼν;

ΦΥ. αὕτη τὸν ἄνδρ' ἔθαπτε· πάντ' ἐπίστασαι.

ΚΡ. ἦ καὶ ξυνίης καὶ λέγεις ὀρθῶς ἃ φῆς;

ΦΥ. ταύτην γ' ἰδὼν θάπτουσαν ὃν σὺ τὸν νεκρὸν
ἀπεῖπας. ἄρ' ἔνδηλα καὶ σαφῇ λέγω;

405

ΚΡ. καὶ πῶς ὁράται κάπλιηπτος ἡρέθη;

ΦΥ. τοιοῦτον ἦν τὸ πράγμ'. ὅπως γὰρ ἤκομεν,

πρὸς σοῦ τὰ δεῖν' ἐκεῖν' ἐπηπειλημένοι,

πᾶσαν κόνιν σήραντες ἢ κατεῖχε τὸν

νέκυν, μυδῶν τε σῶμα γυμνώσαντες εἶ,

410

καθήμεθ' ἄκρων ἐκ πάγων ὑπήνεμοι,

398. θέλεις] L. ἐθέλεις C². 399. ἐλεύθερος] ἐ(ν)λεύθερος L. 400.

Omitted and inserted afterwards by p.m. L². 402. ἔθαπτε] ἔθαπτεν L. ἐπί-

στασαι] ἐπίστασο AL² Vat. 403. ξυνίης] ξυνίεισ L. 404. γ' om. Vat.

δ' V³ pr. ἰδῶν] ἴδον MSS. (εἶδον V.) Brunck corr. 405. ἄρ'] ἄρ' L.

ῶσρ' Vat. L²V⁴. ῶρ' V. 406. κάπλιηπτος] κάπλιημπτος L. ἡρέθη] εὔρεθη L.

εὔρεθη AEFV Vat. V⁴L². 407. ὅπως] ὡς L². 408. δεῖν' L. ἐπηπει-

λημένοι] ἐπ... εἰ... μένοισι L. Corr. C². 410. εἶ begins l. 411. Vat. αὖ V.

398. ὡς θέλεις] In arresting Antigone the watchman has done not his own will but Creon's. Infr. 438.

399, 400. ἐγὼ δ'... κακῶν] 'But I have a full right to be "away and clear" from this bad business.'

401. 'This maiden! where, and how, did you arrest her?' The emphatic order of words expresses the profound astonishment of Creon. E. on L. § 41, p. 77.

403. λέγεις ὀρθῶς] 'Do you say it with a clear mind?' i. e. Have you your wits when you say this? Cp. O. T. 528, ἐξ ὀμμάτων δ' ὀρθῶν τε καὶ ὀρθῆς φρενὸς | κατηγορεῖτο τοῦπικλήμα τοῦτό μου;

404. ὃν σὺ τόν] The collocation of antecedent and relative is peculiar, and perhaps characteristic of the rustic emphasis of the Φύλαξ. See notes on supr. 238, 269, and cp. infr. 409.

406. 'And how was she discovered, caught, and taken?'

407. τοιοῦτον] (1) 'As you say:' she was seen (l. 423), surprised (l. 432), and

caught (l. 433). Or (2) 'As follows,' = τοιόνδε.

409, 10. τὸν | νέκυν] A remarkable instance of synapheia. Cp. l. 238. E. on L. § 21, p. 33. Supr. 238.

410. μυδῶν] 'Dank:' referring rather to the state of the corpse (cp. 412) than to the remains of the libation, which would be soon dried by the sun.

εἶ] 'Carefully.' For the order, see Essay on L. p. 78, and cp. O. T. 308, μαθόντες εἶ.

411. 'We sat just below the top of the rising ground, in the lee of the wind, so escaping the incidence of the odour from the dead.' Supposing the corpse to be exposed on a slope of the high ground, surrounded by hillocks, they would select a point of observation on the lee-side of one of these hillocks, and to the windward of the corpse, which they would have full in view. ἐκ = 'On this side of and looking from.' Essay on L. § 19, p. 27. Infr. 1110, εἰς ἐπὶφύμιον τόπον: 1197, πεδίον ἐπ' ἄκρον.

ὁσμήν ἀπ' αὐτοῦ μὴ βάλη πεφευγότες,
 ἐγερτὶ κινῶν ἀνδρ' ἀνὴρ ἐπιρρόθοις
 κακοῖσιν, εἴ τις τοῦδ' ἀφειδήσοι πόνου. [54 b.
 χρόνον τὰδ' ἦν τοσοῦτον, ἔς τ' ἐν αἰθέρι 415
 μέσφ κατέστη λαμπρὸς ἡλίου κύκλος
 καὶ καὺμ' ἔθαλπε· καὶ τότ' ἐξαίφνης χθονὸς
 τυφῶς ἀείρας σκηπτὸν, οὐράνιον ἄχος,
 πῖμπλησι πεδίον, πᾶσαν αἰκίζων φόβην
 ὕλης πεδιάδος, ἐν δ' ἐμεστῶθη μέγας 420
 αἰθήρ· μύσαντες δ' εἴχομεν θείαν νόσον.
 καὶ τοῦδ' ἀπαλλαγέντος ἐν χρόνῳ μακρῷ,
 ἡ παῖς ὀράται, κἀνακωκύει πικρᾶς

413. κινῶν] κείνον LL². κινῶν A. (Several lines here are twice written in L², and a later hand has written beneath those which have been cancelled, τοῦτο τὸ καταβατὸν ὕλον περισσόν.

418. οὐράνιον ἄχος] τὸ λυποῦν τὸν αἰθέρα gl. L².

420. ἐν δ'] ἐνθ' L. ἐν δ' A. ἐν δε με V⁴.
 πικρᾶς] ι in erasure of υ? by recent hand Vat.

421. μύσαντες] ^{κῶ} μύσαντες L². 423.

412. This line is not necessarily connected with the preceding: i.e. They may be supposed to select a spot, (1) out of the wind, (2) out of the way of the smell. But the explanation above given (411 note) is more probable. In either case the point is that in attending to their watch they were mightily careful of their own comfort.

βᾶλη] Changed by Stephanusto βάλαι, because of the past time and the optative following. But the subj. is more vivid.

413, 14. 'Rousing each his fellow with noisy altercation, reviling him who should take this labour easily.' εἴ τις, κ.τ.λ. depends on the verbal notion implied in κακοῖσιν = κακῶς λέγοντες. ἀφειδεῖν, 'To be unsparing,' and so 'To be negligent,' 'To treat lightly,' 'To act without circumspection.' For an approach to this meaning, cp. Thuc. 4. 26. § 7. Bonitz conj. ἀκηδήσοι.

415-17. 'This lasted till the sun had reached his station in mid-sky with unclouded splendour, and the heat was glowing.' Cp. the Homeric ὄφρα μὲν ἡέλιος μέσον οὐρανὸν ἀμφιβέβηκει.

417, foll. 'When suddenly from the earth the Storm-god raised a squall, that saddened all the sky, and filled the plain, tearing the tresses of the orchard

groves, and the wide heaven was choked withal.' The chief discomfort of such a visitation would be the cloud of dust, forcing men to close their eyes, and wrapping even near objects from sight. The watchman is explaining why they lost sight of the corpse. The poet also provides a motive for the act by which Antigone is betrayed. She fears that the corpse, lying in an exposed situation, may have been disturbed by the violence of the wind.

418. οὐράνιον ἄχος may mean either (1) 'A trouble from the sky,' or (2) 'A trouble reaching to the sky.' The latter is best, as the word χθονός indicates that the whirlwind seemed to rise out of the ground.

420. ἐν δ'] See Essay on L. p. 26. § 18, a.

421. μύσαντες .. νόσον] 'Closing lips and eyes, we endured the Divine visitation.'

422. ἐν χρόνῳ μακρῷ] 'After lasting a long while:' giving time for Antigone to come out of her concealment, with the libation ready.

423, foll. κἀνακωκύει] 'And raises a shrill wailing cry, like the voice of the despairing bird.' For the descriptive genitive, see Essay on L. § 9. p. 12.

ὄρνιθος ὄξυν φθόγγον, ὥς ὅταν κενῆς
 εὐνῆς νεοσσῶν ὄρφανὸν βλέψῃ λέχος· 425
 οὕτω δὲ χαῦτη, ψιλὸν ὥς ὄρα νέκυν,
 γόοισιν ἐξώμωξεν, ἐκ δ' ἄρα's κακὰς
 ἡρᾶτο τοῖσι τοῦργον ἐξεργασμένοις.
 καὶ χερσὶν εὐθὺς διψίαν φέρει κόνιν,
 ἐκ τ' εὐκροτήτου χαλκέας ἄρδην πρόχου 430
 χοαῖσι τρισπόνδοισι τὸν νέκυν στέφει.
 χῆμεις ἰδόντες ἰέμεσθα, σὺν δέ νιν
 θηρώμεθ' εὐθὺς οὐδὲν ἐκπεπληγμένην,
 καὶ τὰς τε πρόσθεν τὰς τε νῦν ἡλέγχομεν
 πράξεις· ἄπαρνος δ' οὐδενὸς καθίστατο, 435
 ἀλλ' ἡδέως ἔμοιγε κάλγεινῶς ἄμα.

424. κενῆς] (.) κενῆς? (ἐκ). 426. χαῦτη] χ' ἄτη L. χ' αὐτη C² καὶ τῇ E.

427. ἐξώμωξεν ἐκ] ἐξώμωξεν ἐν Vat. 429. διψίαν φέρει] διψαν ἐκφέρει L. διψαν
 ἐκφέρει C. γρ. διψίαν φέρει mg. C². διψίαν φέρει AVV³V⁴. 430. ἐκ τ'
 εὐκροτήτου] εὐ τ' ἐκ. gl. κοσμεῖ, κύκλω περιρραίνει L². χαλκέας] χαλκέως AV³.
 χαλκέως E. πρόχου L. προχόου C. 431. τρισπόνδοισι] τρισπόδοισι A.
 νέκυν] νέκν L. στέφει] στρέφει E. 432. χῆμεις] χῆμεις δ' A (?). ἰέμεσθα
 LE. ἰέμεσθα A Vat. 434. πρόσθεν] πρόσθε L.

πικράs] 'Embittered,' 'Full of bitterness:' the quality of the object is transferred to the subject: i.e. πικράs, ἅτε πασχούσης πικρά. Also the bitterness of anger is joined to that of grief. Cp. the Latin *dolor*. For the genitive, cp. Trach. 768, ὥστε τέκνονος. And for the omission of *ως*, which is supplied in the following clause, cp. supr. 114, λευκῆs χιόνος πτέρνυι στεγανός. G. Wolff reads ὁ. ὁ. φθόγγον ὥs. ὅταν κ. But this yields a less probable rhythm.

424, 5. 'As when it sees robbed of its young ones the desolated couch of its nest.' For the pleonasm, see Essay on L. § 40. p. 75.

426. οὕτω δέ] The apodosis is resumed, as so often happens after a comparison. Essay on L. p. 75. Cp. Aesch. Cho. 252.

427. γόοισιν] Essay on L. p. 75.

ἐκ δ'.. ἡρᾶτο] Essay on L. § 18. p. 27.

430. ἄρδην.. στέφει] Slightly condensed from ἄρδην ἔχουσα στέφει. στέφει, 'She decorates,' 'Honours.' Metaphorical, as in Od. 8. 170, ἀλλὰ θεὸs μορφὴν ἔπεισι στέφει. Cp. καταστέφειν

in Eur. Phoen. 1632, and Sophron ap. Athen. 479 B. She leaves out no jot of the ceremony: ὥs οὐδὲν ὑφιεμένη τῷ κρηγύματι.

431. Od. 11. 26, ἀμφ' αὐτῷ δὲ χοὰs χέομεν πᾶσιν νεκύεσσι, | πρῶτα μελικρήτω, μετέπειτα δὲ ἡδέϊ οἶνω, | τὸ τρίτον αὐθ' ὕδατι.

432. σὺν δέ νιν | θηρώμεθ'] For this tmesis, see Essay on L. § 18. p. 26. σὺν as in συλλαμβάνω.

435. Cp. Hdt. 3. 66, ξαρνος ἦν μὴ μὲν ἀποκτείναι Σμέρδιν: 3. 99, ἄπαρνός ἐστι μὴ μὲν νοσέειν.

436. ἀλλ'.. ἄμα] ἀλλά is to be explained as pointing the antithesis after the negative. 'Her attitude was not that of denial, but one to me at least pleasant and painful as well.' The adverb modifies a word which is to be supplied from καθίστατο. ἡδέως ἐμοί, i.e. ὥστε ἐμὲ ἡδεσθαι, Essay on L. § 24. p. 40. There is a certain point in this which is lost in the emendation of Dindorf, ἄμ' ἡδέως, in which, however, the repetition of ἄμα may be defended from Plat. Gorg. 497 A, ἄμα διψῶν τε ἕκαστος ἡμῶν πέπανται

τὸ μὲν γὰρ αὐτὸν ἐκ κακῶν πεφευγέναι
ἡδιστον, ἐς κακὸν δὲ τοὺς φίλους ἄγειν
ἀλγεινόν. ἀλλὰ πάντα ταῦθ' ἥσσω λαβεῖν
ἐμοὶ πέφυκε τῆς ἐμῆς σωτηρίας.

440

KP. σὲ δὴ, σὲ τὴν νεύουσαν ἐς πέδον κάρα,
φῆς, ἣ καταρνέει μὴ δεδρακέναι τάδε;

AN. καὶ φημι δρᾶσαι κοῦκ ἀπαρνοῦμαι τὸ μῆ.

KP. σὺ μὲν κομίζοις ἂν σεαυτὸν ἥ θέλεις

ἔξω βαρείας αἰτίας ἐλεύθερον·

445

σὺ δ' εἰπέ μοι μὴ μῆκος, ἀλλὰ συντόμως,

439. πάντα ταῦθ' ταῦτα πάνθ' E Vat. b. πάντα ταῦτ' Vat. πάντα . . . σωτηρίας] gl. οὐδὲν προκρίνω τῆς ἐμῆς σωτηρίας I². 440. πέφυκε] πέφυκεν L. 441. δὴ σε] δὴ added by pr. but cancelled by rec. m. Vat. σὲ τὴν om. V. ἐς] εἰς L.

443. κοῦκ ἀπαρνοῦμαι] κ' οὐκαπαρνοῦμαι L. τὸ μῆ] τὸ^μ. η L. (σ or ν?). 444.

κομίζοις A. κομίζεις V³. pr. θέλεις^η] θελοι L². 446. συντόμως] σύντομα

AVEV³. σύντομα^ω L². σύντομον V⁴.

καὶ ἅμα ἡδόμενος διὰ τοῦ πίνειν. Schneidewin quotes also Gorg. 496 C, ὅν ἅμα τε ἀπαλλάττεται ἄνθρωπος καὶ ἅμα ἔχει, which is not really parallel.

439, 40. ἀλλὰ .. σωτηρίας] (1) 'But all these things are to me by nature less important to obtain than my own safety.' λαβεῖν expegetic, like ἔχειν in O. T. 592, τυραννὶς ἡδίων ἔχειν. Cp. inf. 638, μέϊζον φέρεσθαι: El. 1015, 6, προνοίας οὐδὲν ἀνθρώποις ἔφν | κέρδος λαβεῖν ἁμεινον. Or, possibly, (2) 'It is in my nature to take less account of all this than of my own safety.' For the meaning thus given to ἐμοὶ πέφυκε, cp. El. 860, πᾶσι θνατοῖς ἔφν μύρος. And for λαβεῖν = 'To weigh' or 'estimate,' cp. Thuc. 2. 42, § 5, τὴν δὲ τῶν ἐναντίων τιμωρίαν ποθεινοτέραν αὐτῶν λαβόντες.

441. For σὲ δὴ, sc. λέγω, cp. Aesch. Prom. 944, σὲ τὸν σοφιστήν, κ.τ.λ.: Soph. El. 1445, σέ τοι, σὲ κρίνω, κ.τ.λ.: Eur. Hel. 546. And for ἐς πέδον κάρα νεύειν, cp. sup. 269.

Creon misinterprets the action of Antigone. She fixes her eyes upon the ground, not from fear or shame, but because she is out of sympathy with all present, and her thoughts are in the other world. The hidden fire flashes out in ll. 450, foll., which are certainly not spoken with averted eyes. Cp. O. T. 1121.

442. καταρνέει] The unusual compound, introduced, perhaps, partly for the sake of metre, has also a special sense of blame. Cp. καταμελέω, καταξιόω, καταπειλέω, καταπροδίδωμι, καταργώω, κατασπείρω, κατασχολάζω.

445. 'Free and exempt from grievous imputation.'

446. μῆκος] Adverbial, cp. O. C. 92, κέρδη μὲν οἰκίσαντα τοῖς δεδεγμένοις.

446, foll. 'Tell us, no long tale, but briefly, knew you of the edict that forbade this deed? I knew; 'twas plain enough. How could I fail to know? And were you, then, so hardy as to transgress our law? That edict came not to me from the mouth of Zeus, nor from the Right, whose throne is with the Gods below. They also have appointed unto men a law. Methought your edict could not so prevail, as that a mortal should overleap the silent irrefragable ordinances of heaven. Their life is not of to-day or yesterday. They are eternal. None knoweth of a time when they began. I feared not so the mind of any man, as to incur before the Gods the penalty of that law. I knew, forsooth, without your edict, that I was to die. And if I am to die before the time, I count it gain. For he must surely gain by death who lives, as I do, midst abounding woes. And so for

ἤδης τὰ κηρυχθέντα μὴ πράσσειν τάδε;

AN. ἤδη· τί δ' οὐκ ἔμελλον; ἐμφανῇ γὰρ ἦν.

KP. καὶ δῆτ' ἐτόλμας τοῦσδ' ὑπερβαίνειν νόμους;

AN. οὐ γὰρ τί μοι Ζεὺς ἦν ὁ κηρύξας τάδε 450

οὐδ' ἡ ξύννοικος τῶν κάτω θεῶν Δίκη,

οἱ τοῦσδ' ἐν ἀνθρώποισιν ὥρισαν νόμους·

οὐδὲ σθένειν τοσοῦτον φόβῳ τὰ σὰ

κηρύγμαθ' ὥστ' ἄγραπτα κάσφαλῇ θεῶν

νόμιμα δύνασθαι θνητὸν ὄνθ' ὑπερδραμεῖν. 455

οὐ γάρ τι νῦν γε κάχθές, ἀλλ' αἰεί ποτε

448. ἐμφανῇ] ἔκφανῃ L. ἐμφανῇ AE. 450. τί μοι] τοι μὴ L. τί μοί C².
τί om. Vat. pr. τοι μοι V⁴. 451. δίκη] δίκη sic L. 452. τοῦσδ'... νόμους]
gl. τὸ θάπτειν τοὺς νεκροὺς L². 454. ἄγραπτα] ἔγγραφα R. ἄγραπτα c. gl.
τὰ τετυπωμένα καὶ νενομοθετημένα V⁴.

me to meet this doom is a grief I reckon not of. If I had borne to leave unburied the corpse, fallen in carnage, of my mother's son, that had been a grief to me, but this is no grief. And if I seem to you to be now doing foolishly, it comes to this;—I am condemned of folly by a fool.'

447. τὰ κηρυχθέντα] 'The proclamation made.' Cobet's conjecture ἤδησθα κηρυχθέντα (Nov. Lect. 1858. p. 215), while restoring the recognised Attic form, is unobjectionable in point of syntax. But the use of the article in pointing to his own decree is characteristic of Creon, and if ἡείδης is retained in the Iliad, 22. 280, why not ἤδης in Tragedy?

449. καὶ δῆτα] 'And then.' Cp. Plat. Theaet. 142 C, καὶ δῆτα προπέμψας αὐτόν, ἀπὸ πάλιν, κ.τ.λ.

τοῦσδε... νόμους] 'These laws,' i.e. The laws whose majesty is vested in me. For this use of the demonstrative, see Essay on L. § 22. p. 34.

450 ff. 'I obeyed no decree of yesterday, but the eternal law. That cannot be annulled by any enactment of a mere man. It may be that I shall die for what I have done. But it needed not your proclamation to tell me that I must die. And to die before the term appointed me is to lose so much of sorrow.'

451. For the mythological fancy, cp. O. C. 1381, 2, εἴπερ ἐστὶν ἡ παλαίφα-

τος | Δίκη ξύνεδρος Ζηνὸς ἀρχαίοις νόμοις.

452. This line is rightly explained by the Scholiast and Donaldson, 'Ἡ δίκη, φησί, καὶ ὁ Ζεὺς ὥρισαν ὥστε θάπτειν τοὺς νεκροὺς... θέλει δὲ εἰπεῖν ὅτι ἀπὸ τῆς φύσεως δίκαιον ἡγῆμαι θάπτειν τὸν ἀδελφόν. (Schol.) 'She replies, that she did not consider his proclamations as emanating from Zeus, the supreme God, or from that justice which regulated the rights of the dead, who, she says, have established these laws, namely, the laws of sepulture, which do not need any enactment, but have their ὅροι set up in the human heart.' (Donaldson.) The iteration of τοῦσδε, in contrasting the law which she obeyed with the edict of Creon, is dramatically appropriate, and there is no difficulty in the vague use of the demonstrative. See Essay on L. § 22. p. 34. Cp. Od. 10. 326, τάδε φάρμακα.

454. ἄγραπτα κάσφαλῇ] 'Unwritten and sure.' Cp. O. T. 865 ff., and note. ἀσφαλῇ is not only 'Never failing to apply,' but also 'Never failing to vindicate their authority.' Cp. ll. 456 ff.

455. θνητὸν ὄντα] Sc. σέ, understood from τὰ σὰ κηρύγματα. 'That a mortal man should run beyond the silent irrefragable ordinances of the Gods.' Cp. Eur. Ion 973, καὶ πῶς τὰ κρείσσω θνητὸς οὖσ' ὑπερδράμω; O. T. 476-482

456. νῦν... κάχθές] 'To-day or yes-

ζῆ ταῦτα, κοῦδεὶς οἶδεν ἐξ ὅτου 'φάνη.
 τούτων ἐγὼ οὐκ ἔμελλον, ἀνδρὸς οὐδενὸς
 φρόνημα δείσας, ἐν θεοῖσι τὴν δίκην
 δώσειν· θανουμένη γὰρ ἐξῆδη, τί δ' οὐ;
 460
 κεῖ μὴ σὺ προὔκρηξας. εἰ δὲ τοῦ χρόνου
 πρόσθεν θανοῦμαι, κέρδος αὖτ' ἐγὼ λέγω. [55 a.
 ὅστις γὰρ ἐν πολλοῖσιν ὡς ἐγὼ κακοῖς
 ζῆ, πῶς ὁδ' οὐχὶ κατθανὼν κέρδος φέρει;
 οὕτως ἔμοιγε τοῦδε τοῦ μόρου τυχεῖν 465
 παρ' οὐδὲν ἄλγος· ἀλλ' ἄν, εἰ τὸν ἐξ ἐμῆς
 μητρὸς θανόντ' ἄθαπτον ἡνσχόμην νέκυν,
 κείνοισ ἀν ἤλγουν· τοῖσδε δ' οὐκ ἀλγύνομαι.

456. τῷ A Vat. 457. 'φάνη] φάνη L Vat. 458. ἐγὼ οὐκ] ἔγ' οὐκ L.
 ἐγ' οὐκ V. ἐγὼ οὐκ V³. ἔγωγ' οὐκ Vat. L²V⁴. 459. δείσας] δείσας Vat.
 460. ἐξῆδη] ἐξῆδεν LVat. 462. πρόσθεν] πρόσθε L. αὖτ' αὖτ' LV⁴
 c. gl. αὐτὸ τὸ προαπειληθέν. Lines 465, 6 tr. but with β' α' Vat. 466. ἄλγος] γ
 from λ L². 467. ἡνσχόμην] ἡσχόμην L. ἡνσχόμην AV³. ἰσχόμην EV⁴.

ἡνσχόμην RVat. ἡσχόμην L² (with interl. gl. ἡνσχόμην). ἡσχόμην Vat. b. ἡνε-
 χόμην V. 468. κείνοισ] κείνοισ A. τοῖσδε] τοῖσι (corr. τοῖσι) E.

terday.' The particle γε, 'ay,' serves to connect the sentences, and τε is unnecessary, as appears from the similar expression, *χθές καὶ πρῶην*, in Plat. Legg. 3. 677 D.

αἰ *ποτε* means 'Everlastingly,' without any clear distinction of past or future. *πότε* gives the effect of indefiniteness or infinity.

457. ζῆ] 'Are in force.' Cp. O. T. 481, αἰὲ ζῶντα περιποταῖται.

ἐξ ὅτου 'φάνη] 'Since when they came into being.' Cp. Tr. I, λόγος.. ἀρχαῖος φανείς.

458, 9. τούτων .. τὴν δίκην] 'The penalty to be exacted in vindication of these.' The Gods might be said *δίκην ἐπιτιθεῖναι τῶν παραβάντων νόμων*, although the word in the genitive after *δίκη* more frequently signifies the offence for which punishment is awarded. Cp. infr. 1074, τούτων σε λαβητῆρες ὑστεροφθόροι, κ.τ.λ.

ἀνδρός] 'Of a mere man.' Cp. O. C. 567, ἐξοιδ' ἀνὴρ ἄν.

461 ff. Shak. Julius Caesar, 3. 1, 'Bru. That we shall die, we know; 'tis but the time | And drawing days out, that

men stand upon. | Cass. Why, he that cuts off twenty years of life | Cuts off so many years of fearing death. | Bru. Grant that, and then is death a benefit: | So are we Caesar's friends, that have abridged | His time of fearing death.'

τοῦ χρόνου, sc. ἐν ᾧ μ' ἐχρῆν θανεῖν. 462. κέρδος αὖτ' ἐγὼ λέγω] αὖτ', i. e. αὐτό, although not necessary to the construction, as appears from Plat. Apol. 40 E, κέρδος ἐγῶγε λέγω, is better here than αὖτε, which weakens κέρδος.

463. ὡς ἐγώ] Supr. ll. 4-6.

466. παρ' οὐδὲν ἄλγος] 'Is a grief of no account.' Cp. supr. 35.

ἐμῆς] Meineke conj. ἐκ μίας, Seyffert ὁμῆς, unnecessarily. The emphatic use of ἐμός is frequent in Sophocles.

467. ἄθαπτον ἡνσχόμην] ἡνσχόμην (1) may be defended by the analogy of the syncopated ἀνσχέσθαι, ἀνσχεο, in Epic Greek. Otherwise (2) νέκυν may be cancelled as a gloss, and ἄθαπτον *ὄντ' ἡνσχόμην read, according to the conj. of Prof. E. L. Lushington. Or (3) ἐσχόμην may be read in the sense of ἡνσχόμην. E. on L. § 55, 4. p. 101. But this is doubtful.

σοὶ δ' εἰ δοκῶ νῦν μῶρα δρῶσα τυγχάνειν,
 σχεδόν τι μῶρῳ μωρίαν ὀφλισκάνω. 470

ΧΟ. δηλοῖ τὸ γέννημ' ὦμὸν ἐξ ὦμοῦ πατρὸς
 τῆς παιδός· εἵκειν δ' οὐκ ἐπίσταται κακοῖς.

ΚΡ. ἀλλ' ἴσθι τοι τὰ σκλήρ' ἄγαν φρονήματα
 πίπτειν μάλιστα, καὶ τὸν ἐγκρατέστατον
 σίδηρον ὀπτὸν ἐκ πυρὸς περισκελῇ 475

θραυσθέντα καὶ ραγέντα πλεῖστ' ἂν εἰσίδοις.

σμικρῷ χαλινῷ δ' οἶδα τοὺς θυμουμένους
 ἵππους καταρτυθέντας· οὐ γὰρ ἐκπέλει
 φρονεῖν μέγ' ὅστις δοῦλός ἐστι τῶν πέλας.

αὕτη δ' ὑβρίζειν μὲν τότ' ἐξηπίστατο, 480

νόμους ὑπερβαίνουσα τοὺς προκειμένους·

ὑβρις δ', ἐπεὶ δέδρακεν, ἦδε δευτέρα,

τούτοις ἐπαυχεῖν καὶ δεδρακυῖαν γελᾶν.

ἦ νῦν ἐγὼ μὲν οὐκ ἀνήρ, αὕτη δ' ἀνήρ,

471. γέννημ'] γέννημ' L Vat. pr. γέννημ' C²A. φώνημα (i. e. φρόνημα?) gl. A.

472. ἐπίσταται] ἐπιστα(σ)α L. ἐπίσταται C⁴. 473. σκλήρ' L. σκληρ' C².

476. εἰσίδοις] εἰσίδοις L. R. om. lines 477-584 here, and inserts them after

691. Ll. 478-81 om. V. 480. τότ'] So L² pr. 482, 3. The order

of these lines is inverted in L; but the mistake is rectified by the first hand, which

has placed β', α' against them in the margin. 482. ὑβρις] ι from ει L. 484.

αὕτη] αὐτὴ A.

470. μῶρῳ] i. e. One whose judgment is self-condemned, because opposed to the eternal laws. The word is not prompted by mere petulance, but is uttered with profound conviction.

471. 'The maiden's lineage declares itself in the fierce vein that comes to her from her fierce sire.' Phil. 1045, 6.

472. ἐπίσταται] Sc. ἡ παῖς.

473. σκληρά] 'Unbending,' and so 'Stubborn,' 'Obstinate.'

473 ff. The self-will of Creon appears with increasing distinctness. (1) He asserts his confidence in the use of power to suppress insubordination. (2) He speaks of his ward, whom he does not care to name, as in the place of a slave (479): (3) he implies that to cede an inch of authority is to give the sovereignty to another (485). (4) He throws the tie of kindred to the

winds. The first words of his speech are ominous of his own doom. See Introduction.

475. ὀπτὸν .. περισκελῇ] 'Baked to exceeding hardness.' Cp. Aj. 649, καὶ περισκελεῖς φρένες.

476. θραυσθέντα καὶ ραγέντα] 'Broken and shattered.' The strongest word is put first in the Greek. E. on L. § 41, p. 77.

477. σμικρῷ has a strong emphasis. Ibid.

478. ἐκπέλει] Hesych. ἐκπέλει, ἔξεστι. Hdt. uses ἐκγίνεσθαι in a similar sense. See Essay on L. § 55, p. 101.

479. δοῦλος] Creon shows his coarsely tyrannical spirit by boasting of his absolute power over his orphan relative.

481. Cp. Hdt. 3, 83, νόμους οὐκ ὑπερβαίνουσα τοὺς Περσέων.

484. Cp. Eur. I. A. 952 ff., ἡ Σίπυλος ἔσται πόλις, ὕρισμα βαρβάρων, κ.τ.λ.

εἰ ταῦτ' ἀνατὶ τῇδε κείσεται κράτη. 485
 ἀλλ' εἴτ' ἀδελφῆς εἴθ' ὀμαιμονεστέρα
 τοῦ παντὸς ἡμῖν Ζηνὸς ἐρκείου κυρεῖ,
 αὐτὴ τε χῆ ξύναιμος οὐκ ἀλύξετον
 μόρου κακίστου· καὶ γὰρ οὖν κείνην ἴσον
 ἐπαιτιῶμαι τοῦδε βουλευσαι τάφου. 490
 καὶ νιν καλεῖτ'. ἔσω γὰρ εἶδον ἀρτίως
 λυσώσαν αὐτὴν οὐδ' ἐπήβολον φρενῶν.
 φιλεῖ δ' ὁ θυμὸς πρόσθεν ἡρῆσθαι κλοπεὺς
 τῶν μηδὲν ὀρθῶς ἐν σκότῳ τεχνωμένων.
 μισῶ γε μέντοι χῶταν ἐν κακοῖσι τις 495
 ἀλοὺς ἔπειτα τοῦτο καλλύνειν θέλη.

AN. θέλεις τι μείζον ἢ κατακτεῖναι μ' ἐλῶν;

485. ἀνατὶ τῇδε κείσεται] ἀνατεῖ τῇδε Vat. ἀνατεῖ . . . κακείσε A. 486.
 ὀμαιμονεστέρα] ὀμαιμονεστέρα(ισ) or ὀμαιμονεστέρα(σ) LVat. ὀμαιμονεστέρας
 A Vat. b. VV³V⁴. 487. ἐρκείου] ἐρκίου L. 489. οὖν] ἂν E. 491.
 ἔσω γὰρ] ἔσω καὶ γὰρ E. 493. ἡρῆσθαι] ἡρείσθαι Vat. κλοπεὺς] κλο-
 παῖς VV⁴. 494. ὀρθῶς] ὀρθῶς L². τεχνωμένων] τεχνομένων E. 496.
 τοῦτο] ταῦτα L². θέλη] θέλ(ει)η L. 497. AN.] αγ L. τι] τί L.

485. 'If this authority is to be allowed to rest with her unchallenged.' By an exaggeration of feeling like that in l. 208, he thinks that to pardon disobedience is to yield authority to the offender. For κείσεται, cp. El. 361, σοὶ δὲ πλουσία | τράπεζα κείσθω: ἀνακείμαι in Hdt. i. 97, γνοὺς ὁ Δηϊόκης ἐς ἑαυτὸν πᾶν ἀνακείμενον.

κράτη, as in l. 173, ἐγὼ κράτη δὴ πάντα καὶ θρόνους ἔχω.

486. ὀμαιμονεστέρα is the more rational and stronger reading: although in weighing a hyperbolical expression of this kind, that is perhaps hardly a sufficient argument, and may be urged on the other side as accounting for the alteration of the MS.

487. τοῦ παντὸς . . Ζηνὸς ἐρκείου] i.e. 'Our whole family,' the presiding *numen* being put for the thing held sacred.

489. μόρου] For the genitive with ἀλύξετον, cp. Phil. 1044, τῆς νόσου πεφην-γέναι.

ἴσον is probably to be construed both with ἐπαιτιῶμαι and βουλευσαι ('I accuse equally of plotting equally'), and τοῦδε τάφου is partly gen. after ἐπαιτιῶμαι, partly after ἴσον.

491. ἀρτίως] Viz. after l. 331, when Ismene knew that the deed was done, and, alone of those in the palace, knew also by whom.

493, 4. 'And it commonly happens that the spirit of those who are plotting some utter wickedness in secret is convicted of its occulted guilt before the act.'

493. ἡρῆσθαι κλοπεὺς] To be arrested in some stealthy enterprise. The perfect tense marks that the detection is completed before the purpose is carried into effect. Cp. πεπραγμένα .. ἡμαρτημένα, in O. T. 621.

495. 'Yet I hate it equally when one who is caught in actual mischief tries to make a virtue of the offence.' ἐν κακοῖσι = 'In trouble,' i.e. In crime, and not merely, like Ismene, in the consciousness of crime. Cp. Fr. 843, αἰδῶς γὰρ ἐν κακοῖσιν οὐδὲν ὠφελεί.

496. καλλύνειν] Creon affects to regard Antigone's appeal to the higher law as a piece of hypocrisy. Cp. Fr. 845, κλέπτων δ' ὅταν τις ἐμφανῶς ἐφενρεθῇ, | σιγᾶν ἀνάγκη, καὶ καλὸν φέρη στόμα.

497. Cp. Eur. Phoen. 1211.

ΚΡ. ἐγὼ μὲν οὐδέν· τοῦτ' ἔχων ἅπαντ' ἔχω.

ΑΝ. τί δῆτα μέλλεις; ὥς ἐμοὶ τῶν σῶν λόγων

ἄρεστὸν οὐδέν, μηδ' ἄρεσθείη ποτέ,

500

οὕτω δὲ καὶ σοὶ τᾶμ' ἀφανδάνοντ' ἔφν.

καίτοι πόθεν κλέος γ' ἂν εὐκλέεστερον

κατέσχον ἢ τὸν αὐτάδελφον ἐν τάφῳ

τιθείσα; τοῦτοις τοῦτο πᾶσιν ἀνδάνειν

λέγοιτ' ἄν, εἰ μὴ γλῶσσαν *ἐγκλείσαι φόβος.

505

ἀλλ' ἡ τυραννὶς πολλά τ' ἄλλ' εὐδαιμονεῖ

κᾶξεστιν αὐτῇ δρᾶν λέγειν θ' ἂ βούλεται.

ΚΡ. σὺ τοῦτο μούνη τῶνδε Καδμείων ὄρᾶς.

ΑΝ. ὀρώσι χοῦτοί· σοὶ δ' ὑπίλλουσι στόμα.

ΚΡ. σὺ δ' οὐκ ἐπαιδεῖ, τῶνδε χωρὶς εἰ φρονεῖς; [55 b. 510

ΑΝ. οὐδὲν γὰρ αἰσχρὸν τοὺς ὁμοσπλάγχχνους σέβειν.

ΚΡ. οὐκουν ὁμαιμος χῶ καταντίον θανῶν;

ΑΝ. ὁμαιμος ἐκ μιᾶς τε καὶ ταύτοῦ πατρός.

ΚΡ. πῶς δῆτ' ἐκείνῳ δυσσεβῇ τιμᾶς χάριν;

ΑΝ. οὐ μαρτυρήσει ταῦθ' ὁ κατθανῶν νέκυσ.

515

ΚΡ. εἰ τοί σφε τιμᾶς ἐξ ἴσου τῷ δυσσεβεῖ.

504. ἀνδάνειν] ἀνδάνει LEVV¹ Vat. L². ἀνδάνει AV³. 505. λέγοιτ'] λέγοιντ'
Vat. *ἐγκλείσαι] ἐκκλείσαι E. ἐγκλήσοι L² pr. ἐγκλείσαι cett.
506. πολλά τ' ἄλλ'] πολλά τ' ἄλλ' LA. εὐδαιμονεῖ] εὐδαῖμονεῖ A. 507.
δρᾶν om. LL². add. C³. 508. μούνη] μόνη Vat. L². 509. χοῦτοί] χοῦτοί L.
χ' οἶδε A. ὑπίλλουσι] ἰπύλλουσι A. ὑπέλλουσι V⁴. 512.
καταντίον] καταναντίον L. κατὰ χθονὸς EV Vat. V⁴ Vat. b. 514. δυσσεβῇ]
δυσσεβεῖ L. 515. κατθανῶν] κατὰ χθονὸς Vat.
516. εἴ τοί σφε] εἴ τοῖς σφε L. εἴ τί σφε A. ὅτι σφε E.

500. μηδ' ἄρεσθείη] Sc. μηδὲν τῶν σῶν λόγων.

501. ἔφν] 'Are by nature,' and so cannot fail to be.

505. λέγοιτ' ἄν] For the passive, see Essay on L. § 31. p. 54.

*ἐγκλείσαι] Cp. supr. l. 180. Dindorf's correction (with εἰ for ἡ) is retained in preference to ἐγκλείοι. The future optative is clearly wrong.

506, 7. These two lines have been considered spurious. But their scornful tone may be compared with supr. 469, 70.

509. ὑπίλλουσι] ἵλλειν (cp. supr. 340) is 'To move within bounds,' or 'To

limit motion.' So here, 'They move their lips under your restraint;' i. e. 'They curb their speech under your will.'

510. τῶνδε .. φρονεῖς:] 'If you hold a course divergent from theirs.' Cp. supr. 375, μήτ' ἴσον φρονῶν.

512. καταντίον] 'In opposition to him.'

514. 'Why then do you honour a service which involves impiety to him?' 'Honour,' i. e. By zealously performing it.

515. ὁ κατθανῶν νέκυσ] Eteocles.

516. i. e. If you honour the impious one equally with him.

AN. οὐ γάρ τι δοῦλος, ἀλλ' ἀδελφὸς ἄλετο.

KP. πορθῶν δὲ τήνδε γῆν· ὁ δ' ἀντιστὰς ὕπερ.

AN. ὅμως ὃ γ' Αἰδῆς τοὺς νόμους τούτους ποθεῖ.

KP. ἀλλ' οὐχ ὁ χρηστὸς τῷ κακῷ λαχεῖν ἴσος.

520

AN. τίς οἶδεν εἰ κάτω 'στὶν εὐαγῇ τάδε;

KP. οὔτοι ποθ' οὐχθρὸς, οὐδ' ὅταν θάνῃ, φίλος.

AN. οὔτοι συνέχθειν, ἀλλὰ συμφιλεῖν ἔφυν.

KP. κάτω νυν ἐλθοῦς, εἰ φιλητέον, φίλει

κείνους· ἐμοῦ δὲ ζῶντος οὐκ ἄρξει γυνή.

525

XO. καὶ μὴν πρὸ πυλῶν ἦδ' Ἰσμήνη,

φιλάδελφα κάτω δάκρυ' εἰβομένην

νεφέλῃ δ' ὀφρῶν ὕπερ αἵματόεν

517. τι] τοι Vat.

518. δέ] γε V.

ἀντιστὰς] ἀντιστᾶς L.

519.

ὅμως] ὅρμως Vat. b.

γρ. τοὺς νόμους ἴσους mg. C².

520. οὐχ] οὐγ' Vat.

λαχεῖν] λαβεῖν E^c Vat.

ἴσος] ἴσον EV⁴ Vat.

521. κάτω 'στὶν] γρ. κάτωθεν

interl. C².

522. οὔτοι ποθ' οὐχθρὸς] οὔτοι πύθ' οὐχθρὸς L. οὔτοι ποθ' οὐχθρὸς A.

οὐδ'] οὐθ' A. οὐθ' Vat. L².

523. οὔτοι συνέχθειν] οὐτουνέχτειν L.

οὔτοι συνέχτειν C².

συνεχθῆν Vat.

συνέχθην Vat. b.

524. νυν] νῦν L.

525. ἄρξει]

ἄρξει L.

ἄρξει C³.

527. δάκρυ' εἰβομένην] δάκρυα λειβόμενα L.

δάκρυα

λειβομένα AV^{3c}.

δάκρυα λειβομένη κάτω Vat.

δάκρυα λειβομένη L²VV³ pr. V⁴

Vat. b. δάκρυ' εἰβομένη Tricl.

517. For the omission of the participle, see Essay on L. § 23. p. 38.

519. τοὺς νόμους τούτους] Cp. supr. 452. ἴσους, the reading of the corrector of L, rather injures the line by dividing the emphasis, which rests entirely on ὅμως. Essay on L. § 41. p. 76 (4).

520. ἴσος] 'Of equal right.' ἴσος has the construction of ἀξίος or δίκαιος. Essay on L. § 36. p. 64.

521. 'Who can tell if this be not esteemed pious in the under-world?' τάδε, this, which you count impious, the burial of Polynices. Schol., τίς οἶδεν εἰ καθ' Αἰδου ἀλλήλοις διαλλάσσοντες ἡγοῦνται εὐσεβῇ τάδε. τίς οἶδεν εἰ, like 'Haud scio an' in Latin, suggests an affirmative as possible, as in the lines τίς οἶδεν εἰ τὸ ζῆν μὲν ἐστί κατθανεῖν | τὸ κατθανεῖν δὲ ζῆν; κάτωθεν, see v. rr., is possibly right.

522, 3. Creon means that Eteocles must still hate Polynices after death. To which Antigone rejoins, in the line which expresses what is deepest in her, 'If it be so, his hatred is no rule for

me.' Creon sees that further argument is useless, and breaks off impatiently with an abrupt sentence of death.

524, 5. 'Go, then, to your grave, and there, if you must love them, love the dead below!' κείνους, sc. τοὺς κάτω, with particular reference to Polynices.

526, foll. 'Here comes Ismene forth, shedding sisterly tears; from clouds above her brow, that moisten her fair cheek, doing disgrace unto her flushed countenance.' Cp. Shakespeare, Midsummer Night's Dream, I. I, 'Lys. Why is your cheek so pale? | How chance the roses there do fade so fast? | Herm. Be-like, for want of rain, which I could well | Betem them from the tempest of mine eyes.' Ant. and Cleo. 3. 2. 52. Il. 17. 591, ἄχεος νεφέλῃ: Eur. Hipp. 173, ὀφρῶν νέφος: Aesch. Prom. 144. 5, ὀμίχλα .. πλήρης δακρύων.

527. δάκρυ' εἰβομένην is the Triclinian reading for δάκρυα λειβόμενα. δάκρυ λειβομένην has been conjectured. But the construction, with φιλάδελφα adverbial, is less simple and therefore less pathetic. δάκρυα εἰβομένην is read in M³.

ρέθος αἰσχύνει,
τέγγουσ' εὐῶπα παρειάν.

530

ΚΡ. σὺ δ', ἣ κατ' οἴκους ὥς ἔχιδν' ὑφειμένη
λήθουσά μ' ἐξέπινες, οὐδ' ἐμάνθανον
τρέφων δὺ ἅτα κάπαναστάσεις θρόνων,
φέρ', εἰπὲ δὴ μοι, καὶ σὺ τοῦδε τοῦ τάφου
φήσεις μετασχεῖν, ἣ ἔομεῖ τὸ μὴ εἰδέναι;

535

ΙΣ. δέδρακα τοῦργον, εἶπερ ἦδ' ὁμορροθεῖ,
καὶ ξυμμετίσχω καὶ φέρω τῆς αἰτίας.

ΑΝ. ἀλλ' οὐκ ἐάσει τοῦτό γ' ἡ δίκη σ', ἐπεὶ
οὗτ' ἠθέλησας οὗτ' ἐγὼ κοινωσάμην.

ΙΣ. ἀλλ' ἐν κακοῖς τοῖς σοῖσιν οὐκ αἰσχύνομαι
ξύμπλουν ἐμαυτὴν τοῦ πάθους ποιουμένη.

540

ΑΝ. ὦν τοῦργον, "Αἰδὴς χοῖ κάτω ξυνίστορες·
λόγοις δ' ἐγὼ φιλοῦσαν οὐ στέργω φίλην.

ΙΣ. μήτοι κασιγνήτη μ' ἀτιμάσης τὸ μὴ οὐ
θανεῖν τε σὺν σοὶ τὸν θανόντα θ' ἀγνίσαι.

545

ΑΝ. μή μοι θάνης σὺ κοινά, μηδ' ἂ μὴ ὀιγες
ποιοῦ σεαυτῆς. ἀρκέσω θνήσκουσ' ἐγώ.

531. ἦ] ἡ LVV¹. 533. ἅτα] ἄτασ Α. 535. ἣ ἔομεῖ τὸ μὴ] ἣ
ἐξομῇ τὸ μ' L. 538. σ' om. L. add. C². 539. κοινωσάμην L. 541.
ποιουμένη] ποιουμένη(ν) L. 543. λόγοις δ' ἐγώ] λόγοις δ' ἐγώ Α. 544. μή
οὐ] μ' οὐ L. μὴ ὅ Vat. μὴ V¹. 545. θ'] δ' L². 546. μηδ'] μὴ δ' L.
μὴ θ' Α. ὀιγες] θίγες L. θίγος Vat.

529. ῥέθος] Eur. H. F. 1204, πάρες ἀπ' ὀμμάτων | πέπλον . . ῥέθος ἀελίῳ δεῖξον.

531. ὥς ἔχιδν' ὑφειμένη] 'Having slid in secretly like a snake'; i.e. Like a serpent lurking. For the feeling associated with ὑφίημι, cp. O. T. 387, ὑφείς μάγον τοιόνδε μηχανορράφον.

532. ἐξέπινες] Cp. Tr. 1055, 6, ῥοφεῖ ξυνοικοῦν' ἐκ δὲ χλωρὸν αἷμά μου | πέπωκεν ἦδη.

533. ἅτα κάπαναστάσεις] Abstract for concrete. See Essay on L. p. 94. θρόνων, obj. gen. Ib. § 9, p. 12.

536. εἶπερ ἦδ' ὁμορροθεῖ] The Scholiast has noticed the apparent absurdity of Ismene's adding this condition to her avowal; and Schneidewin alters the line to δέδρακα τοῦργον, εἶπερ ἦδ' ὁμορροθῶ. But the inconsistency is touchingly sig-

nificant of the irresolute character of Ismene, and of the ascendancy of Antigone's stern nature over hers.

537. τῆς αἰτίας is directly governed by ξυμμετίσχω, the notion of participation being silently continued in καὶ φέρω. Cp. Aesch. Prom. 331, πάντων μετασχὼν καὶ τετολημῶς ἐμοί.

539. οὗτ' ἐγὼ κοινωσάμην] Supr. 69. 541. ξύμπλουν] Essay on L. p. 94.

542. Antigone's offering to the dead was made in solitude, and without the presence of the sun.

545. ἀγνίσαι] τιμῆσαι Schol. Ismene means, 'Though I shrank from the deed, let me share the glory of it by accepting the consequences.'

546. ἄ] = ταῦτα ὦν. Essay on L. § 35, p. 59. μὴ, ibid. § 29, p. 48.

ΙΣ. καὶ τίς βίος μοι σοῦ λελειμμένη φίλος;

ΑΝ. Κρέοντ' ἐρώτα· τοῦδε γὰρ σὺ κηδεμών.

ΙΣ. τί ταυτ' ἀνίᾳς μ' οὐδὲν ὠφελουμένη;

550

ΑΝ. ἀλγοῦσα μὲν δῆτ', εἰ γέλωτ' ἔν σοι γελῶ.

ΙΣ. τί δῆτ' ἂν ἀλλὰ νῦν σ' ἔτ' ὠφελοίμ' ἐγώ;

ΑΝ. σῶσον σεαυτήν. οὐ φθονῶ σ' ὑπεκφυγεῖν.

ΙΣ. οἴμοι τάλαινα, κάμπλάκω τοῦ σοῦ μόρου;

ΑΝ. σὺ μὲν γὰρ εἴλου ζῆν, ἐγὼ δὲ κατθανεῖν.

555

ΙΣ. ἀλλ' οὐκ ἐπ' ἀρρήτοις γε τοῖς ἐμοῖς λόγοις.

ΑΝ. καλῶς σὺ μὲν τοῖς, τοῖς δ' ἐγὼ δόκουν φρονεῖν.

ΙΣ. καὶ μὴν ἴση νῶν ἐστὶν ἡ ῥαμαρτία.

[56 a.

ΑΝ. θάρσει. σὺ μὲν ζῆς, ἡ δ' ἐμὴ ψυχὴ πάλα

551. ἀλγοῦσα] γελῶσα Vat.

γέλωτ'] γελῶτ' L.

552. σ' ἔτ'] σε τ' L.

σ' ἐπ' E.

557. μὲν τοῖς L(?) AV³.

μέντοι C and lemma Schol.

Schol.(?) μὲν σοῦ V¹ Vat.

σοῦ L².

p.m. V⁴.

μέν τ' οἴου V Vat. b

δόκουν]

δόκουν L.

559. θάρσει] θάρρει Vat.

548. τίς βίος] i.e. πῶς ὁ βίος; See Essay on L. § 22. p. 36.

549. 'Ask Creon. He has your care and duty;' i.e. Creon is more to you than your brother is.

551. εἰ γέλωτ' ἔν σοι γελῶ] Schneidewin's explanation of this line, 'It is painful to me to be mocking you, my sister,' is out of harmony with the tone of Antigone, although it is true that in this line her bitterness is somewhat softened. Either δῆ, κεῖ must be read, or εἰ explained as = κεῖ. 'I have grief enough, I assure you, though I laugh a bitter laugh at thee.' Cp. 728, εἰ δ' ἐγὼ νέος = 'Though I am young:' Eur. Or. 484, εἰ δὲ δυστυχεῖ, τιμητέος. See Essay on L. § 28. p. 47.

552. ἀλλὰ νῦν] Essay on L. § 26. p. 43. Par. E suggests ἐπωφελοίμ'.

554. κάμπλάκω] i.e. ἡ σώσω ἐμαυτήν καὶ ἀμπλάκω.

556. ἀλλ' οὐκ... λόγοις] 'But not without my saying what I said,' was this choice made. Ismene would clear herself from the imputation of merely shrinking from the attempt through cowardice, or without laying before her sister the grounds of her own conduct, as she had done supr. 49 ff. She also wishes to remind Antigone of ll. 78, 99, which acquit her of indifference towards the dead. But Antigone only recalls the argument against opposing those in power. Wolff

compares Eur. Ion 228, ἐπὶ δ' ἀσφάκτοις μήλοισι μὴ πάρτε.

557. 'Your counsel seemed wise to these' (Creon, etc., τοῖς ἐνθάδε), 'but mine to those' (Polynices and the powers below, τοῖς ἐκεῖ). The form of the sentence is accommodated to the latter part of it. If the first part were fully expressed it would be ἐδόκεις ἄν. G. Wolff and Wecklein prefer the reading σὺ μὲν σοί. But the opposition of τοῖς μὲν, τοῖς δέ, is more pointed.

558. (1) Ismene reiterates, still feebly, what she had asserted in 536, 7. Or (2) 'We are both in equal error,'—you against the state, and I against the dead. The first (1) is best. In either case, Antigone rejoins, You need not trouble yourself to make confessions. You are safe.

559, 60. ἡ δ' ἐμὴ... ὠφελεῖν] 'My soul has long been with the dead, to do them service.' In these words Antigone may be supposed to say, either (1) From the moment when my resolution was taken, my life has been with the dead, devoted in sacrifice to their aid; cp. supr. 72 and note: or (2) I have long been dead to all the joys of life, and am therefore a fit sacrifice to the service of the dead. So Wecklein. Cp. Shak. Merch. of V. 4. 1, 'I am a tainted wether of the flock,' etc. But the former meaning (1) is alone consistent

τέθνηκεν, ὥστε τοῖς θανούσιν ὠφελεῖν. 560

ΚΡ. τὸ παιδὲ φημι τῷδε τὴν μὲν ἀρτίως
ἄνουν πεφάνθαι, τὴν δ' ἀφ' οὗ τὰ πρῶτ' ἔφν.

ΙΣ. οὐ γάρ ποτ', ὠναξ, οὐδ' ὃς ἂν βλάβστη μένει
νοῦς τοῖς κακῶς πράσσουσιν, ἀλλ' ἐξίσταται.

ΚΡ. σοὶ γοῦν, ὅθ' εἶλον σὺν κακοῖς πράσσειν κακά. 565

ΙΣ. τί γὰρ μόνη μοι τῆσδ' ἄτερ βιώσιμον;

ΚΡ. ἀλλ' ἥδε μέντοι μὴ λέγ'. οὐ γὰρ ἔστ' ἔτι.

ΙΣ. ἀλλὰ κτενεῖς νυμφεῖα τοῦ σαυτοῦ τέκνου;

ΚΡ. ἀρώσιμοι γὰρ χιτῶνων εἰσὶν γύαι.

ΙΣ. οὐχ ὥς γ' ἐκείνῃ τῇδ' ἦν ἡρμοσμένα. 570

ΚΡ. κακὰς ἐγὼ γυναῖκας υἱέσι στυγῶ.

*ΑΝ. ὦ φίλταθ' Αἴμον, ὥς σ' ἀτιμάζει πατήρ.

563. βλάβστη] βλαστῆι L. 564. πράσσουσιν] πράττουσιν A. 565. σοί]
(καὶ) σοὶ L. 567. μέντοι] μέν σοι MSS. (μέντοι σοι E.) Brunck corr. γάρ]
γὰρ A. 568. ἀλλὰ κτ.] ἀλλ' ἐκτ' V. νυμφεῖα] νυμφία L. νυμφία
L². σαυτοῦ] σοῦ Vat. 569. ἀρώσιμοι L. ἀρώσιμοι C⁴. ἀρόσιμοι L²E. ἀρώ-
σιμοι A. εἰσὶν] εἰσὶ Vat. 570. ἡρμοσμένα] εἰρμοσμένα L. ἡρμοσμένον
Vat. 571. υἱέσι] υἱάσι L. υἱάσι L². 572. *ΑΝ.] ΙΣ. MSS. ΑΝ. Aldus,
Böckh. Αἴμον] αἴμων L. αἴμον A.

with the betrothal of Antigone to Haemon.

562. τὴν δ'.. ἔφν] We learn from this line, and from supr. 499-501, that there had never been much sympathy between Antigone and Creon.

563, 4. 'The unfortunate never retain even the reason that was born with them, but lose it in distraction.' Ismene intends her excuse to cover Antigone.

564. Creon echoes κακῶς πράσσουσιν. 'You lost your wits when you chose to share the guilt of the wicked.' Cp. 536 ff., 558.

566. 'Why, what life that deserves the name could be mine in loneliness apart from her?'

567. 'Say not "this maiden." She is no longer here.' The word ἥδε remains in the nominative. This often happens when a word is quoted with the article; which, however, is elsewhere omitted in similar cases, as for instance when the word so quoted is the predicate of a sentence. Cp.

Plato, Theact. 164 B, τὸ δέ γε οὐχ ὀρᾷ οὐκ ἐπίσταται ἐστίν, εἴπερ καὶ τὸ ὀρᾷ ἐπίσταται, where ἐπίσταται is equally out of construction with ἥδε in this line.

568. νυμφεῖα] Essay on L. p. 94.

569. Cp. O. T. 1211, 1497-98, foll.

570. 'Not as their hearts were plighted.' Literally, 'Not in such a way as harmony had been prepared between him and her.' Cp. Pind. Pyth. 9. 13, ξυνὸν ἀρμόζουσα θεῶ τε γάμον κούρα θ' Ἐψέος εὐρυβία.

571. The plural generalizes the expression.

υἱέσι] Dative of the person interested.

572. *ΑΝ.] The MSS. have ΙΣ. But Böckh has given strong reasons for following Aldus in assigning the line to Antigone. The last speech of Creon might well move her to break silence, which she does naturally by resenting the words not for herself, but for Haemon. There is also greater bitterness in this line

ΚΡ. ἄγαν γε λυπεῖς καὶ σὺ καὶ τὸ σὸν λέχος.

*ΧΟ. ἧ γὰρ στερήσεις τῆσδε τὸν σαυτοῦ γόνον;

ΚΡ. "Αιδις ὁ παύσων τούσδε τοὺς γάμους ἔφν.

575

ΧΟ. δεδογμέν', ὥς ἔοικε, τήνδε κατθανεῖν.

ΚΡ. καὶ σοί γε κάμοι. μὴ τριβὰς ἔτ', ἀλλὰ νιν

κομίζετ' εἴσω, δμῶες· ἐκ δὲ τοῦδε χρὴ

γυναικας εἶναι τάσδε μῆδ' ἀνειμένας.

φεύγουσι γάρ τοι χοὶ θρασεῖς, ὅταν πέλας

580

ἦδη τὸν "Αιδην εἰσπορῶσι τοῦ βίου.

ΧΟ. στρ.α'. εὐδαίμονες οἷσι κακῶν ἄγευστος αἰών.

573. ΚΡ.] ΙΣ. Α.
ἐμοί L.

574. *ΧΟ.] ΙΣ. MSS. Boeckh. corr.
576. ΧΟ. VV¹ Vat. b. ἔοικε] ἔοικεν L.

575. ἔφν]
577. κάμοι]

κάμοι(.) L. ἀλλά] λλ from μ Α(?).
τοῦδε cett. 579. τάσδε] ἄσ from ου Α. γυν in mg.

578. τοῦδε] τάσδε L. τάσδε C².
8

than in any speech of Ismene. Then, granting that τὸ σὸν λέχος, addressed to Ismene, might mean 'The marriage you prate of,' the words express a much deeper feeling as addressed to Antigone. Outwardly a mere expression of impatience, they convey the only touch of natural feeling which Creon betrays. 574 and 576 are then most naturally given to the chorus. The act of Creon in sacrificing his son's happiness is more solemnly marked when his words are addressed to the coryphaeus. While adhering to this view I am bound to add that some of the best critics prefer the other arrangement of the persons.

577. καὶ σοί γε κάμοι] Sc. δεδογμένα: i. e. σὺ μὲν οὕτω δοκεῖς, ἐμοὶ δὲ δέδοκται. 'We are agreed so far.'

τριβὰς] Sc. ποιείσθε. Essay on L. § 39. p. 74.

578. 'Henceforth these must be really women, and not left at large;' i. e. They must be treated as women. Cp. l. 484. This reading, although defaced in L, may well be defended against such would-be improvements as εἰ δὲ τάσδε χρὴ | γυναικας εἶλαι (Dind.), and εἰ δὲ δεῖν δὲ χρὴ | γυναικας εἶναι (Seyffert), which are to be condemned, amongst other reasons, for destroying the singleness of the emphasis. Creon, as usual, covers his self-will under the appearance of principle. Cp. Plat. Legg. i. 637, ταχὺ γάρ σου λάβοιτ' ἂν τις τῶν

παρ' ἡμῶν ἀμυνόμενος, δεικνὺς τὴν τῶν γυναικῶν παρ' ὑμῖν ἀνεσίαν: Ar. Pol. 2. 6. The words indicate that Antigone's going beyond the gate, supr. 18, 19, was an exceptional freedom, consequent on the war. Thus Sophocles is contented with a hint, where Euripides thinks an explanation necessary: Phoen. 89-91.

582 ff. The fate of Antigone is sealed, and the chorus moralize over the power of fate and of Zeus, as shown in the continued calamities of the race of Labdacus, and the infatuation ('quem Deus vult perdere, prius dementat') of Antigone. The spectator is left free to apply the same reflections to the case of Creon.

'Calamity is like a storm that stirs the lowest depths and sounds afar. The race once touched is never free. Each generation as it rises is struck down.

'The house of Labdacus has sorrow upon sorrow. Amidst the ruined grove one root was springing,—only to be swept under by the cruel dues of Hades in a frenzy of infatuation.

'Who can restrain the power of Zeus? Unchecked by sleep or age he ever dwells in the light of Olympus. This was and shall be now and evermore, a truth that spareth not the lives of men,—whom hope deceives, giving comfort indeed, but also inspiring passionate folly, till disappointment comes, before the man hath seen that he is tread-

οἷς γὰρ ἂν σεισθῇ θεόθεν δόμος, ἅτας
οὐδὲν ἐλλείπει γενεᾶς ἐπὶ πληθους ἔρπον·

585

ὅμοιον ὥστε ποντίαις

5 οἶδμα δυσπνόοις ὅταν

Θρήσσαισιν ἔρεβος ὕφαλον ἐπιδράμη πνοαῖς,

κυλίνδει βυσσόθεν κελαινὰν

590

θῆνα καὶ δυσάνεμον,

585. Two lines, οὐδέν-| ἐπιπλήθοσ . . . 586. ἔρπον] ἔρπον^ω C³. ἔρπαν V.
 587. ποντίας] ποντίας (ποντίας C³E.) ἀλός MSS. Elmsl. corr. 588. δυσπνόις]
 δυσπνόης V³. 589. Θρήσσαισιν] θρήσσησιν L. θρήσσησιν Vat. L². Ellendt
 corr. 590. κυλίνδει] κ from λ Vat.

ing on fire. Wise was he who said that evil seemeth good to one whom God is drawing to perdition. Few are the days of his exemption from that dark lot,

three dactylo-epitritic or 'Doric' lines, which are followed by iambic and trochaic rhythms. The 2nd strophe is logaoedic, with syncope of thesis in ll. 3, 5, 7, 11

The 1st strophe opens solemnly with

 α' β' .[illegible][illegible]

582. οἷον .. αἰών] 'Whose life is free from taste of misery.' Blessed, because of the rarity of their lot, and because of the unsparing persistence of calamity when it comes to any. For κακῶν ἀγευστος, cp. O. T. 969, ἀπαιστος ἐγγυος.

583. θεόθεν] The adverb of place supports the metaphor of a storm coming from a certain quarter. Cp. Aesch. Prom. 1089, *ἐπὶ Διόθεν*.

583, 4. ἄτας | οὐδὲν ἐλλείπει] Ср.
1. 2, ff.

585. ἔρπον] The real subject of this is *πάσα ἀτῆ* (or *τὸ πᾶν ἀτῆς*) implied in the preceding words, the positive being educed from the negative. 'Calamity stints not, but goes on till it fulfils the number of the race.'

586-9. ὁμοιον .. πνοαῖς] 'Like as

when the billow courses over the darkening deep before fell Thracian blasts from the Euxine sea.' Some interpreters make *ἔρεβος* subj. and *οἶδμα* obj. of *ἐπιδράμῃ*, 'when the darkening wave courses over the main.' But *οἶδμα* elsewhere in Sophocles is not the expanse (*aequor*) but the swelling of the sea, and *ἔρεβος ὕφαλον* can hardly be anything else than the 'nether darkness of the deep.' For the accumulation of adjectives, see Essay on L. § 23. p. 37. Seyffert reads *ὡς προποντιδός*.

589 ff. 'It rolls from depths below
the black tempestuous drift.'

591. 'And the cliffs, returning the
shock, groaningly resound.'

δυσάνεμον] 'A sign of tempest,'
'Associated with bad winds,' because

- στόνῳ βρέμουσι δ' ἀντιπλήγες ἀκταί.
 ἀντ.α'. ἀρχαῖα τὰ Λαβδακιδᾶν οἴκων ὀρώμαι 593
 πήματα †φθιμένων ἐπὶ πήμασι πίπτοντ', 595
 οὐδ' ἀπαλλάσσει γενεὰν γένος, ἀλλ' ἐρείπει
 θεῶν τις, οὐδ' ἔχει λύσιν.
 5 νῦν γὰρ ἐσχάτας ὑπὲρ
 ρίζας *ἐτέτατο φάος ἐν Οἰδίπου δόμοις. 600
 κατ' αὖ νιν φοινία θεῶν τῶν
 νερτέρων ἀμᾶ κόνις
 λόγου τ' ἄνοια καὶ φρενῶν Ἑρινύς.

592. βρέμουσι] β from τ C¹. δ' ἀντιπλήγες] ν ἀντιπλήγες Vat. 593. Λαβ-
 δακιδᾶν] λα(μ)βδ. L. λαβδακιδῶν E. 595. πήμασι] πήματι R. 596.
 γενεάν] γένος L. ἐρείπει] ἐρίπει L^E. ἐρείπει A. 599. ἐσχάτας] ω or εσ' pr.
 α' corr Vat. 600. *ἐτέτατο] τέτατο LAE Vat. b. δόμοις] γόνοις Vat. b.
 601. κατ' αὖ] κατ' αὖ LAEV¹. κατ' αὖ V¹. κατὰ νιν V. κατ' αὖ Tricl. κατὰ νιν
 Vat. κατ' αὖ L². 602. ἀμᾶ] ἀμαῖ L Vat. L². 603. ἄνοια] ἄνοια p. m.
 Vat. Ἑρινύς] ἐρινῦσ L. ἐρινύς A.

only seen when the wind has been blowing hard on shore. 'Ventorum vehementiorum comitem.' Musgr.

593, foll. 'From of old I see with pain' (ὀρώμαι, 'ethical' middle, Essay on L. § 31, p. 52) 'the calamities of the house of Labdacus accumulating on the calamities of those that are gone; nor does one generation free another, but some god casts them down; nor is there hope of redemption.'

ἀρχαῖα has the stress as suppl. predicate. Essay on L. § 23, p. 38.

595. The reading of this line has been much questioned, but the meaning is clear, although it is uncertain what word (whether φθιτῶν or some other) has been supplanted by the unmetrical φθιμένων: which may be due to a reminiscence of Aesch. Cho. 403, 4, παρὰ τῶν πρότερον φθιμένων ἄτην | ἐτέραν ἐπάγουσαν ἐπ' ἄτην.

596. γενεὰν γένος] There is no distinction of meaning (such as 'One generation,' .. 'The whole race'). Cp. O. C. 27, 28, ἐξουκῆσιμος .. οἰκητός.

ἐρείπει] Sc. γενεὰν ἐκάστην. Cp. infra 601, κατ' αὖ νιν, κ.τ.λ.

597. οὐδ' ἔχει] 'Nor does the case admit of.' Cp. O. C. 545, ἔχει δέ μοι .. πρὸς δίκας τι.

600. ρίζας] Ἀντὶ τοῦ, ὅπερ ἐβλαστέν ἄνω τῆς ρίζης, Schol. The 'root,' for

the plant.

*ἐτέτατο] The Scholiast notes the asyndeton (λείπει ἄρθρον τὸ δ'): which is expressive and allows νιν to be referred to ρίζας, to which it naturally belongs. And in the reading ρίζας δ τέτατο, the order of words is questionable. For ἐτέτατο φάος, cp. Phil. 831, αἴγλαν, ἀ τέταται τανῦν. The 'light' is the grace and nobleness of Antigone, and her bright hopes. The conj. θάλος, for which, cp. Pind. Ol. 2. 45, Ἀδραστιδᾶν θάλος, is uncalled for.

601. κατ' was rightly restored by Triclinius for κατ' (i.e. καὶ εἶτα), which had been introduced to avoid the asyndeton. (Schol. Ἐὰν στίξωμεν κατ' αὖ νιν, οὐδὲν λείπει τῷ λόγῳ.)

602, 3. ἀμᾶ] θερίζει καὶ ἐκκόπτει. ἡ καλύπτει, Schol. The latter is right. As καταμᾶσθαι κόνιν is 'To cover oneself with dust,' so, by a poetical inversion, the dust may be said καταμᾶν, 'To cover,' or 'Sweep out of sight.' Essay on L. § 42, p. 80, B.

603. λόγου τ' ἄνοια καὶ φρενῶν Ἑρινύς] The reasoning of Antigone in 450 ff. seems wild to the chorus, and her conduct shows her to them as possessed with a fatal frenzy.

It may be thought strange that κόνις should be retained against a reading which has been so generally ap-

στρ.β'. τεάν, Ζεῦ, δύνασιν τίς ἀνδρῶν

ὑπερβασία κατάσχοι,

605

τὰν οὐθ' ὕπνος αἰρεῖ ποθ' ὁ παντογῆρως

οὐτ' *ἀκάμαντες

5 θεῶν μῆνες, ἀγήρῳ δὲ χρόνῳ δυνάστας

[56 b.

κατέχεις Ὀλύμπου

μαρμαρόεσσαν αἶγλαν.

610

604. δύνασιν] δύναμιν L. δύνασιν V³. δύναμιν E Vat. VL²V⁴ Vat. b. (γρ. καὶ δύνασιν). 605. ὑπερβασία AV³ Vat. b. V⁴. 607. οὐτ' οὐ δ' L². 608. ἀγήρῳ] ἀγήρῳ L. ἀγήρῳ V⁴V³. ἀγήρῳ C²EV Vat. L² Vat. b. 610. αἶγλαν] αἶγλην Vat. αἶγλην L².

proved as κόπις, first suggested by Jortin. But see Essay on L. pp. 92, 93.

The grotesque image of Death, or Hades, armed with a bloody chopper or cleaver, however agreeable to the manner of Euripides, or some other poets, has no parallel in the language of Sophocles. And the transition from this concrete imagery to the spirits of fury and madness is, to say the least, awkwardly abrupt. The words λόγου τ' ἀνοία καὶ φρενῶν Ἑρινύς are most natural if they are added to expand an obscure allusion to the deed which had brought Antigone into danger. And the words φοινία θεῶν τῶν νερέων .. κόνις, 'The deadly dust sacred to the gods below,' convey such an allusion not more obscurely than do the words in Tr. 836 ff., δεινотάτῳ μὲν ὕδρας προστετακὼς φάσματι, κ.τ.λ., express the condition of Heracles in the poisoned robe. Triclinius was therefore not absurd in saying εἰκότως δὲ τὸ κόνις τέθιται. διότι γὰρ ἐκάλυψεν Ἀντιγόνη τὸν ἀδελφὸν Πολυνείκη κόνει, διὰ τοῦτο τεθνήξεσθαι ἐμελλε.

604 ff. This is suggested by the position of Antigone, whose offence brings swift retribution; but is felt by the spectator to be more applicable to that of Creon.

604, 5. τίς .. κατάσχοι] Essay on L. § 36. p. 62. Cp. O. T. 937, and esp. Pind. Ol. 11. 20, 1, ἐμφνὲς οὐτ' αἶσαν ἀλώπηξ | οὐδ' ἐρίβρομοι λέοντες διαλλάξαντο ἦθος.

606, 'Not slumber that brings age to all things.' Cp. Hom. Il. 14. 242, where Sleep says, ἄλλον μὲν κεν ἔγωγε θεῶν αἰεγενετῶν | βεῖα κατενῆσαιμι, καὶ ἂν ποταμοῖο βέεθρα | Ὀκεανοῦ, ὅσπερ γένεσις

πάντεσσι τέτυκται | Ζηνὸς δ' οὐκ ἂν ἔγωγε Κρονίονος ἄσσον ἰκοίμην, οὐδὲ κατενῆσαιμ', ὅτε μὴ αὐτὸς γε κελεύει. For αἰρεῖ, cp. Il. 24. 5, οὐδέ μιν ὕπνος ἦρει πανδαμάτωρ: Od. 9. 372, καὶ δέ μιν ὕπνος ἦρει πανδαμάτωρ.

The conjecture of Bamberger, παντοθήρας, is plausible. But for the closeness of the association between Age and Sleep, cp. O. T. 870, 1, οὐδὲ λάθα κατακοιμάσει .. οὐδὲ γηράσκει.

607, 8. The reading adopted involves the simplest change which avoids a breach of metrical rules. Others suppose, the loss of a syllable after θεῶν, reading ἀκοποι for ἀκάματοι, with ἔρει in the fourth line of the antistrophe.

For θεῶν added as a sort of epithet = 'Divine,' cp. supra 454, 369: O. T. 647: Aj. 711, θεῶν .. πάνθ' ἄνθρωποι: Phil. 198: also Tr. 1191, Ζηνός. The indefiniteness of this use obviates the objection of Schneidewin, that the months of the Gods are opposed to Zeus, who is generally the orderer of time, as in Hom. Il. 2. 134, Διὸς μεγάλου ἐνιαυτοί. There is possibly, however, in θεῶν some allusion to the heavenly bodies, who, as Plato says, are the ὄργανα χρόνου.

608. ἀγήρῳ δὲ χρόνῳ δυνάστας] 'With power whose duration is untouched by age.' For the personification of χρόνος, see E. on L. pp. 81, 82. The reading ἀγήρῳ seems to be of some antiquity, and is embodied in one of the Scholia.

610. αἶγλαν] Cp. Hom. Il. 1. 532, ἀπ' αἰγλήεντος Ὀλύμπου. The conception of Olympus is here more Homeric than elsewhere in Sophocles. See on O. T. 867, O. C. 1655.

- τό τ' ἔπειτα καὶ τὸ μέλλον
καὶ τὸ πρὶν ἐπαρκέσει
10 νόμος ὃδ', οὐδὲν *ἔρπων
θνατῶν βιότῳ πάμπολις ἐκτὸς ἄτας.
ἀντ.β'. ἃ γὰρ δὴ πολὺπλαγκτος ἐλπίς 615
πολλοῖς μὲν ὄνασις ἀνδρῶν,
πολλοῖς δ' ἀπάτα κουφονόων ἐρώτων·
εἰδότι δ' οὐδὲν
5 ἔρπει, πρὶν πυρὶ θερμῷ πόδα τις προσάσῃ.
σοφία γὰρ ἔκ του 620
κλεινὸν ἔπος πέφανται,

612. ἐπαρκέσει] ἐπαρκέσαι V. 613. οὐδὲν] οὐδ' ἐν' A. *ἔρπων] ἔρπει MSS.
614. βιότῳ πάμπολις] βιότῳ (.) πᾶμ | πολις L. πάμπολυν p. m. (ῖν corr.) Vat.
gl. ὁ κατὰ πᾶσαν πόλιν ἔρπων νόμος ὁ ἐπὶ πάντας ἀνθρώπους Vat. b. 616. ὄνα-
σις] ὄνησιν L. ὄνησις C'E Vat. L². 617. κουφονόων] κουφονέων E. 618.
οὐδὲν] οὐδεν A. 619. προσάσῃ] προσάσῃ L. προσάσῃ C². προψάσῃ A.
προσ(α)ψάσῃ V³. προσάρη E. προσάρη Vat. προσάρη L². c. gl. ἐγγίξει. προσάιρη V.
Vat. b. 620. σοφία] σοφίας E. ἔκ του] ἔκτου A. ἔκ του Vat. 621.
κλεινόν] κλεινός A. πέφανται] πέφα(ν)ται LL². gl. ὀρφέως φησι R.

611, 12. τό τ' ἔπειτα καὶ τὸ μέ-
λλον καὶ τὸ πρὶν] Cp. Thuc. 2. 64,
§ 8.

613. The reading οὐδὲν *ἔρπων is to
some extent confirmed by the Scholium
on πάμπολις, ὁ κατὰ πᾶσαν πόλιν ἔρπων
νόμος, and is the most probable of the
emendations of this passage. It has
been supposed that οὐδὲν ἔρπει, and
also ἐκτὸς ἄτας, have crept in from
below; but this stasimon is peculiarly
full of verbal echoes. See Essay on
L. § 44. p. 76. 'This principle' (the
sovereignty of Zeus) 'will last the com-
ing time, and the time to come, as well
as the time past, never swerving, as it
moves onwards, from calamity to the
life of mortals in all their cities.' Lit.
'Coming to the life of mortals (a law
of every city) in no respect out of the
way of calamity.' οὐδὲν, adverbial.
βιότῳ, dat. of reference (Essay on L.
§ 12. p. 18). πάμπολις, 'universal,'
i.e. a law not of any one state,
but embracing all. For ἔρπων ἐκτὸς
ἄτας θνατῶν βιότῳ, cp. infra l. 1318:
ἐμᾶς . . ἐξ αἰτίας (= ἐκτὸς αἰτίας ἐμοί):
O. C. 1575, ἐν καθαρῷ βῆναι . . τῷ ξένῳ:
Essay on L. § 42. p. 79.

615. πολὺπλαγκτος] There is no

clear instance of an active use of πολὺ-
πλαγκτος, for in Hom. Il. 13. 308, ἐξ
ἀνέμοιο πολὺπλαγκτοιο ἰωῆς, 'The far-
travelled wind,' is a probable enough
meaning. Cp. Shakespeare's 'Empty,
vast, and wandering air.' So here
'Widely roving' is better than 'Much-
deceiving.' Cp. infr. 785, 6.

617. ἀπάτα . . ἐρώτων] ἐρώτων is not
genitive of object, but of cause: not
'Disappointment of desire,' but 'De-
ception through desire.' 'To many,
hope is but the deceitfulness of winged
desire.'

618. εἰδότι δ' οὐδὲν ἔρπει] 'And it
comes to him all at unaware,' i.e. The
event or calamity comes. For the
vague subject, cp. supra 597, οὐδ' ἔχει
λύσιν, and note. This is better than
'Nothing befalls him while he is aware.'

619. 'Till his foot be scorched in the
hot blaze.' For the insertion of τις
in the second clause, cp. Aj. 964, τὰγαθὸν
χεροῖν | ἔχοντες οὐκ ἴσασιν πρὶν τις ἐκ
βάλλῃ: Tr. 2, 3, ὥς οὐκ ἂν αἰὼν' ἐκμήθοις
βροτῶν, πρὶν ἂν | θάνῃ τις. Seidler's
conj. προσάιρη is less good than the
reading of L.

620. σοφία] Dative of manner. Essay
on L. § 14. p. 20, 2.

τὸ κακὸν δοκεῖν ποτ' ἐσθλὸν

τῷδ' ἔμμεν ὅτῳ φρένας

10 θεὸς ἄγει πρὸς ἅταν·

πράσσει δ' ὀλιγοστὸν χρόνον ἐκτὸς ἅτας.

625

ὅδε μὴν Αἴμων, παίδων τῶν σῶν

νέατον γέννημ'. ἄρ' ἀχνύμενος

[τῆς μελλογάμου]

τάλιδος ἥκει μόρον Ἀντιγόνης,

ἀπάτας λεχέων ὑπεραλγῶν;

630

KP. τάχ' εἰσόμεσθα μάντεων ὑπέρτερον.

ὦ παῖ, τελείαν ψῆφον ἄρα μὴ κλύων

τῆς μελλονύμφου πατρὶ λυσσαίνων πάρει;

ἢ σοὶ μὲν ἡμεῖς πανταχῇ δρῶντες φίλοι;

623. τῷδ' ἔμμεν ὅτῳ ἔμμεν' L. τόδε ἔμμεν οὕτω Vat. 625. Two lines, πράσσει .. χρόνον .. ὀλιγοστὸν] ὀλίγ(ο?)στον L. ὀλιγοστὸν C⁴. ὀλιγοστὸν Vat. L² (but πράσσει δ' ὀλιγοστὸν om. p. m.). 627. ἄρ' ἄρ' L. τῆς μελλογάμου] om. Vat. V⁴. 629. τάλιδος] νύμφης τάλιδος L (with gl. γρ. νύμφης by C².) VEV³. νύμφας τάλιδος L² RVat. b. 630. λεχέων] λέχεων L. 632. ἄρα] ἄρα L. ἄρα C². 633. λυσσαίνων] γρ. θυμαίνων C².

625. πράσσει, sc. ὁ τοιοῦτος, supr. l. 619, τις, l. 623, τῷδ'. Cp. Aesch. ap. Plat. Rep. 2, p. 380 A, θεὸς μὲν αἰτίαν φύει βροτοῖς | ὅταν κακῶσαι δῶμα παμπή-δην θέλει.

ὀλιγοστὸν] ὀλίγιστον has been read, and is possibly the 1st hand of L; see v. rr. But ὀλιγοστὸς χρόνος may mean a time that is one of few, i.e. one that comes rarely or seldom. πολλοστός in Legg. 10. 896 B, is not 'small,' but 'many times removed,' and has the force of a superlative, as it has also in Phileb. 44 E, where it means 'minutest.'

626, 7. See Essay on L. § 40. p. 75.

628. νύμφης had probably been written over μελλογάμου or τάλιδος as a gloss. The words τῆς μελλογάμου νύμφης are omitted in V⁴M⁴. This whole expression may have been a gloss on τάλιδος, or on τῆς μελλονύμφου infr. 633.

629. μόρον] E. on L. § 16. p. 23.

630. ἀπάτας] (1) Gen. of cause; or (2) with ὑπερ. Cp. Eur. Hipp. 260.

631. μαντέων ὑπέρτερον] 'Better than a seer could tell us.' Creon thus vents his impatience at the anticipation of the

chorus, and also indicates his scorn of prophecy. Cp. infr. 1034 ff.

632. τελείαν ψῆφον] 'The fixed, irreversible, decree.' Creon means by his first words to exclude hope.

ἄρα μὴ] 'Can it be that...,' expressing doubt mingled with surprise.

633. τῆς μελλονύμφου] Objective genitive. Essay on L. § 9. p. 12.

λυσσαίνων] 'Madly raging;' as if opposition to a father could only be accounted for by madness. The word is ἀπαξ λεγόμενον, and is for this reason preferable to the weaker θυμαίνων.

634. σοὶ μὲν] i.e. Whatever we may be to others.

635-765. Haemon professes obedience to his father, but with the implied condition that his father commands what is right. Not heeding this, Creon welcomes his general profession, and enlarges on the blessings that follow from obedience in public and private. He urges Haemon to renounce Antigone. Haemon replies by repeating the praise of her which he has heard in the city (Ar. Rhet. 3. 17, ἕτερον χρὴ λέγοντα ποιεῖν... ὡς Σοφοκλῆς τὸν

ΑΙΜΩΝ.

- πάτερ, σός εἰμι· καὶ σύ μοι γνώμας ἔχων 635
 χρηστὰς ἀπορθοῖς, αἷς ἔγωγ' ἐφέψομαι.
 ἐμοὶ γὰρ οὐδεὶς ἀξίως ἔσται γάμος
 μείζων φέρεσθαι σοῦ καλῶς ἡγουμένου.
 ΚΡ. οὕτω γάρ, ὦ παῖ, χρὴ διὰ στέρνων ἔχειν,
 γνώμης πατρῶας πάντ' ὀπισθεν ἐστάναι. 640
 τούτου γὰρ οὐνεκ' ἄνδρες εὗχονται γονὰς
 κατηκόους φύσαντες ἐν δόμοις ἔχειν,
 ὡς καὶ τὸν ἐχθρὸν ἀνταμύνωνται κακοῖς,
 καὶ τὸν φίλον τιμῶσιν ἐξ ἴσου πατρί.
 ὅστις δ' ἀνωφέλητα φιτύνει τέκνα, 645
 τί τόνδ' ἂν εἴποις ἄλλο πλὴν αὐτῷ πόνους
 φῦσαι, πολλὺν δὲ τοῖσιν ἐχθροῖσιν γέλων;

635. μοι] μου L. μοι A. 638. ἀξίως] ἄξιος V. 640. ὀπισθεν] ὀπι (σ?)θεν L.
 ὀπισθεν A. 641. οὐνεκ' ἔνεκ' Vat. 642. κατηκόους] κατοικίους E. η from α Vat.
 643. ἀνταμύνωνται] ἀνταμύνονται LE. ἀνταμύνονται A. 645. φιτύνει] φυτεύει
 MSS. (προσφύει L²). Brunck corr. 646. αὐτῷ] αὐτῶι LA. πόνους] γρ. πέ-
 δασ C²*. 647. φύσαι] φῦσαι L. ἐχθροῖσιν] ν om. Vat.

Αἴμονα ὑπὲρ τῆς Ἀντιγόνης πρὸς τὸν πατέρα, ὡς λεγόντων ἐτέρων), and begs his father not to be deaf to all opinions but his own. Creon is impatient at this, and, after an altercation, in which both speakers become exasperated, Creon orders Antigone to be brought for immediate execution, and Haemon breaks away in sullen anger. This episode interposes a necessary pause between the condemnation of Antigone and its results, i.e. between the two chief crises of the action, and assists the main impression by bringing the light of natural affection and common opinion to bear on the situation.

635. σύ μοι γνώμας ἔχων | χρηστὰς ἀπορθοῖς] Sc. ἐμέ. 'You, having good advice for me, direct me.' μοι is in construction with the nearer word.

637. 'No marriage can, if I think rightly, be a more valued prize to me.' ἀξίως ἔσται has been changed to ἀξιώσεται. But ἀξιόσθαι μείζων φέρεσθαι, 'To be deemed of more importance to obtain,' is an awkward and unauthorized expression: and, for the position and emphatic use of the adverb, which

is the only difficulty, see Essay on L. § 24. pp. 37, 38, and cp. the adverbial use of ἀξίος in El. 1260 ff., τίς .. ἀξίαν .. μεταβάλοιτ' ἂν .. σιγὰν λόγων;

638. For μείζων, = τιμιώτερος, cp. O. T. 776, ἀσάν μέγιστος τῶν ἐκεῖ. φέρεσθαι is in the middle voice.

σοῦ καλῶς ἡγουμένου] 'Than you and your good guidance.' The condition is assumed to be inseparable from the subject, as in Plat. Rep. i. 335 A, τὸν μὲν φίλον ἀγαθὸν ὄντα εὖ ποιεῖν, τὸν δὲ ἐχθρὸν κακὸν ὄντα βλάπτειν.

639. οὕτω .. διὰ στέρνων ἔχειν] 'To be thoroughly imbued with this.'

640. 'In all things to follow your father's judgment.' The image is that of taking up a position behind a leader: i.e. Not to break rank, but to follow in good order. Cp. Plat. Protag. 315 B, (the disciples of Protagoras) εἴ πως καὶ ἐν κόσμῳ . . αἰεὶ εἰς τὸ ὀπισθεν καθίσταντο κάλλιστα.

643. τὸν ἐχθρόν] 'Their father's enemy.'

646. τί .. ἄλλο is governed by the general verbal notion, without distinctly anticipating φῦσαι.

μή νύν ποτ', ὦ παῖ, τὰς φρένας γ' ὑφ' ἡδονῆς
 γυναικὸς οὐνεκ' ἐκβάλλης, εἰδὼς ὅτι
 ψυχρὸν παραγκάλισμα τοῦτο γίγνεται, 650
 γυνὴ κακὴ ξύνευνος ἐν δόμοις. τί γὰρ
 γένοιτ' ἂν ἔλκος μεῖζον ἢ φίλος κακός;
 ἀλλὰ πτύσας ὥσεί τε δυσμενῇ μέθες
 τὴν παῖδ' ἐν Ἀιδου τήνδε νυμφεύειν τινί· [57 a.
 ἐπεὶ γὰρ αὐτὴν εἶλον ἐμφανῶς ἐγὼ 655
 πόλεως ἀπιστήσασαν ἐκ πάσης μόνην,
 ψευδῇ γ' ἐμαυτὸν οὐ καταστήσω πόλει,
 ἀλλὰ κτενῶ. πρὸς ταῦτ' ἐφυμνείτω Δία
 ξύναιμον· εἰ γὰρ δὴ τά γ' ἐγγενῇ φύσει
 ἄκοσμα θρέψω, κάρτα τοὺς ἕξω γένους. 660
 ἐν τοῖς γὰρ οἰκείοισιν ὅστις ἔστ' ἀνὴρ
 χρηστός, φανεῖται κὰν πόλει δίκαιος ὢν.

648. μή νυν] μη νύν L. μη τοί νυν A. γ'] So Vat. Ven. 617 corr. om.
 L. etc. φρένας, (sic) V. φρένας ἢ φ' ὑδονῆς R p. m. 649. ἐκβάλλης] ἐκβά-
 λους Vat. b. 650. γίγνεται] γίνεταί L. 654. νυμφεύειν] νυμφεύσειν AL².
 τινί] τινὰ Vat. V⁴L². pr. sed. i corr. 655. εἶλον] εἶδον L². 656. πάσης]
 πάσας L. πάσης A. 657. οὐ καταστήσω] οὐκ ἀπιστήσω A. 658. ταῦτ']
 ταῦθ' L. ταῦθ' C³. 659. τά γ'] τάδ' AV³. τά τ' cett. Erf. corr. ἐγγενῇ]
 ἐνγενῇ L. ἐγγενῇ C³. 660. τοὺς] τοὺς γ L². τοὺς (γ') V. τοὺς γ' V⁴.
 662. κὰν] καὶ L².

648. τὰς φρένας γ' ὑφ' ἡδονῆς] The reading of Vat. is retained, not as clearly right, but as more probable than later corrections. γε may be supposed to give a strong emphasis to φρένας. 'Do not lose your wits, whatever you do.' And this is rather confirmed by the way in which Haemon echoes the word in l. 683.

650. I. ψυχρὸν παραγκάλισμα . . ἐν δόμοις] 'Small comfort comes of such a union,—of having a bad wife to share one's couch at home.'

653. πτύσας] 'Rejecting with abhorrence.' Here and in l. 1232, πτύειν seems to imply a gesture of dislike or loathing, directed towards a person or thing. Cp. Aesch. Ag. 1192, ἐν μέρει δ' ἀπέπτυσαν | εἰνὰς ἀδελφοῦ.

ὥσεί τε] An Epic or Ionic form. See Introd. p. 456.

654. The construction is rather μέθες τήνδε τινὶ νυμφεύειν, 'Leave her for

some one to wed,' than μέθες τήνδε νυμφεύειν τινί, 'Leave her to wed some one.'

657. ψευδῇ . . πόλει] 'I certainly will not break my word to the state.'

658. ἀλλὰ κτενῶ] The abruptness of the pause helps the incisiveness of Creon's language.

659, 60. εἰ γὰρ . . γένους] 'For if I fail to bring up orderly those born akin to me, most surely I shall fail with those remote.' Creon turns Antigone's nearness of kindred to him into a reason for severity. If he cannot control his kinswoman, how much less can he control the state! Authority begins at home.

659. For ἐγγενῇ φύσει, see E. on L. § 40. p. 69, and p. 82, β.

661. τοῖς . . οἰκείοισιν] Neuter. Creon characteristically relies on commonplace maxims.

ὅστις δ' ὑπερβάς ἢ νόμους βιάζεται,
 ἢ τοῦπιτάσσειν τοῖς κρατύνουσιν νοεῖ,
 οὐκ ἔστ' ἐπαίνου τοῦτον ἐξ ἐμοῦ τυχεῖν. 665
 ἀλλ' ὃν πόλις στήσειε, τοῦδε χρὴ κλύειν
 καὶ σμικρὰ καὶ δίκαια καὶ τάναντία.
 καὶ τοῦτον ἂν τὸν ἄνδρα θαρσοίην ἐγὼ
 καλῶς μὲν ἄρχειν, εὖ δ' ἂν ἄρχεσθαι θέλειν,
 δορός τ' ἂν ἐν χειμῶνι προστεταγμένον 670
 μένειν δίκαιον κάγαθὸν παραστάτην.
 ἀναρχίας δὲ μείζον οὐκ ἔστιν κακόν.
 αὕτη πόλεις τ' ὅλλυσιν, ἥδ' ἀναστάτους
 οἴκους τίθησιν, ἥδε σὺν μάχῃ δορὸς
 τροπὰς καταρρήγνυσιν τῶν δ' ὀρθουμένων 675

664. κρατύνουσιν νοεῖ] κρατ(ύν)ουσιν νοεῖ L. κρατοῦσιν ἔννοεῖ C¹AEVat. L².
 Vat b. V¹. 666. στήσειε] στήσει L. στήσει C². ἔστησε L². τοῦδε] τοῦ-
 τον Vat. 672. δὲ L. ^{γάρ} δὲ C²*. γὰρ AVVat.V¹V³. ἔστιν] ἔστι AVat.
 673. πόλεις τ'] πόλις θ' L. πόλις θ' C². πόλις τ' AVV³. πόλεις δ' L². τ' om. V¹.
 ἥδ' αὕτη ἥδ' V. ἥδ' ἀναστάτους in erasure L². 674. σὺν] συμ L. 675. καταρ-
 ρήγνυσιν] καταρρήγνυσιν L.

663. 'The transgressor who either violates the laws.' The alternative is thought of after the sentence is begun. νόμους is in two constructions, (1) with ὑπερβάς, (2) with βιάζεται.

664. τοῦπιτάσσειν] Cp. supr. 485, and note.

τοῖς κρατύνουσιν νοεῖ] The reading of L here is rather more uncommon than the alternative reading, which may notwithstanding be right.

666. For the optative, in a perfectly general supposition, see Essay on L. § 36. p. 61.

κλύειν, 'To obey.'

667. τάναντία] τὰ μεγάλα καὶ ἄδικα.

668-71. 'And of this man (the man who obeys the ruler) I would have no fear but that he would rule nobly, and be a good and willing subject, and if posted near me in the storm of battle, would stand firmly as a staunch and trusty comrade.' For the vague reference of the pronoun, see Essay on L. § 22. p. 34. And for δορός .. χειμῶνι, ib.

673. αὕτη .. τίθησιν] The anacoluthon (for which see Essay on L. p. 65) has been avoided in two ways, (1) by

the omission of τε, (2) by reading ἥδ' for ἥδ'. This Homericism is defended by comparing ὥσει τε in l. 653. There is slight MS. authority for both these changes (see v. rr.). But strong reasons are required for the introduction of a particle not used elsewhere by Sophocles, and after the regularly balanced τε .. ἥδέ, the asyndeton in the next line would be too abrupt. If any change were necessary, the omission of τ' would be preferable, but the lines are more expressive as they are.

674. σὺν μάχῃ δορός] Bothe conjectured *συμμάχου δορός*, 'The rout of the leagued war.' But the reading of the MS. has a more vivid meaning. 'This, aiding the conflict of the spear, breaks down (the vanquished) into shapeless rout:' i. e. 'Disorder helps with battle to make utter rout.' For μάχῃ δορός, see Essay on L. p. 75, and for the accusative τροπὰς, ib. § 17. p. 25, etc.

675. τῶν δ' ὀρθουμένων] 'Of those who are not routed, but are successful.' Opposed to οἱ ἡσώμενοι implied in τροπὰς. Cp. El. 742, ὠρθοῦθ' ὁ τλήμων ὀρθὸς ἐξ ὀρθῶν δίφρων.

σώζει. τὰ πολλὰ σώμαθ' ἡ πειθαρχία.

οὕτως ἀμυντέ' ἐστὶ τοῖς κοσμουμένοις,

κοῦτοι γυναικὸς οὐδαμῶς ἡσσητέα.

κρεῖσσον γάρ, εἴπερ δεῖ, πρὸς ἀνδρὸς ἐκπεσεῖν,

κοῦκ ἂν γυναικῶν ἡσσανες καλοῖμεθ' ἄν.

680

ΧΟ. ἡμῖν μέν, εἰ μὴ τῷ χρόνῳ κεκλόμεθα,

λέγειν φρονούντως ὧν λέγεις δοκεῖς πέρι.

ΑΙ. πάτερ, θεοὶ φύουσιν ἀνθρώποις φρένας,

πάντων ὅσ' ἐστὶ κτημάτων ὑπέρτατον.

ἐγὼ δ' ὅπως σὺ μὴ λέγεις ὀρθῶς τάδε,

685

οὐτ' ἂν δυναίμην μήτ' ἐπισταίμην λέγειν·

γένοιτο μέντ' ἄν χᾶτέρῳ καλῶς ἔχον.

σοῦ δ' οὖν πέφυκα πάντα προσκοπεῖν ὅσα

676. πειθαρχία] πιθαρχία L. πειθαρχία A. 679. δεῖ] εἰ from ἡ L. 681.
κεκλόμεθα] κεκλήμεθα L Vat. p. m. V¹L². corr. κεκλίμεθα EV Vat. corr. L² p. m.
κεκλόμεθα A. (L. with gl. σεσυλήμεθα by C⁵) 684. ὅσ' ὅσσ' L. ὅσ' A.

κτημάτων] χρημάτων L. χρημάτων A. ὑπέρτατον] ὑπέρτερον L². 685.

λέγεις] λέγῃσι L. 686. μήτ' οὐτ' V⁴. 688. σοῦ] σοῦ L. σοὶ AV pr. V³.
σὺ δ' οὐ πέφυκας mg. C²*. προσκοπεῖν] σκοπεῖν A.

677. οὕτως . . κοσμουμένοις] 'Thus one ought to support one's own decrees.' 'Thus,' viz. as I am doing. For this use of the passive participle, see Essay on L. § 17. p. 25, c. Some would explain the words as masculine, 'One must defend the cause of the orderly subject.' Cp. Thuc. 8. 24, ἐκοσμοῦντο ἐχρῶτερον. But such an immediate application of the γνώμη is less in character than the arbitrary assertion of authority. Cp. Hdt. i. 100, τὰ δὲ δὴ ἄλλα ἐκεκοσμέατο οἱ.

681. The form κεκλίμεθα (supposed from κλίνω) was supported by the authority of Thomas Magister.

683 ff. θεοὶ . . ὑπέρτατον] 'Wisdom, whose value is above all possessions in the world, is the Gods' gift.' Haemon begins by echoing his father's thought, supr. 648, that sound sense is to be prized most highly, but gently hints that Heaven only knows on which side the true wisdom lies. The reading χρημάτων requires ὑπέρτερον, as in L².

686. μήτ' ἐπισταίμην] i. e. 'And may I never bring myself to say it.' Cp. Trach. 543, 4, θυμοῦσθαι μὲν οὐκ ἐπίσταμαι | νοσούντι κείνῳ πολλά.

687. χᾶτέρῳ] Schol. δυνατόν δὲ καὶ ἑτέρως καλῶς μεταβουλεύσασθαι. Hence Erfurd and others conjectured χᾶτέρως, χᾶτέρα, χᾶτερον. Hermann, retaining χᾶτέρῳ, interprets, 'Another also may have wisdom as well as you:' i. e. καλῶς ἔχον, sc. τὸ τῶν φρενῶν. But the context rather suggests καλῶς ἔχον, sc. τὸ λέγειν σὲ μὴ ὀρθῶς λέγειν. 'That you are wrong in what you now say I have no power, and may I never have the skill, to affirm. But it may be that from another's mouth such an assertion were not ungracious.' καὶ in this case belongs to the whole sentence. See Essay on L. § 25. p. 43, 4.

688. σοῦ δ' οὖν πέφυκα is decidedly better than σὺ δ' οὐ πέφυκας, which seems to have been suggested by τὸ γὰρ σὺν ὅμῳ δεινόν, κ.τ.λ., in what follows. The true connection is, 'It is not for me to say that you are wrong, though another might do so. However, as your son, it naturally belongs to me to consider in your interest what men do, or say, or find fault with. For the common citizen does not speak his mind in your presence, but I may freely hear.' Haemon winds about his father with all this circumstance before pleading for

λέγει τις ἢ πρᾶσσει τις ἢ ψέγειν ἔχει.
 τὸ γὰρ σὸν ὄμμα δεινὸν ἀνδρὶ δημότῃ 690
 λόγοις τοιούτοις, οἷς σὺ μὴ τέρψει κλύων·
 ἐμοὶ δ' ἀκούειν ἔσθ' ὑπὸ σκότου τάδε,
 τὴν παῖδα ταύτην οἷ' ὁδύρεται πόλις,
 πασῶν γυναικῶν ὡς ἀναξιώτατη
 κάκιστ' ἀπ' ἔργων εὐκλεεστάτων φθίνει, 695
 ἥτις τὸν αὐτῆς αὐτάδελφον ἐν φοναῖς
 πεπτῶτ' ἄθαπτον μὴθ' ὑπ' ὠμῆστων κυνῶν
 εἶας' ὀλέσθαι μὴθ' ὑπ' οἰωνῶν τινός·
 οὐχ ἥδε χρυσῆς ἀξία τιμῆς λαχεῖν;
 τοιάδ' ἐρεμνὴ σίγ' ἐπέρχεται φάτις. 700
 ἐμοὶ δὲ σοῦ πρᾶσσοντος εὐτυχῶς, πάτερ,
 οὐκ ἔστιν οὐδὲν κτῆμα τιμιώτερον. [57 b.
 τί γὰρ πατρὸς θάλλοντος εὐκλείας τέκνοις
 ἀγαλμα μεῖζον, ἢ τί πρὸς παίδων πατρί;

689. λέγει] λέγοι Vat. πρᾶσσει] πρᾶσσοι Vat. ἔχει] ἔχοι Vat. 690.
 τὸ γὰρ σόν] τὸ σὸν γὰρ E. 691. τέρψει] τέρψει L. 694. ἀναξιώτατη]
 ἀν ἀξιώτατη L. ἀνάξιώτατη A. 695. ἀπ' ἐπ' AR. 696. ἥτις] ἥτις C⁴.
 τόν] (τὸν) τὸν L. αὐτῆς] αὐτῆς LA Vat. L². 697. ὠμῆστων] ὠμῆστων L.
 κυνῶν] γρ. λύκων C^{2*}. 698. μὴθ' μὴθ' L V⁴. μὴθ' A. 699. τιμῆς] τιμαῖς L.
 τιμῆς A. γρ. καὶ στήλης C^{2*}. γρ. στήλης L². 700. σίγ' σίγ' A. 701. ἐμοὶ]
 ἐμοῦ LA. ἐμοὶ C². ἐμοὶ A^e. πρᾶσσοντος] πρᾶσσοντος A. εὐτυχῶς, πάτερ]
 εὐτυχῶ σπάτερ L. εὐτυχῶς πάτερ C³. εὐτυχῶν πάτερ E.

Antigone under shelter of the common opinion, which he professes to quote in the interest of Creon. The tact shown in this is noticed by Aristotle (Rhet. 3. 17) and by the Scholiast. The reading of A, V pr., V³, σοὶ δ' οὖν πέφυκα, deserves consideration.

690, 1. τὸ γὰρ .. κλύων] 'For your eye overawes the subject in conversation which will displease you to hear.' Λόγοις τοιούτοις is dative of the occasion or reason, assisted by the attraction of οἷς. Essay on L. § 14. p. 20.

τὸ γὰρ σόν] The order puts an emphasis on σόν, as in O. T. 671, τὸ γὰρ σόν, οὐ τὸ τοῦδ' ἐποικειτέρω στόμα.

692. ἐμοὶ δ' .. τάδε] 'But I may hear all this under shadow' (out of the light of your eye). The words ὑπὸ σκότου might equally have been connected with the following line. 'I hear in secret what is spoken in secret.'

694. ἀναξιώτατη] Sc. τοιαῦτα παθεῖν.
 695. ἀπ' ἔργων] See Essay on L. § 19. p. 28.

697. πεπτῶτ' ἄθαπτον] i.e. πεπτῶτα καὶ ἄθαπτον ὄντα.

μὴθ' .. μὴθ' μὴ, not οὐ, because ἥτις, κ.τ.λ. = εἰ αὕτη, κ.τ.λ.

700. ἐρεμνὴ] 'Dark,' i.e. 'Fraught with hidden danger.' (Cp. ὑπὸ σκότου, supra). The word is used with something of the association of awe and dread attaching to night and darkness. Cp. Hom. Il. 1. 47, ὃ δ' ἦτε νυκτὶ ἐοικώς.

701. σοῦ πρᾶσσοντος εὐτυχῶς] Cp. supra 638, σοῦ καλῶς ἡγουμένου.

703. πατρὸς θάλλοντος εὐκλείας] 'The good renown of a prosperous sire.' Haemon thus gently hints his fear of the effect of the sentence on Creon's reputation in the city.

704. ἀγαλμα] 'A cause of glorying

μή νυν ἐν ἡθος μόνον ἐν σαυτῷ φόρει, 705
 ὥς φῆς σύ, κούδεν ἄλλο, τοῦτ' ὀρθῶς ἔχειν.
 ὅστις γὰρ αὐτὸς ἢ φρονεῖν μόνος δοκεῖ,
 ἢ γλῶσσαν, ἢν οὐκ ἄλλος, ἢ ψυχὴν ἔχειν,
 οὗτοι διαπτυχθέντες ὥφθησαν κενοί.
 ἀλλ' ἄνδρα, κεί τις ἢ σοφός, τὸ μανθάνειν 710
 πόλλ' αἰσχροὺς οὐδὲν καὶ τὸ μὴ τείνειν ἄγαν.
 ὀρᾶς παρὰ ρείθροισι χειμάρροις ὅσα
 δένδρων ὑπέικει, κλῶνας ὥς ἐκσώζεται,
 τὰ δ' ἀντιτείνοντ' αὐτόπρεμν' ἀπόλλυται.
 αὐτῶς δὲ ναὸς ὅστις ἐγκρατὴ πόδα 715
 τείνας ὑπέικει μηδέν, ὑπτίους κάτω
 στρέψας τὸ λοιπὸν σέλμασιν ναυτίλλεται.

705. μή νυν] μὴ νῦν MSS. Dind. corr. φόρει] corr. for φρόνει L². 706.
 ἄλλο] ἀλλ' ὁ L. ἄλλο AC. ἔχειν] ἔχει L Vat. L². ἔχειν A. 709. διαπτυ-
 χθέντες] διαπτυθέντες Vat. 710. κεί τις ἢ] κεί τις εἰ L. κῆν τις ἢ A. σοφός]
 1st σ from ν A. 711. ἄγαν] ἄγαν L. (μανθάν or μάτην pr.?). 712. παρὰ
 ρείθροισι] παραρρείθροισι LA^c. πάρα ρείθροισι A. παρὰ ρείθροισι E. 714.
 ἀντιτείνοντ'] ἀντιτείνονθ' L². 715. αὐτῶς L. οὕτως C. ὅστις ἐγκρατὴ]
 οὔσ' ἐγκρατεῖ L. ὅστις ἐγκρατὴς AV^sR. 717. σέλμασιν] σέλμασι L.

or delight.' Cp. infra 1115, Καδμείας
 νύμφας ἀγαλμα.

ἢ τί πρὸς παίδων πατρί:] 'Or what
 greater ornament (than their own good
 fame) can children confer upon their
 father?'

705, 6. 'Do not, I beseech you, wear
 one unchanging temper in your breast,
 and hold that nothing else is right but
 as you say.' τοῦτο is added because of
 the imperfect correlation of the clauses.
 See Essay on L. p. 75, and, for ὅστις ..
 οὗτοι, ib. § 20. p. 31.

707-9. For the formal distinction of
 φρονεῖν, γλῶσσαν, ψυχὴν, cp. supra
 176, ψυχὴν τε καὶ φρόνημα καὶ γνώμην,
 and see E. on L. pp. 92, 3.

710. ἄνδρα] E. on L. § 22. p. 37.

κεί τις ἢ] E. on L. § 27. p. 44.

τὸ μανθάνειν] E. on L. § 21. p.
 34, 8.

711. καὶ τὸ μὴ τείνειν ἄγαν] 'And
 not to hold too hard.' This absolute
 use of τείνειν is generalized from the
 examples given below.

713, 14. Note the antithesis of κλῶνας
 .. αὐτόπρεμνα. The one save even their

branches, the others are destroyed root
 and branch. For the image, cp. Web-
 ster's Appius and Virginia, p. 203. (iii.
 3), 'The bending willow, yielding to
 each wind, | Shall keep his footing firm,
 when the proud oak, | Braving the
 storm, presuming on his root, | Shall
 have his body rent from head to foot.'

715. ναὸς .. ἐγκρατὴ πόδα] 'The
 sheet which has power over the vessel.'
 This is a more poetical and rhythmical
 expression than the other reading, ναὸς
 εἰ τις ἐγκρατὴς, πόδα | τείνας, ὑπέικει
 μηδέν.

716, 17. ὑπτίους .. ναυτίλλεται] 'Up-
 setting, makes the rest of his voyage
 with benches overturned.' Join κάτω
 στρέψας. τὸ λοιπὸν as in ll. 310, foll.,
 where there is a similar contradictory
 expression. The omission of the accu-
 sative after στρέψας is natural in speak-
 ing of so familiar an occurrence as the
 over-setting of a boat. Essay on L.
 pp. 73, 98. τὸ πλοῖον, which Hermann
 reads for τὸ λοιπὸν, is hardly a correct
 synonym for ναῦν or σκάφος.

- ἀλλ' εἵκε· θυμοῦ καὶ μετὰστασιν δίδου.
 γνώμη γὰρ εἴ τις ἀπ' ἐμοῦ νεωτέρου
 πρόσσεστι, φήμ' ἔγωγε πρεσβεύειν πολὺ 720
 φῦναι τὸν ἄνδρα πάντ' ἐπιστήμης πλέων·
 εἰ δ' οὖν, φιλεῖ γὰρ τοῦτο μὴ ταύτη ῥέπειν,
 καὶ τῶν λεγόντων εὖ καλὸν τὸ μανθάνειν.
- ΧΟ. ἄναξ, σέ τ' εἰκός, εἴ τι καίριον λέγει,
 μαθεῖν, σέ τ' αὖ τοῦδ'· εὖ γὰρ εἴρηται διπλᾶ. 725
- ΚΡ. οἱ τηλικοῖδε καὶ διδασκόμεσθα δὴ
 φρονεῖν ὑπ' ἀνδρὸς τηλικοῦδε τὴν φύσιν;
- ΑΙ. μηδὲν τὸ μὴ δίκαιον· εἰ δ' ἐγὼ νέος,
 οὐ τὸν χρόνον χρὴ μάλλον ἢ τᾶργα σκοπεῖν.
- ΚΡ. ἔργον γάρ ἐστι τοὺς ἀκοσμοῦντας σέβειν; 730

718. θυμῷ] θυμοῦ L²V Dresd. a. V⁴V³ pr. Aug b. Vat. L². θυμῷ Vat. b.
 720. φήμ' φήμ' L. 721. φῦναι] φύναι L. Vat. πλέων] πλώ L. 725.
 αὐ τοῦδ'] αὐτοῦδ' L. σοῦτ' αὐτόντ' L². διπλᾶ] διπλά L. 726.
 ἢ
 οἱ L. τηλικοῖδε] τηλικοῖδε L. 727. ὑπ'] πρὸς A.

718. ἀλλ'.. δίδου] 'Nay, yield. Be not wholly irremovable in anger.' Lit. 'Afford also a removal from anger.' This seems to be the best arrangement of this difficult line; i.e. εἰ θυμὸν ἔχεις, ἀλλὰ πεισθῆτι καὶ μεθίστασθαι τοῦ θυμοῦ. The asyndeton is expressive (Essay on L. § 34. p. 58). The reading of LA, ἀλλ' εἵκε θυμῷ, is perhaps due to a false reminiscence of ll. 9. 598, εἴξας ῥ' θυμῷ. Seyffert reads θυμῷ .. διδοῖς.

719, 20. γνώμη.. πρόσσεστι] 'For if any judgment proceed from me (ἀπ' ἐμοῦ) though younger in years.' Cp. Tr. 52, 3, εἰ δίκαιον τοὺς ἐλευθέρους φρενοῦν | γνώμαισι δούλοις; ib. 61, καὶ ἀγεννήτων ἄρα | μῦθοι καλῶς πίπτουσιν.

720, 24. The real stress is on the last line. The paratactic form of sentence is retained, the sense being, 'However excellent a thing perfect knowledge is, yet, since it is rare, it is well to take good advice.'

πρεσβεύειν] The active of this verb is rare in the metaphorical sense.

πάντ' ἐπιστήμης] 'Of knowledge in all things.' Essay on L. § 17. p. 24. b.

εἰ δ' οὖν] Sc. μὴ, which is to be assumed from the next clause, where μὴ has a strong emphasis. For the sentiment, Hermann compares Hesiod, Op.

293, ἐσθλὸς δ' αὖ κακείνος, ὃς εὖ εἰπόντι πίθηται.

725. διπλᾶ is better than διπλῇ, because dwelling merely on the two speeches, and not on their divergence from each other.

726. 'And at our age shall we forsooth be schooled by one so juvenile?' For the inverted order, see Essay on L. § 26. p. 44: § 41. p. 77.

727. For φύσιν, see E. on L. p. 96.

728. μηδὲν τὸ μὴ δίκαιον] The combination of the indefinite μηδὲν with the definite article is curious, and suggests the idea that μηδὲν is adverbial. But the Scholiast is probably right in explaining the words as equivalent to μηδὲν διδάσκου ὃ μὴ δίκαιόν ἐστὶ σοι μανθάνειν. Cp. supra 360, οὐδὲν.. τὸ μέλλον. Essay on L. § 22. p. 36. And for emphatic εἰ, ib. § 28. p. 47, supr. 551.

729. 'You ought not to regard differences of time, but rather to face the actual requirements of the case.' τᾶργα are not the merits of Haemon, but the truth of his plea.

730. 'What? Is it a "requirement" to fall down and worship rebels?' Creon, as usual, represents mercy as submission. ἔργον ἐστὶ seems to have the same meaning as in σὸν ἔργον, and

AI. οὐδ' ἂν κελεύσαιμ' εὐσεβεῖν εἰς τοὺς κακοὺς.

KP. οὐχ ἦδε γὰρ τοιαῦδ' ἐπείληπται νόσῳ;

AI. οὗ φησι Θήβης τῆσδ' ὀμόπτολις λεώς.

KP. πόλις γὰρ ἡμῖν ἀμὲ χρή τάσσειν ἐρεῖ;

AI. ὀρᾶς τόδ' ὡς εἴρηκας ὡς ἄγαν νέος; 735

KP. ἄλλον γὰρ ἢ μὲ χρή γε τῆσδ' ἄρχειν χθονός;

AI. πόλις γὰρ οὐκ ἔσθ' ἦτις ἀνδρός ἐσθ' ἐνός.

KP. οὐ τοῦ κρατοῦντος ἢ πόλις νομίζεται;

AI. καλῶς ἐρήμης γ' ἂν σὺ γῆς ἄρχοις μόνος.

KP. ὁδ', ὡς ἔοικε, τῇ γυναικὶ συμμαχεῖ. 740

AI. εἴπερ γυνὴ σὺ σοῦ γὰρ οὖν προκῆδομαι.

KP. ὦ παγκάκιστε, διὰ δίκης ἰὼν πατρί.

AI. οὐ γὰρ δίκαιά σ' ἔξαμαρτάνονθ' ὀρώ.

KP. ἀμαρτάνω γὰρ τὰς ἐμὰς ἀρχὰς σέβων;

AI. οὐ γὰρ σέβεις, τιμὰς γε τὰς θεῶν πατῶν. 745

732. γὰρ τοιαῦδ'.. νόσῳ] τοιῷ δ'.. νόμῳ E. μὲν γὰρ δὴ τῆσδ' Vat. 734. γάρ] γὰρ from δ' ἂν A. ἀμέ] ἄμε L Vat. ἐν' με A. ἄμε E. 735. τόδ' L. τάδ' C¹. 736. ἄλλον γὰρ ἢ μὲ] So M¹ (ἢ με). ἄλλωι γὰρ ἢ μοι L. etc. γε om. L². 737. ἀνδρός ἐσθ'] ἀνδρός ἔσθ' L. 738. κρατοῦντος] κρατοῦτος Vat. 739. καλῶς] καλῶς L. ἐρήμης] ἐρήμου A. γ' ἂν] γὰρ Vat. L². 740. συμμαχεῖ] συμμαχεῖν E. 742. διὰ δίκης] διαδίκησ L.

the like phrases; i.e. ἔργον almost = 'Duty.'

731. 'Nay, I would not bid thee reverence the wicked.'

732. 'Why, is not she possessed by this disease?' viz. τῇ κακίᾳ.

733. 'Not so declare her fellow-citizens in this town of Thebes.'

736. 'Is it right, I say, for another than me to rule this land?' The reading of L and most MSS, ἄλλω.. μοί, (cp. Eur. Ion 1317) is supported by Thom. M. s. v. χρῆ, and is certainly the 'durior lectio.' But he may have reasoned from a faulty text. See note on l. 681. γε is expressive. For M¹ see list of MSS. in the Preface to this edition.

737. Cp. Aesch. Suppl. 370, σύ τοι πόλις, σὺ τὸ δῆμον; Shakespeare, Julius Caesar, 1. 2, 'When could they say, till now, that talked of Rome, | That her wide walls encompassed but one man? | Now is it Rome indeed, and room enough, | When there is in it but one only man.' The genitive ἀνδρός.. ἐνός is ambiguous between possessive geni-

tive and genitive of content. 'A city belonging to one man,' and 'A city composed of one man.'

738. 'Is not the city counted a possession of the ruler?' Essay on L. § 9. p. 12, b.

739. 'A splendid monarch would you make to rule a desert land.'

742. This line is sometimes printed with a note of interrogation, as if the words διὰ δίκης ἰὼν πατρί were epexegetic of σοῦ.. προκῆδομαι. ('Villain, when you are wrangling with your father?') But the connection of the lines in this στιχομυθία is not very close, and the more obvious meaning ('Villain, to wrangle with your father!') is more probable.

743-5. οὐ γὰρ δίκαια.. οὐ γὰρ σέβεις] Here, as in 730, ἔργον γὰρ ἔστι, there is the same tendency to play on the word (κομψεύειν) that was observed in the speeches of the Φύλαξ.

745. οὐ.. σέβεις] 'It is not reverence when you trample on the honours of the Gods.' Essay on L. § 53. p. 98, c.

ΚΡ. ὦ μιαρὸν ἦθος καὶ γυναικὸς ὕστερον.

ΑΙ. οὐ *τᾶν ἔλοις ἦσσω γε τῶν αἰσχροῶν ἐμέ.

ΚΡ. ὁ γοῦν λόγος σοι πᾶς ὑπὲρ κείνης ὅδε.

ΑΙ. καὶ σοῦ γε κάμου, καὶ θεῶν τῶν νερτέρων.

ΚΡ. ταύτην ποτ' οὐκ ἔσθ' ὥς ἔτι ζῶσαν γαμείς. [58 a. 750

ΑΙ. ἦδ' οὖν θανεῖται καὶ θανοῦσ' ὀλεῖ τινά.

ΚΡ. ἡ κάπαπειλῶν ὧδ' ἐπεξέρχει θρασύς;

ΑΙ. τίς δ' ἔστ' ἀπειλὴ πρὸς κενὰς γνώμας λέγειν;

ΚΡ. κλαίων φρενώσεις, ὧν φρενῶν αὐτὸς κενός.

ΑΙ. εἰ μὴ πατήρ ἦσθ', εἶπον ἄν σ' οὐκ εὖ φρονεῖν. 755

ΚΡ. γυναικὸς ὧν δούλευμα, μὴ κώτιλλέ με.

ΑΙ. βούλει λέγειν τι καὶ λέγων μηδὲν κλύειν;

ΚΡ. ἄληθες; ἀλλ' οὐ, τόνδ' Ὀλυμπον, ἴσθ' ὅτι,

χαίρων ἐπὶ ψόγοις δειννάσεις ἐμέ.

ἄγετε τὸ μῖσος, ὥς κατ' ὄμματ' αὐτίκα

760

παρόντι θνήσκει πλησία τῷ νυμφίῳ.

ΑΙ. οὐ δῆτ' ἔμοιγε, τοῦτο μὴ δόξης πότε,

οὐθ' ἦδ' ὀλεῖται πλησία, σύ τ' οὐδαμὰ

τούμουν προσόψει κρατ' ἐν ὀφθαλμοῖς ὀρών.

746. γυναικός] μιαρὸν L² pr. 747. οὐ τᾶν] οὐκ ἄν L. Vat. L². οὐκ ἄν γ'
AEV³. Elms. corr. ἔλοις] ἔλῃς Vat. 748. ὁ γοῦν] ὅ γ' οὖν L. σοι]
σοῖ Α. κείνης ὅδε] ἐκείνης ἅπας Vat. 749. γε] τε Vat. L² V⁴. 750.
ποτ'] πότ' L. ὥς] ὥς γ' Α. 751. ἦδ' οὖν] ἦδ' οὖν L. 752. ἡ κάπαπει-
λῶν] ἡ κάπαπειλῶν L. 753. κενός] σ om. L. add. C⁴. 754. φρενῶν αὐτός]
αὐτὸς φρενῶν Vat. κενός] ἐκτος E. 756. κώτιλλέ] κώτιλλέ Vat. 757.
κλύειν] λέγειν LL². κλύειν Α. 758. ἀληθες] ἀληθές L. 759. ψόγοις]
ψόφοις Vat. V⁴. δειννάσεις] (·) δειννάσεις L. δειννάσεις C². 760. ἄγετε
ἄγαγε L. ἄγετε Α. 761. παρόντι] θανόντι E. θνήσκει] θνήσκει L. θνήσκει
Vat. θνήσκει L². 763. οὐθ'] οὐθ' Vat. οὐδαμὰ] οὐδαμᾶ L. οὐδαμῶ Vat.

751. τινά] i.e. σέ. Essay on L. § 22. p. 34. 4. Interpreters have avoided taking these words in their obvious meaning as implying a threat, which Haemon all but carries into execution afterwards in ll. 1233, 4. It is true, however, that this intention is less distinctly present to his mind than the conviction that vengeance will come to Creon from the gods and from popular feeling.

752. κάπαπειλῶν] For the participle, see E. on L. § 36. p. 63, ε, b.

753. τίς] Almost = πῶς. Cp. O. C.

775. τίς αὐτὴ τέρψις;

756. 'Woman's minion that you are, mince not your words with me.' The subdued tone of Haemon (εἰ μὴ πατήρ ἦσθ', εἶπον ἄν) only adds fuel to the wrath of Creon.

For the contempt expressed in δούλευμα and μῖσος (760), see Essay on L. pp. 84, 85.

758. ἀληθές] See on O. T. 350.

759. ἐπὶ ψόγοις δειννάσεις] 'Reproach and revile me.' For the prepositional phrase, cp. El. 108, ἐπὶ κοκκυῶ, and see Essay on L. § 18. p. 27.

ὥς τοῖς θέλουσι τῶν φίλων μαίνῃ ξυνών. 765

ΧΟ. ἀνὴρ, ἀναξ, βέβηκεν ἐξ ὀργῆς ταχύς·

νοῦς δ' ἐστὶ τηλικούτος ἀλγήσας βαρύς.

ΚΡ. δράτω, φρονεῖτω μείζον ἢ κατ' ἀνδρ' ἰών·

τὰ δ' οὖν κόρα τὰδ' οὐκ ἀπαλλάξει μόρου.

ΧΟ. ἄμφω γὰρ αὐτὰ καὶ κατακτεῖναι νοεῖς; 770

ΚΡ. οὐ τήν γε μὴ θιγοῦσαν· εὖ γὰρ οὖν λέγεις.

ΧΟ. μόρῳ δὲ ποίῳ καὶ σφε βουλεύει κτανεῖν;

ΚΡ. ἄγων ἔρημος ἔνθ' ἂν ἡ βροτῶν στίβος

κρύψῃ πετρώδει ζῶσαν ἐν κατώρυχι,

φορβῆς τοσοῦτον ὥς ἄγος μόνον προθείς, 775

ὅπως μίασμα πᾶς ὑπεκφύγῃ πόλιν.

κάκεϊ τὸν Ἀιδην, ὃν μόνον σέβει θεῶν,

αἰτουμένη που τεύξεται τὸ μὴ θανεῖν,

ἢ γνώσεται γοῦν ἀλλὰ τηνικαῦθ' ὅτι

πόνος περισσός ἐστι τὰν Ἀιδου σέβειν. 780

765. μαίνῃ] μαινέισ L. μενείσ E. μαίνῃ C²V. ^{εἰς}μαίνῃ C³. μένεισ A. μένη
 Vat. L². ξυνών] ξυνών L. ξυνών A Vat. L². 766. ἀνὴρ] ἀνὴρ MSS.
 767. βαρύς] βραχύς L. βαρύς C². 769. μόρου] μόρων Vat.V⁴. 770.
 κατακτεῖναι] κατακτανῆναι L. κατακτεῖναι A. 771. τήν γε] τήνδε L.
 τήν ^γδε C²*. λέγεις] λέγεισ C²*. 773. ἔρημος] ἔρημον E. ^{ει}ἐνθ'
 ἂν] ἔνθ' ἂν L. στίβος] corr. from στίφος L². 774. πετρώδει] πετρώδῃ L.
 πετρώδει A. πετρώδῃ Vat. κατώρυχι] κατώρυγι V. 776. ὑπεκφύγῃ] ὑπεκ-
 φύγει AL². 778. που] ποῦ L. 779. γοῦν] γ' οὖν L. 780. πόνος..
 σέβειν om. L. add. mg. C².

765. So that you may exhibit your madness to those of your friends who can brook it.' θέλουσι, sc. σοὶ μαινομένη ξυνεῖναι. There is a strong emphasis on this participle.

767. 'And at his age the spirit, when chafed, is dangerous.' Cp. O. C. 751, τηλικούτος, οὐ γάμων | ἔμπειρος..: and for νοῦς, see Essay on L. p. 93.

768. Cp. O. T. 1075, where Oedipus, with similar unconsciousness, says of Jocasta, who has just rushed out, ὅποια χρεῖται ῥηγνύται.

770. The order of words shows that the chief emphasis is on ἀμφω: Essay on L. § 41. p. 77. Hence καὶ is to be taken with the whole sentence: ib. § 25. p. 43. 4. 'Do you really intend to put

them both to death?'

773. ἔρημος.. στίβος] 'Where track of human footstep there is none.' The privative ἔρημος is used for the negative by a redundancy like those adduced in Essay on L. § 40. p. 75; and ἔρημος = ἀστείπτος (Phil. 2), so that the expression = 'Where no track of mortals has been trodden.'

775. i. e. τοσοῦτον μόνον, ὅσον ἄγος εἶναι. Essay on L. § 39. p. 74. For ἄγος = 'expiation,' see Hesych., ἄγος· ἄγισμα θυσίας, Σοφοκλῆς Φαίδρα.

776. i. e. 'Lest the whole city might suffer pollution.'

780. περισσός] 'Bootless.' Cp. Aesch. Prom. 383, μόχθον περισσόν. It is characteristic of the time (cp. Thucydides)

ἀντ. σὺ καὶ δικάϊων ἀδίκους
 φρένας παρασπᾶς ἐπὶ λῶβᾶ·
 σὺ καὶ τόδε νείκος ἀνδρῶν
 ξύναιμον ἔχεις ταραξᾶς·
 νικᾶ δ' ἐναργῆς βλεφάρων ἥμερος εὐλέκτρον 795
 νύμφας, τῶν μεγάλων πατέραδρος ἐν ἀρχαῖς
 θεσμῶν· ἄμαχος γὰρ ἐμπαίζει θεὸς Ἀφροδίτα. 800

νὺν δ' ἤδη γὰρ καὶ τοὺς θεσμῶν [58 b.
 ἔξω φέρομαι τὰδ' ὀρών, ἴσχειν δ'
 οὐκέτι πηγὰς δύναμαι δακρύων,

791. σὺ καί] καὶ L. σὺ καὶ C². 795. Two lines, νικᾶ-| ἥμερος . . . 796.
 εὐλέκτρον] εὐλέ(·)κτρον L. 797. πατέραδρος] πάρεργος L. πάρεδρος C². 799.
 Two lines, θεσμῶν-| παίζει . . . 801. γὰρ καὶ τοὺς] γὰν αὐτοὺς Vat. καὶ γὰρ αὐτοὺς L².

ἐπὶ . . τῶν δημιουργῶν αἰσθανόμεθα, alib.
 The force of the preposition and case
 here is nearer to the original locative
 sense, = 'Extending over,' 'Quantum ho-
 minum genus propagatum extenditur.'
 (Ellendt.)

ὁ ἔχων] Sc. τὸ νόσημα. Wecklein com-
 pares ἔχει, 'he is wounded,' with refer-
 ence to the arrow of love. But this is
 fanciful.

791, 2. ἀδίκους . . παρασπᾶς] i.e. εἰς
 ἀδικίαν παρασπᾶς. 'Drawest awry to
 wrong.' For this 'proleptic' use of the
 adjective, see Essay on L. § 23. p. 39;
 § 38. p. 71.

792. ἐπὶ λῶβᾶ] 'To their hurt or
 disgrace.'

794. ξύναιμον is an emphatic epithet
 added by an afterthought (Essay on L.
 § 23. p. 38) and by hypallage made to
 agree with the principal word, although
 more properly belonging to ἀνδρῶν.
 (Ibid. § 42. p. 80).

795. νικᾶ δ' ἐναργῆς] i.e. ἐναργῆς
 ἔστι νικῶσα.

βλεφάρων ἥμερος] The modern poet
 speaks of love as 'engendered in the
 eyes, with gazing fed:' the ancients
 rather spoke of an influence passing
 from the eye of the beloved (τὸ ἑρωτι-
 κὸν ὄμμα, Plat. Phaedr. 253 E) to the
 soul of the lover. Desire was viewed
 as an emanation from the object. Hence
 Plato's account of ἥμερος, Phaedr. 251
 B, C, δεξιόμενος γὰρ τοῦ κάλλους τὴν
 ἀπορροὴν διὰ τῶν ὀμμάτων, ἐθερμάνθη ἢ

ἢ τοῦ πτεροῦ φύσις ἄρδεται . . ὅταν μὲν
 οὖν βλέπουσα πρὸς τὸ κάλλος, ἐκείθεν
 μέρη ἐπὶόντα καὶ ῥέοντα, ἃ δὴ διὰ τοῦτο
 ἥμερος καλεῖται, δεχομένη ἄρδεται τε καὶ
 θερμαίνεται, λαφᾶ τε τῆς ὀδύνης καὶ γέ-
 γηθεν. This ancient conception, which
 had a root in language as well as in
 philosophy, is reflected even in Milton,
 L'Allegro, l. 121, 'With store of ladies,
 whose bright eyes | Rain influence,'
 though in this case probably with a
 further allusion to astrology.

796-9. τῶν . . θεσμῶν] 'In the coun-
 sels of princes holding an equal place
 with the majesty of law.' This seems
 the best way of taking these words,
 which have been variously interpreted;
 e.g. 'Equal to the laws in power.' 'As-
 sessor in the authority of the laws,' etc.
 There is an allusion to Haemon, who,
 though a prince, has been led to disobey
 his father, and to disregard the edict of
 the king. Cp. Hdt. 4. 165, ἐν βουλῇ
 παρίζουσα. The resolution of the arsis
 in πατέραδρος is extremely unusual; see
 Christ's Metrik, § 178; and Arndt sug-
 gested ξύνθρονος ἀρχαῖς, 'Assessor with
 the rule of majestic law.' But γγ. πατέραδρος
 *ἀρχαῖς, with *πέφενγεν οὐδέεις in 786 ff.?
 (— — — — —).

800. Wecklein finds here an oxy-
 moron, turning on the opposition of
 μάχη and παιδιά. 'She is resistless,
 though sport is her only weapon.' But
 this is doubtful.

τὸν παγκοίταν ὅθ' ὀρῶ θάλαμον
τῇνδ' Ἀντιγόνην ἀνύτουσαν.

805

AN. σπρ. α'. ὀρᾶτέ μ', ὦ γᾶς πατρίας πολῖται,
τὰν νεάταν ὁδὸν
στείχουσιν, νέατον δὲ φέγγος

806. πατρίας] πατράας Vat.

804. παγκοίταν . . θάλαμον] 'The chamber where all must lie.' The implied contrast between the fate of Antigone and her intended bridal recurs repeatedly throughout the latter part of the play. Supr. 575, "Αἰδῆς ὁ παύσων τοῦσδε τοὺς γάμους ἔφν: infr. 891, ὦ νυμφεῖον: 1205, νυμφεῖον" Αἰδου κοῖλον.

806-82. Antigone bewails her untimely death, and the chorus attempt to console her by pointing to the singularity of her end. She quotes the example of Niobe, who was encrusted with rock. 'But Niobe,' rejoin the chorus, 'was a Divine Being.' Then the maiden bursts into a cry against such vain comfort, and appeals to the forms of nature around Thebes to bear witness to the strangeness of her fate. The tone of the chorus changes to admonition. 'Thou hast offended against the majesty of law. Some curse, inherited from thy sire, must have led thee on.' At last they have touched her, but it is only to aggravate her sorrow. Dire indeed had been the curse upon her parents; and now she is going to be with them, having never tasted any joy. Her brother's seeming success in marriage had been death to him and to her. The chorus reiterate that piety towards her brother should have yielded to authority. 'Selfwill has been thy ruin.' Antigone: 'Friendless, unmourned, uncomforted, I leave the holy light of day. I die unmarried, and no one weeps for me.'

The metres in this *commos*, ll. 806-33, chiefly *logaoedic*, and for the most part *glyconic*, are as follows:—

α'. 806-16, 823-33.

⏏ — — — — —
— — — — —
— — — — —
— — — — —
5 — — — — —

⏏ — — — — —
— — — — —
— — — — —
— — — — —
Anapaests of cho. 817-22, 834-7.

β'. Second strophe and antistrophe.

— — — — —
— — — — —
— — — — —
— — — — —
5 — — — — —
— — — — —
— — — — —
— — — — —
— — — — —
10 — — — — —
— — — — —
— — — — —
— — — — —
— — — — —
15 — — — — — } Iambic.
— — — — —
— — — — —
— — — — —

ἐπ.

— — — — —
— — — — —
— — — — —
— — — — —
5 — — — — —
— — — — —
— — — — —

The effect produced by the epitrite rhythm in α' 9, β' 8, ἐπ. 5, and of the spondees in β' 6, is especially noticeable.

808. νέατον is an adjective. See on O. T. 155.

λεύσουσας ἀελίου,

5 κοῦποτ' αὖθις· ἀλλά μ' ὁ παγκοίτας Ἴαιδας ζῶσαν ἄγει
τὰν Ἀχέροντος

ἄκτάν, οὐθ' ὑμεναίων

ἔγκληρον, οὐτ' *ἐπινύμφειός πώ μέ τις ὕμνος 815

ὑμνησεν, ἀλλ' Ἀχέροντι νυμφεύσω.

ΧΟ. οὐκοῦν κλεινὴ καὶ ἔπαινον ἔχουσ'

ἐς τόδ' ἀπέρχει κεῦθος νεκύων,

οὔτε φθινάσιν πληγεῖσα νόσοις

οὔτε ξιφέων ἐπίχειρα λαχοῦσ', 820

ἀλλ' αὐτόνομος ζῶσα μόνη δὴ

θνητῶν Αἴδην καταβήσει.

ΑΝ. ἀντ. α'. ἤκουσα δὴ λυγροτάταν ὀλέσθαι,

τὰν Φρυγίαν ξέναν

Ταντάλου Σιπύλῳ πρὸς ἄκρῳ, 825

τὰν κισσὸς ὡς ἀτενῆς

809. λεύσουσας] λεύσουσας LL². 810. ζῶσαν ἄγει] ἀνάγει L². pr. 810-16.
Division of lines, κοῦποτ' - αἶδας - τὰν - ἔγκληρον - πώ - ὑμνησεν . . . 811.
Ἴαιδας] αἶδας L. 814. ἔγκληρον] ἔκκληρον Vat. *ἐπινύμφειος] ἐπινυμφίδιος
LA Vat. b. ἐπινυμφίδιος Vat. ἐπινυμφίδιος E. Dind. corr. 819. φθινάσιν]
φθινάσι L. φθινάσιν L². 820. λαχοῦσ'] λαχου(σ)σ' L. λαχοῦσα Vat. 821.
δὴ] δὴ (δὴ) L. 822. θνητῶν Αἴδην] θνατῶν Αἶδαν LA. θνατῶν Vat. κατα-
βήσει] καταμήσει L. καταβήσει C². καταβῆσ Vat. 826. ἀτενῆς] ἀ(σθ)ενῆς L.
ἀτενῆς C²A. ὁ ἐξ ἀπλούμενος (in text) L².

810. κοῦποτ' αὖθις] Sc. ὅμοιαι φέγ-
γος ἀελίου.

παγκοίτας is here active = 'That seals
up all in rest.' Essay on L. pp. 98, 101.
The metre suggests πάγκοιτος, cp. infr.
828, the corresponding line of the anti-
strophe.

812, 13. Ἀχέροντος ἄκτάν] Hom.
Od. 10. 509, ἐνθ' ἄκτῃ τε λάχεια: ib.
513, ἐνθα μὲν εἰς Ἀχέροντα πυριφλεγέ-
θων τε ῥέουσι, κ.τ.λ.

815. *ἐπινύμφειος, which Dindorf has
restored for ἐπινυμφίδιος, is more prob-
able than ἐπὶ νυμφείος, although this
appears to be supported by the note of
the Scholiast, λείπει θύραις ἢ κοίταις.

816. Ἀχέροντι] As other maidens
have been wedded to rivers upon the
earth.

820. ξιφέων ἐπίχειρα] 'The wages
of the sword;' i.e. Death given by the
sword.

821. αὐτόνομος] The Scholiast ex-

plains this, ἰδίους αὐτῆς νόμοις χρῆσα-
μένη. This is not free from ambiguity;
but the true meaning is rather 'By an
ordinance peculiar to your case' (ἰδίῳ
τῷ σεαυτῆς νόμῳ), than 'In your in-
dependence of law,' or 'As being a law
to yourself.' The chorus nowhere speak
with admiration of the independent
attitude of Antigone, although they
secretly sympathize with her pious
motive. The word is used with con-
sciousness of the derivation. The νόμος
which is peculiar to Antigone is the
privilege of a living death.

823. λυγροτάταν] 'In sorriest plight.'
Supplementary predicate.

824, 5. τὰν Φρυγίαν ξέναν Ταντάλου]
'Our friend far off in Phrygia, Tantalus'
daughter.' Sipylus was placed by some
in Phrygia, by others in Lydia. (Strabo,
12. p. 571.) Donaldson well remarks
that ξέναν is applied to Niobe, 'because
she married Amphion, king of Thebes.'

- 5 πετραία βλάστα δάμασεν, καί νιν ὄμβρῳ τακομένην,
 ὡς φάτις ἀνδρῶν,
 χιών τ' οὐδαμὰ λείπει, 830
 τέγγει θ' ὑπ' ὄφρῦσι παγκλαύτοις δειράδας· ᾧ με
 δαίμων ὁμοιοτάταν κατευνάζει.
 ΧΟ. ἀλλὰ θεός τοι καὶ θεογεννῆς,
 ἡμεῖς δὲ βροτοὶ καὶ θνητογενεῖς. 835
 †καίτοι φθιμένῳ μέγ' ἀκοῦσαι
 τοῖς ἰσοθέοις ἔγκληρα λαχεῖν
 [ζῶσαν καὶ ἔπειτα θανοῦσαν.]
 ΑΝ. στρ. β'. οἷμοι γελῶμαι. τί με, πρὸς θεῶν πατράων, 838
 οὐκ *οὔλομένην ὑβρίζεις, 840
 ἀλλ' ἐπίφαντον;
 ᾧ πόλις, ᾧ πόλεως

827. βλάστα] βλαστέ Vat. 830. οὐδαμὰ] οὐδαμῇ L. 831. τέγγει]
 τᾶκει L. τέγγει A. παγκλαύτοις] παγκλαύτους L.—παγκλαύστοις AV.
 ᾧ] ᾧ Vat. 834. τοι] τε Vat. θεογεννῆς] θεογενήσ LAV⁴. θεογεννῆς
 V Vat. b. R. 835. ἡμεῖς δέ] ἡμεῖ δὲ L. ἡμεῖσδε C². βροτοῖ] θνητοῖ
 Vat. θνητογενεῖς] θνητογενεῖς L. 836. φθιμένῳ] φθιμένα L. φθιμένα
 A. φθιμέναν Vat. ἔγκλημα Vat. ἔγκληρον R. 837. ζῶσαν..θα-
 νοῦσαν LE Vat. om. AR. 838. τί με] τί πρὸς L. πρὸς θεῶν] πρὸς | θεῶν
 LA. πατράων] πατράων Vat. 840. *οὔλομένην] ὀλομένην LAV³ Vat. b.
 ὀλομένην Vat. V⁴.

828. ὄμβρῳ τακομένην] The conjectural emendation ὄμβροι has been very generally received. But the Highlands of Phrygia are not subject to perpetual showers. It is more natural to think of a snow-capped peak ever running down with moisture from the melting snow. On the general sense thus given to ὄμβρος, see Essay on L. § 52. p. 98. 'And as she flows down with moisture, the snow leaves her not, but still she wets the ridges of her neck beneath her tearful brow.' The position of τ' need cause no difficulty. Essay on L. pp. 65, 6. It has been observed that the words ὄφρῦς and δειράς are equally applicable to a mountain and to a human being. The subj. of τέγγει is not χιών but ᾧ Νιόβα.

834. It is doubtful whether θεογεννῆς or θεογεννῆς (= θεογέννητος) should be read for the unmetrical θεογενῆς.

836. Of the two readings, φθιμένα

and φθιμένῳ, both of which are given by L, and were known to the Scholiast, the feminine is more likely to be due to a corrector.

837. The words ζῶσαν καὶ ἔπειτα θανοῦσαν have little point, and being omitted by Aldus (as in A), have never been restored except by Seyffert, who reads μέγα ἀκοῦσαι in l. 836. Those who omit 837, invert the preceding lines for the sake of the paroemiac, and read καίτοι φθιμένῳ τοῖς ἰσοθέοις | ἔγκληρα λαχεῖν μέγ' ἀκοῦσαι. For ἀκοῦσαι, 'to have said of one,' cp. Phil. 1074, ἀκούσομαι μὲν ὡς ἔφην οἴκτον πλέως.

840. *οὔλομένην] The conjecture of Martin. οἰχομένην (Wunder) also deserves to be considered.

842. She first turns from the elders to the city at large; and then, remembering how little sympathy she has had from man, she appeals, like Philoctetes

- 5 πολυκτῆμονες ἄνδρες·
 ἰώ, Διρκαῖαι κρῆναι Θήβας τ'
 εὐαρμάτου ἄλσος, ἔμπας 845
 ξυμμάρτυρας ὕμμ' ἐπικτῶμαι,
 οἷα φίλων ἄκλαντος, οἷοις νόμοις
 10 πρὸς *ἔρμα τυμβόχωστον ἔρχομαι
 τάφου ποταίνιου
 ἰὼ δύστανος, [59 a. 850
 †οὐτ' ἐν βροτοῖσιν οὐτ' ἐν νεκροῖσιν
 μέτοικος, οὐ ζῶσιν, οὐ θανοῦσιν.
 15 ΧΟ. προβᾶς' ἐπ' ἔσχατον θράσους
 ὑψηλὸν ἐς Δίκας βάθρον
 προσέπεσες, ᾧ τέκνον, πολύ.
 855
 πατρῶον δ' ἐκτίνεις τιν' ἄθλον.

844. κρῆναι] καὶ κρῆναι L. κρῆναι A. κρῆναι Θήβας τ'] κρῆναι | θήβας τ' LA.
 845. εὐαρμάτου] εὐαρμόστου E. τ' om. Vat. ἔμπας] ἔμπης Vat. 846. ὕμμ']
 ὕμμ' L. ὕμ' Vat. ἐπικτῶμαι] γρ. ἐπιβοῶμαι mg. C²*. 847. οἷα] οἷα L.
 οἷοις] οἷοισιν Tricl. corr. οἷοις νόμοις Vat. οἷοις L². 848. Two lines, πρὸς-|
 χομαι τάφου... ἔρμα] ἔρμα LAE Vat. V⁴. ἔρμα c. gl. περίφραγμα L². ἔρμα
 V. Herm. corr. 849. ποταίνιου] ποτ' αἰνέου L. ὑποταίνιου Vat. 851. οὐτ'
 ἐν] οὐτε Vat. b. νεκροῖσιν L. νεκροῖσι AE. 853. προβᾶς' L. προ(σ)βάς' C².
 854. βάθρον] βάθρου L. 855. προσέπεσες] προσέπαισας Vat. V⁴. πολύ]
 πολύν LV. πολὺ E. 856. ἐκτίνεις] ἐκτείνεις LE Vat. ἐκτίνεισ A.

(936 ff.), in a fresh outburst, to the 'familiar presences' of nature.

843. πολυκτῆμονες] Thebes was proverbially a wealthy city.

844. ἰώ] Here she breaks into a louder cry.

845. ἄλσος] The open ground about the city. Cp. El. 5, τῆς οἰστροπλήγος ἄλσος Ἰνάχου κόρης.

847. οἷα, like ὁμοιοτάταν in 832, and λυγροτάταν in 823, is supplementary predicate, and equivalent to an adverb.

851. Hermann (ed. 1839) was contented to read οὐτε βροτοῖσιν οὐτ' ἐν νεκροῖσιν, but remarked that the long anacrusis of the second part of the line, οὐτ' ἐν νεκροῖσιν = γάμων κυρήσας is very rare. Qu βροτοῖς, οὐτε τις ἐν νεκροῖσιν? But the original line is probably lost.

852. 'Advancing to the utmost verge of daring thou didst fall violently, my daughter, against the lofty throne of Right.'

854. βάθρον is here the pedestal on which the image of justice is imagined to rest. Cp. Plat. Phaedr. 254 B, ἰδόντος δὲ τοῦ ἡνιόχου ἡ μνήμη πρὸς τὴν τοῦ κάλλους φύσιν ἠνέχθη. καὶ πάλιν εἶδεν αὐτὴν μετὰ σωφροσύνης ἐν ἀγνῶ βάθρῳ βεβῶσαν, O. T. 865, νόμοι... ὑψίποδες.

855. πολύ is allowed to pass by Hermann without comment, but has been more recently called in question, partly on the metrical ground that the line should end with a long syllable. πολὺς is certainly no improvement. On the attempt to give special force to such a general word, see Essay on L. § 51. p. 97.

856. 'But thou art paying some debt of expiation inherited from thy sire.' ἄθλος is here a task or burden imposed by some higher power, like the labours of Heracles, and is perhaps associated by Sophocles with the derivative ἀθλιος. The combined metaphorical use of ἀθλος and ἐκτίνειν is not too great a

ΑΝ. ἀντ. β'. ἔψαυσας ἀλγεινοτάτας ἐμοὶ μερίμνας,

πατὴρ δὲ τριπόλιστον οἶκτον

τοῦ τε πρόπαντος

ἀμετέρου πότμου

860

κλεινοῖς Λαβδακίδαῖσιν.

ἰὼ ματρῶναι λέκτρων ἄται

κοιμήματά τ' αὐτογέννητ'

ἐμῷ πατρὶ δυσμόρφῳ ματρός,

865

858. τριπόλιστον] gl. τὸν πολλάκις ἀναποληθέντά μοι R. οἶκτον] οἶκτον V. 861. κλεινοῖς] κλεινοῖσι A. 863. ματρῶναι] πατρῶναι L. ματρῶναι A. λέκτρων ἄται] λέκτρων '... | ἄται (sic) L. 864. κοιμήματά τ' αὐτογέννητ'] κοιμήματ' αὐτογέννητ' LA Vat. b. τ' om. L². Turn. corr. 865. δυσμόρφῳ ματρός] δυσμόρον μ (blank space) Vat. δυσμόρον L². δυσμόρον V Vat. b. V⁴.

stretch of language for Sophocles. Essay on L. p. 105.

857. 'Thou hast touched my saddest thought, the thrice-told tale of my father's sorrow.' Boeckh has cleared up the difficulties of this passage (1) by showing that οἶκτον harmonizes better with the context than οἶτον or οἶκον, and also gives a construction to πότμου: (2) by tracing the derivation of τριπόλιστον from πολίζω=πολέω, which occurs in the compound ἀναπολίζω: (3) by rightly explaining the dative Λαβδακίδαῖσιν. See E. on L. § 13. p. 19. He also points out that μερίμνας is genitive, because the singular is more forcible, and μέριμναν would have suited the metre equally well. The only remaining doubt is the construction of οἶκτον. ψάειν may govern the accusative, as appears from 961. But the change from the genitive to the accusative is still to be accounted for. (1) The word ἔψαυσας was chosen with special reference to μερίμνας. ἔλεξας, or some other general word, would have been sufficient if this had not intervened. Hence the general meaning of the verb (=ἔλεξας) is alone continued. (2) The case is partly governed by the verbal notion in μερίμνας=δ μεριμνῶ. (3) The tendency of a Greek sentence is to pass from a more special to a more general construction. Essay on L. pp. 64, 5, οἶκτον is to be resumed with πότμου, which is co-ordinate with πατρός. 'Thou hast harped on what my mind broods over with saddest care, the thrice renewed pity for my father, and for the

general fortune of our race, the lot that fell upon the famed Labdacidæ.' Seyffert thinks that in τριπόλιστον Antigone is thinking of her own ever-deepening grief. But the Scholiast and Boeckh are probably right in explaining the word (like κλεινοῖς) with reference to the widely felt compassion for Oedipus. Cp. O. C. 517, τό τοι πολὺ καὶ μηδαμὰ λήγον: ib. 597, πᾶς τοῦτό γ' Ἑλλήνων θροεῖ. For τριπόλιστον, cp. Phil. 1238, δις ταῦτά βούλει καὶ τρίς ἀναπολεῖν μ' ἔπη.

861. κλεινοῖς is said with bitterness, as in O. T. 1207, κλεινὸν Οἰδίπου κᾶρα. The dative is used in explanation of ἀμετέρου, 1st as clearer than the genitive with so many genitives preceding; 2nd with an 'ethical' force; 'the lot that fell on us.'

863. 'O my mother, to whom marriage was calamity, O my hapless father, who in wedlock with a mother, held guilty intercourse with her from whom he came.'

ματρῶναι λέκτρων ἄται] 'My mother's calamity in marriage.' λέκτρων is descriptive or distinctive genitive (Essay on L. § 9. p. 12), and the possessive ματρῶναι is joined to λέκτρων ἄται taken as one word. In observing Antigone's tenderness for her mother we are reminded that the plot of the Oedipus Tyrannus was not yet conceived.

865. ματρός is objective genitive, after κοιμήματα=ξυνοῦσαι, and also descriptive, like γάμοι τέκνων, O. C. 945. For the condensed expression κοιμήματά τ' αὐτογέννητ'=τὸ κοιμη-

οἶων ἐγὼ ποθ' ἂ ταλαίφρων ἔφυν·

10 πρὸς οὓς ἀραῖος ἄγαμος ἄδ' ἐγὼ
μέτοικος ἔρχομαι.

ἰὼ δυσπότμων

κασίγνητε γάμων κυρήσας,

870

θανὼν ἔτ' οὖσαν κατήναρές με.

15 ΧΟ. σέβειν μὲν εὐσέβειά τις,

κράτος δ' ὅτῳ κράτος μέλει

παραβατὸν οὐδαμῇ πέλει·

σὲ δ' αὐτόγνωτος ὤλεσ' ὀργά.

875

ΑΝ. ἐπ. ἄκλαυτος, ἄφίλος, ἀνυμέναιος,

ταλαίφρων ἄγομαι

τάνδ' ἐτοίμαν ὁδόν.

οὐκέτι μοι τόδε λαμπάδος ἱερὸν ὄμμα

5 θέμις ὁρᾶν ταλαίνα·

880

867. Two lines, πρὸς-| δ' ἐγὼ ... ἄδ'] ἄδ' L. 869. ἰὼ] ἰὼ ἰὼ LL².
874. οὐδαμῇ] οὐδαμῇ L. οὐδαμῇ A. οὐδαμῶς V¹. 876-82. Division of lines,
ἄκλαυτος-| τάνδ' ἐτοίμαν-| μοι τόδε-| μα θέμις-| μὲν πότμον .. στενάζει. αὐτό-
γνωτος] αὐτόγνωστος V. 876. ἄκλαυτος, ἄφίλος] ἄκλαυστος ἄταφος E. ἄκλαν-
στος ἄφ. Vat. 880. ταλαίνα] τάλαινα L Vat. L². ταλαίνα C³. ταλαίνα C⁴.

θῆναι σὺν ταύτῃ ἐξ ἧς αὐτὸς ἐγεννήθη, see E. on L. § 43. p. 81, and for the force of αὐτός in composition, *ibid.* p. 101. The dative ἐμῷ πατρί (E. on L. § 13. p. 19, see on l. 861) is occasioned by the adjective; i.e. αὐτογέννητ' ἦν αὐτῷ τὰ κοιμήματα. The nature of constructions in such condensed expressions can only be explained by expanding each phrase into a sentence. The meaning of the passive verbal termination in αὐτογέννητα is extremely indefinite. The other way of taking the words ('Connubium dicit Jocastae cum Oedipo quem ipsa pepererat,' Dind.), although giving a more obvious construction to the dative, has the fatal blemish of making a twofold apostrophe to Jocasta, whereas οἶων implies a reference to both parents, which is much more forcible.

The Laur. reading δυσμῶρφ is preferable, because of the peculiar significance of κοιμήματα ματρός.

866. οἶων is to be immediately referred to κοιμήματα, 'Such wedlock as gave me birth.'

868. μέτοικος may possibly have the association of 'an alien,' because she could not expect to meet with proper burial. But for the generalised meaning of μέτοικος, cp. *supr.* 852: O. C. 934: *infr.* 890, μετοικίας.

872-5. 'There is some piety in pious action; but, as towards him who wieldeth it, authority must in no wise be transgressed. A self-determined impulse hath undone thee.' Cp. Phil. 138, τέχνα γὰρ τέχνας ἐτέρας προὔχει | καὶ γνῶμα παρ' ὅτῳ τὸ θεῖον | Διὸς σκῆπτρον ἀνάσσεται, where there is a similar ellipse of the antecedent. The meaning is, 'He who has authority must not suffer authority to be thwarted.' This may be made clearer by supplying ἐκείνῳ, as dative of the person interested, for the antecedent to ὅτῳ. 'He must not have it (i.e. suffer it to be) transgressed.'

877. 'Unhappy, I am led the way that is here prepared for me.' Creon has already entered before these words are said. Cp. *infr.* 933. 4.

τὸν δ' ἐμὸν πότμον ἀδάκρυτον
οὐδείς φίλων στενάξει.

- KP. ἄρ' ἴστ', αἰοιδὰς καὶ γόους πρὸ τοῦ θανεῖν,
ὡς οὐδ' ἂν εἰς παύσαιτ' ἂν, εἰ χρεῖη λέγειν;
οὐκ ἄξεθ' ὡς τάχιστα, καὶ κατηρεφέϊ 885
τύμβῳ περιπτύξαντες, ὡς εἴρηκ' ἐγώ,
*ἄφετε μόνην ἔρημον, εἴτε χρὴ θανεῖν,
εἴτ' ἐν τοιαύτῃ ζῶσα τυμβεύσει στέγη·
ἡμεῖς γὰρ ἄγνοι τοῦπὶ τήνδε τὴν κόρη·
μετοικίας δ' οὖν τῆς ἄνω στερήσεται. 890
- AN. ὦ τύμβος, ὦ νυμφεῖον, ὦ κατασκαφῆς
οἰκησις αἰείφρουρος, οἷ πορεύομαι
πρὸς τοὺς ἐμαυτῆς, ὧν ἀριθμὸν ἐν νεκροῖς
πλεῖστον δέδεκται Περσέφασσ' ὀλωλότων·
ὧν λοισθία 'γὼ καὶ κάκιστα δὴ μακρῷ 895
κάτεμι, πρὶν μοι μοῖραν ἐξήκειν βίου. [59 b.]

883. αἰοιδὰς] αἰδοῦς p. m. L². 884. παύσαιτ'] παύσετ' L². χρεῖη] χρεῖ' ἢ
LAE. 885. ἄξεθ' ἄξεσθ' L. ἄξεθ' A. κατηρεφέϊ] κατηρρεφέϊ L². 887.
ἄφετε μόνην] ἀφείτε μόνην LE. ἀφήτε pr. VV⁴. μόνην ἀφήτ' AV³. γρ. ἄπιτε
μόνην mg. A. ἄφειτε L². 888. ζῶσα] ζῶσαν V⁴ Vat. L². τυμβεύσει] τυμ-
βεύειν L. τυμβεύει AV³R. Tricl. corr. 889. τήνδε] τοῦδε Vat. 890.
δ'] γ' V⁴. 891. ὦ] ὦ L. ὦ C². ὦ] ὦ L. ὦ] ὦ L. 892. αἰείφρουρος]
αἰείφρουρος Vat. πορεύομαι] πορεύσομαι V⁴. 893. ἐν νεκροῖς] ἐνεκροῖς L.
ἐννεκροῖς C². 894. Περσέφασσ'] Φερσέφασσ' L. (1st σ from ρ) E. περσέφασσ'
AE². φερσέφασσ' L². 895. λοισθία 'γὼ] λοίσθι' ἀγὼ (1st accent erased) L.
λοισθίως ἐγὼ V. λοίσθι' ἐγὼ V⁴.

883. αἰοιδὰς .. πρὸ τοῦ θανεῖν] Cp. Aesch. Ag. 1444, 5, ἥ δέ τοι κύκνου δίκην | τὸν ὕστατον μέλψασα θανάσιμον γόνον | κείται φιλήτωρ τοῦδε.

884. εἰ χρεῖη] 'If it were allowed.' Cp. O. T. 1110, εἰ χρὴ τι κάμῃ μὴ συν-αλλάξαντά πω, | πρέσβυ, σταθμάσθαι: O. C. 1711, πῶς με χρὴ τὸ σὸν τάλαιναν ἀφανίσαι τοσόνδ' ἄχος. This modified use of χρὴ = 'One is to,' not 'One must,' is only possible in hypothetical or interrogative sentences.

887. ἄφετε] This is on the whole more probable than ἄπιτε. The change from the future with οὐκ to the imperative has probably occasioned the corruption of the text.

χρή] This the Scholiast explained by χρήσει, i. e. he read χρή. And this is necessary, if τυμβεύειν is read in 888. But τυμβεύσει, the reading of Triclinius,

is supported by τυμβεύει in AV³. 'Whether she must die there, or shall live a buried life in that dark cell.' For εἰ .. χρὴ, cp. El. 399, πεσοῦμεθ', εἰ χρὴ, πατρὶ τιμωρούμενοι. And for τυμβεύσει, see E. on L. p. 64 b. The intransitive use of τυμβεύειν occurs nowhere else.

889. Creon claims to be pure from the blood of Antigone, because he has altered the doom of stoning (l. 36) to that of immurement, and because of the modicum of food that is to be shut in with her, ὡς ἄγος (l. 775).

890. 'At all events she shall no longer share the right of dwelling with us in the light of day.'

891, 2. 'O cavernous abode of long imprisonment, at once my bridal-chamber and my tomb.'

896. πρὶν .. βίου] 'Before my allotted portion of life is spent.' Cp. Il. 4. 170,

ἐλθοῦσα μέντοι κάρτ' ἐν ἐλπίσιν τρέφω
φίλη μὲν ἤξειν πατρί, προσφιλῆς δὲ σοί,
μῆτερ, φίλη δὲ σοί, κασίγνητον κάρα.

ἐπεὶ θανόντας αὐτόχειρ ὑμᾶς ἐγὼ

900

ἔλουσα κάκωσμησα κάπιτυμβίους

χοᾶς ἔδωκα· νῦν δέ, Πολύνεικες, τὸ σὸν

δέμας περιστέλλουσα τοιάδ' ἄρνημαι.

καίτοι σ' ἐγὼ 'τίμησα τοῖς φρονοῦσιν εὖ.

οὐ γάρ ποτ' οὐτ' ἂν εἰ τέκνων μῆτηρ ἔφυν

905

897-9. The order of these lines is transposed in L, 897 being written after the other two, but the error is corrected with a. β. γ.

πίσιν L. ἐν ἐλπίσι A. 900. αὐτόχειρ ὑμᾶς] tr. L².

897. ἐν ἐλπίσιν] ἐνελ-

902. ἔδωκα] ἔδωκε

L² p. m. 904. 'τίμησα] τίμησα L.

μοῖραν ἀναπλήσης βίοιο. For ἐξήκειν, cp. Tr. 147, ἀλλ' ἡδοναῖς ἀμοχθον ἐξαίρει βίον | ἐς τοῦθ', ἔως ἂν, κ.τ.λ.

897. κάρτ' ἐν ἐλπίσιν τρέφω] 'I do cherish it amongst my hopes.'

899. κασίγνητον κάρα] This must be addressed to Polynices, who is most in the thoughts of the spectators, and is again invoked in the same words in l. 915: not to Eteocles, of whose burial Antigone only knew by hearsay, *supr.* 23 ff. The difficulty of reconciling this with the following lines has been adduced as one of several reasons for rejecting the passage from l. 900 to l. 928 in whole or in part. The lines 905-12 are apt to appear to modern readers, as they did to Goethe, a blemish in a place which might have been expected to be most carefully finished. The saying, which Herodotus, 3. 119, attributes almost in the same terms to the wife of Intaphernes, would seem from this to have had a wide currency in Ionia—for it is a precarious supposition that either author derived it from the other—and fell in with the natural tendency of Greek life to exalt the bond of brotherhood above all other ties of affection and kindred. The general feeling of the speech is well traced by Seyffert. Antigone, when brought face to face with death, in utter isolation from human sympathy, comes down from the lofty tone she had assumed in her first answer to Creon, and recognizes the simple fact that it was the strength of her affection which impelled her to defy the law. Her love for Poly-

nices was wonderful, passing the love that could be felt for a husband or a child. She dilates on this and justifies it by a primitive sophism, which the passage of Herodotus cited above shows to be more in the spirit of the time of Sophocles or of the age preceding him than of any later period. If the Antigone is the earliest of the seven plays (see Introduction), we need not be surprised by an archaism of thought which is much less remarkable than several which occur in Aeschylus. In an early English ballad, called the Douglas Tragedy, a woman interceding for the life of her father, whom her lover would slay, gives the following reason:—'True lovers I can get many a one, | But a father I'll never get more.'

900, 1. In these lines she is thinking of her father and mother. The libation only had been given to Polynices, who is specially mentioned in the following line. Ll. 900, 1 could not have been written after O. C. 1756 ff.

903. περιστέλλουσα] 'Decking for burial,' and so also 'protecting from insult.'

904. 'And certainly those who consider rightly will say I did honour thee.' For the dative, see E. on L. § 13. p. 19. Others take εὖ with ἐτίμησα, but for the stress,—'it was a real honour,'—cp. the emphatic use of ἀνὴρ, O. C. 393, and of ὕβρις, *ib.* 882.

905. Feeling the incongruity of saying, 'If I had lost a child,' she says, 'If I had had children,' leaving the further supposition to be implied.

οὐτ' εἰ πόσις μοι κατθανὼν ἐτήκετο,
 βία πολιτῶν τόνδ' ἄν ἡρόμην πόνον.
 τίνος νόμου δὴ ταῦτα πρὸς χάριν λέγω;
 πόσις μὲν ἄν μοι κατθανόντος ἄλλος ᾦν,
 καὶ παῖς ἀπ' ἄλλου φωτός, εἰ τοῦδ' ἤμπλακον· 910
 μητρὸς δ' ἐν ᾿Αιδου καὶ πατρὸς κεκευθότιον
 οὐκ ἔστ' ἀδελφὸς ὅστις ἄν βλάστοι ποτέ.
 τοῖωδε μέντοι σ' ἐκπροτιμήσας ἐγὼ
 νόμῳ, Κρέοντι ταυτ' ἔδοξ' ἀμαρτάνειν
 καὶ δεινὰ τολμᾶν, ὧ κασίγνητον κάρα. 915
 καὶ νῦν ἄγει με διὰ χερῶν οὕτω λαβὼν
 ἄλεκτρον, ἀνυμέναιον, οὔτε του γάμου
 μέρος λαχοῦσαν οὔτε παιδείου τροφῆς,
 ἀλλ' ὧδ' ἔρημος πρὸς φίλων ἢ δύσμορος
 ζῶσ' εἰς θανόντων ἔρχομαι κατασκαφάς· 920

907. ἄν ἡρόμην] ἀνηρόμην L. 908. νόμον δῆ] tr. Vat. 909. μοι] τις
 Vat. 912. βλάστοι] βλαστοῖ LER. βλαστῆ Vat. 913. ἐκπροτιμήσας]
 ἐκπροθυμήσας E. 916. λαβὼν] λαβῶν L. 917. οὔτε του] οὔτε τοῦ (cir-
 cumflex eras.) L. οὔτε του E. 918. παιδείου] παιδίου LL². 920. θανόν-
 των .. κατασκαφάς] θανάτων .. κατασφαγὰς L. θανόντων .. κατασκαφὰς AE.

906. κατθανὼν ἐτήκετο] 'Had been wasting in death.' Cp. l. 410, μυδῶν τε σῶμα γυνώσαντες εὔ.

907. βία πολιτῶν] Cp. supr. 74, 5. Creon is the representative of the State, and the elders in supr. 872 ff. have confirmed his sentence. Antigone is throughout perfectly conscious of the nature of her action, and at this moment she sees more clearly than ever the audacity of it. But even after the impulse has subsided she goes resolutely, though sadly, to her fate.

908. νόμου] 'Principle.' Cp. supr. ll. 191, 613.

909. κατθανόντος] Sc. τοῦ πόσεως.

910. τοῦδε] τοῦ παιδός.

912. οὐκ ἔστ' .. ποτέ] Although not strictly logical, this is much more touching and expressive than οὐκ ἔσθ' ὅπως ἀδελφὸς ἄν βλάστοι ποτέ, which it has been proposed to substitute here.

916. διὰ χερῶν .. λαβὼν] διά lit. = 'Between.' Cp. διαλαμβάνω in Hdt., e.g. I. 114, ἐκέλευε αὐτὸν τοῖς ἄλλοις παιδᾶς διαλαβεῖν; Plat. Rep. B. 10. p.

615 E, τοὺς μὲν διαλαβόντες ἦγον.

918. παιδείου τροφῆς] 'The rearing of children.' This is censured by Dindorf as unmaidenly: but cp. El. 963-6, καὶ τῶνδε μέντοι μηκέτ' ἐλπίσης ὅπως | τεύξει ποτ' οὐ γὰρ ὧδ' ἄβουλός ἐστ' ἀνὴρ | Αἴγισθος, ὥστε σὸν ποτ' ἢ καμὸν γένος | βλαστεῖν ἐᾶσαι, πημονὴν αὐτῷ σαφῇ; Eur. Ion 485 ff., ἐμοὶ μὲν πλούτου τε πάρος | βασιλικῶν τ' εἰεν θαλάμων | τροφαὶ κῆδεις κενῶν τέκνων, κ.τ.λ. For the active sense of τροφή in the passage last quoted and in the text, see Essay on L. § 53, p. 98, and cp. El. 1143 ff., οἶμοι τάλανα τῆς ἐμῆς πάλαι τροφῆς | ἀνωφελήτου, τὴν ἐγὼ θάμ' ἀμφί σοι | πόνῳ γλυκεῖ παρέσχον.

919. ἔρημος πρὸς φίλων] For the redundant preposition, see Essay on L. § 19, p. 28.

920. θανάτων, which occurs only in L and M³, is very unlikely to have been changed to θανόντων in the Byzantine period. The latter is therefore probably the authentic reading, and not merely due to conjecture.

ποίαν παρεξελθοῦσα δαιμόνων δίκην;
τί χρή με τὴν δύστηνον ἐς θεοὺς ἔτι
βλέπειν; τί ν' αὐδᾶν ξυμμάχων; ἐπεὶ γε δὴ
τὴν δυσσέβειαν εὖσεβοῦς' ἐκτησάμην.
ἀλλ' εἰ μὲν οὖν τάδ' ἐστὶν ἐν θεοῖς καλὰ, 925
παθόντες ἂν ξυγγνοῖμεν ἡμαρτηκότες·
εἰ δ' οἷδ' ἁμαρτάνουσι, μὴ πλείω κακὰ
πάθοιεν ἢ καὶ δρῶσιν ἐκδίκως ἐμέ.

ΧΟ. ἔτι τῶν αὐτῶν ἀνέμων αὐταὶ
ψυχῆς ρίπαι τήνδε γ' ἔχουσιν. 930

921. παρεξελθοῦσα] παρελθοῦσα Vat. 922. ἐς θεοὺς] ἐν θεοῖς L². εἰς A.
923. αὐδᾶν] αὐδᾶν L. 925. καλὰ] κακὰ E^c. 927. ἁμαρτάνουσι] ἁμαρτά-
νουσιν L. ἁμαρτάνουσι A. 928. ἐκδίκως] ἐνδίκως LL². ἐνδίκωσ C². ἐκδίκωσ A.
929. αὐταὶ] αὐτὰ L. αὐτὰ Vat. 930. τήνδε γ'] γ' om. L². τήνδ' R.

921, 2. ποίαν...; τί χρή...;] The suddenness of these transitions is very expressive of the agitation of Antigone's mind. Her fate leads her even to doubt the providence of the gods, but not to admit that she has done wrong. She will make the admission when death has taught it her, but not before. If her judges are wrong they will suffer too.

922, 3. ἐς θεοὺς... βλέπειν] Cp. El. 925, μηδὲν ἐς κείνόν γ' ὄρα.

923. ξυμμάχων;] The partitive genitive expresses with greater emphasis what might have been expressed by the accusative.

ἐπεὶ γε δὴ] The momentary doubt about the vindication of right in the world heightens the tragic effect. Cp. Phil. 428, τί δὴτα δεῖ σκοπεῖν; ib. 451, 2, ποῦ χρή τίθεσθαι ταῦτα, ποῦ δ' αἰνεῖν, ὅταν | τὰ θεῖ' ἐπαινῶν, τοὺς θεοὺς εὖρω κακοῦς; Trach. 1266: Aj. 950 ff.

924. τὴν δυσσέβειαν] The vice of impiety is confused with the blame of impiety, just as ἀρετή sometimes means a reputation for virtue. Cp. Phil. 1443, ἢ γὰρ εὐσέβεια συνθνήσκει βροτοῖς. Essay on L. p. 95.

925. 'If, after all, this course of theirs is approved in heaven, when I have suffered I suppose I shall acknowledge my fault.' The emphatic position of παθόντες implies, 'After I have suffered,

but not before.'

927. μὴ πλείω κακὰ | πάθοιεν] This has actually been interpreted as a prayer of Antigone for her enemies. Others explain it as a warning to them 'Let them see to it that they do not suffer more.' The real meaning is, that she cannot imprecate heavier sufferings on them than they are inflicting on her. 'Let them suffer, I will not say more, but the same evils which they unrighteously inflict on me.' For a curse, similarly half-checked in utterance, with μή, cp. Phil. 961, ὅλοιό μὴ πῶ, πρὶν μάθοιμ' εἰ καὶ πάλιν | γνώμην μετοίσεις. To translate this 'Mayest thou not perish yet,' would be a similar mistake to that which has caused the difficulty about the present passage. It is true, however, that Antigone's tone is rather that of one who judges, than of one who condescends to ban her enemies.

οἶδε] Sc. οἱ πολῖται. See above, l. 907 and note.

929, 30. For the addition of αὐταί, see Essay on L. § 40. p. 75, 2, and for ψυχῆς, which is added to soften the metaphor (since the chorus are less bold in an anapaestic than in a purely lyric passage, supr. 137), see ib. 5.

930. τήνδε γ'] γε gives a natural emphasis to τήνδε, and there is no ground for the conjecture τήνδ' ἐπέχουσιν.

ΚΡ. τοιγὰρ τούτων τοῖσιν ἄγουσιν.
κλαύμαθ' ὑπάρξει βραδυτήτος ὑπερ.

ΑΝ. οἴμοι, θανάτου τοῦτ' ἐγγυτάτω
τοῦτος ἀφίκεται.

†ΚΡ. θαρσεῖν οὐδὲν παραμυθοῦμαι 935
μὴ οὐ τάδε ταύτη κατακυροῦσθαι.

ΑΝ. ὦ γῆς Θήβης ἄστρ πατρώων 940
καὶ θεοὶ προγενεῖς,
ἄγομαι δὴ κούκέτι μέλλω.
λεύσσετε, Θήβης οἱ κοιρανίδαι,
τὴν *βασιλειδᾶν μούνην λοιπὴν,
οἶα πρὸς οἶων ἀνδρῶν πάσχω,
τὴν εὐσεβίαν σεβίσασα.

931. τοιγὰρ] τοιγάρτοι LAL²E. τούτων om. E. τοῖσιν] τοῖς LV.
τοῖσιν A. τούτοιςιν E. 932. ὑπερ] ὑπο Vat. V¹. 934. ἀφίκεται]
ἀφίκεται L. 937. γῆς] γῆ L. γῆσ C². 938. προγενεῖς] πατρογενεῖς
VL²V³R. 939. δῆ] δὴ γὰρ L Vat. Vat. b. δῆ A. δ' ἐγὼ E. δὴ γὰρ L².
κούκέτι] οὐκέτι V³. 940. λεύσσετε] κεύσετε L². 941. *βασιλειδᾶν]
βασιλιδα LAE Vat. L². βασιλιδα μούνην Vat. b. βασι V pr. Seyffert corr.
Line 942 is omitted Vat. b. 943. εὐσεβίαν] εὐσέβειαν MSS. Tricl. corr. σε-
βίσασα] τιμήσασα Vat. V¹.

931. τούτων, which is genitive of the cause, is not likely to have been interpolated. It is more probable that the second τοι arose from διττογραφία.

933, 4. θανάτου .. ἀφίκεται] 'This word is nearest death of all that have come.' Cp. Thuc. 3. 59, χαλεπώτατον τοῖς ὧδε ἔχουσι λόγου τελευτᾶν, διότι καὶ τοῦ βίου ὁ κίνδυνος ἐγγὺς μετ' αὐτοῦ. The adverb of place is supplementary predicate; see Essay on L. § 24. p. 40.

935, 6. μὴ οὐ follows the rule laid down in Essay on L. § 29. p. 49, 3 a. Böckh and Dindorf, taking a hint from the Scholia, give these lines to the chorus, on the ground that Creon has already withdrawn all hope. But the word κατακυροῦσθαι is characteristic of Creon, who may be thought not unlikely, even superfluously, to have made this final assertion of his will.

938. θεοὶ προγενεῖς] 'My divine ancestry,' including Cadmus and Harmonia, and their parents. Cp. supr. 199, θεοὺς τοὺς ἐγγενεῖς, and note: Hdt. 2. 143, Ἐκαταίω .. ἀναδήσαντι τὴν πατριὴν εἰς ἑκκαδέκατον θεόν.

940. 'O royal line of Thebè!' This has usually been explained as an address to the chorus. But Antigone expects no more sympathy from them (least of all if ll. 935, 6 are rightly given to the chorus). It is rather an apostrophe to the members of the princely family living and dead, including the θεοὶ προγενεῖς. Cp. Aesch. Cho. 800-2, οἱ τ' ἔσω δαμάτων πλουτογαθῇ μυχὸν νομίζετε | κλύετε, σύμφρονες θεοί.

941. *βασιλειδᾶν is Seyffert's ingenious emendation, based on Hesychius' βασιλειδῆς· ὁ τοῦ βασιλέως. Ismene is throughout only thought of as a foil for Antigone, and there is no more impropriety in Antigone speaking of herself as the last of her race than in the chorus (supr. 599 ff.) singing of the extinction of the light that was spreading over the last remaining shoot of the Labdacidae.

942. πρὸς οἶων ἀνδρῶν] As a princess, she speaks with scorn of Creon, who is not of royal birth. The words may also contain an allusion to the ἦθος of his (or the chorus'?) last speech.

ΧΟ.	στρ. α'. ἔτλα καὶ Δανάας οὐράνιον φῶς	[60 a.
	ἀλλάξαι δέμας ἐν χαλκοδέτοις αὐλαῖς·	945
	κρυπτομένα δ' ἐν τυμβήρῃ θαλάμῳ κατεξεύχθη·	
	καίτοι *καὶ γενεᾷ τίμιος, ᾧ παῖ παῖ,	
5	καὶ Ζηνὸς ταμιεύεσκε γονὰς χρυσορύτους.	950
	ἀλλ' ἅ μοιριδία τις δύνασις δεινά·	

944-7. Division of lines, $\xi\tau\alpha\lambda\alpha$ | ἀλλάξαι | αὐλαῖσ | τυμβῆρει . . . 944. Δανάας]
^αδανᾶσ L. δαναῆσ E. 949. *καί om. MSS. add. Herm. γενειᾶ] γενειᾶ or
γενειᾶ Vat. γέννα V^t. 950. Two lines, καί | σκε γονάσ . . . χρυσορύτους]
χρυσορρήτους MSS. Tricl. corr. 951. ἀλλ' ἄ . . . τίς] ἀλλὰ . . . τίς L. ἀλλ' ἄ . .
τισ A. ἀλλὰ μοιρίδια τίς δύνανται VE. ἀλλὰ . . . τίς Vat. L². δύνανται δύνανται Vat. L².

944-987. The chorus, in the manner of Pindar, moralise on the fate of Antigone through examples drawn from the circle of mythology and legend; and thus suggest the same cold comfort as in their mention of Niobe. The effect of this ode is to repress the excitement and solemnize the thoughts of the spectator.

'Danaë, though of royal lineage, and entrusted with the golden shower, was bound by all-constraining destiny in her brazen cell.

‘Bound, too, in a prison of rock, was
Lycurgus, who provoked the God. He
knew his madness when it was too late.

Phineus' sons, blinded by their father's wife (Idothea), bewailed their rejected mother Cleopatra's hapless lot, who, descended from an ancient line, and endowed with swiftness by her divine sire, was notwithstanding overtaken by the long-lived fates.'

Danaë and Cleopatra were, like Antigone, of royal birth, and, like Antigone, were bound in a living tomb. So also was the son of Dryas, himself a king : and this, in his case, was the penalty of an impetuous and defiant spirit.

Sophocles seems to have followed one version of the obscure and variable legend of Phineus, according to which Cleopatra did not die, but was rejected by Phineus for Idothea, and imprisoned in a cave, from which she was afterwards released by Heracles. The sons were blinded by their step-mother.

The first strophe and antistrophe are choriambic with an iambic close; the second, logaoedic. The choriambi here were probably chanted slowly, so as to have a weighty, solemn effect. The scheme is as follows:—

α' . First strophe and antistrophe.

[illegible]

β' . Second strophe and antistrophe.

[illegible]

944. φῶς | ἀλλάξαι] 'To exchange the light' (for gloom), i.e. To lose the light. Cp. Phil. 1262, ἀμείψας . . στέγας.

945. δέμας] 'Form.' This word reminds us of the beauty of Danaë, which increased the pathos of her fate.

ἐν χαλκοδέτοις αὐλαῖς] 'In a brass-bound room.' The compound of δέω merely suggests the general notion of confinement (Essay on L. § 55. 3, p. 101), and has nothing to do with the riveting of brazen plates to the walls.

949. **γενεᾷ τίμιος**] Because descended from Danaüs the grandson of Poseidon.

951. ἡ μοιριδία τις δύνασις] 'The mysterious power of fate.' For the

οὐτ' ἂν νιν *ὄλβος οὐτ' Ἄρης, οὐ πύργος, οὐχ ἀλίκτυποι
κελαιναὶ νᾶες ἐκφύγοιεν.

ἀντ. α'. ζεύχθη δ' *ὀξύχολος παῖς ὁ Δρύαντος, 955

Ἡδωνῶν βασιλεύς, κερτομίους ὀργαῖς
ἐκ Διονύσου πετρώδει κατάφαρκτος ἐν δεσμῶ.
οὕτω τᾶς μανίας δεινὸν ἀποστάζει

5 ἀνθηρόν τε μένος. κείνος ἐπέγνω μανίαις 960

ψαύων τὸν θεὸν ἐν κερτομίους γλώσσαις.

952. Two lines, οὐτ' ἂν-| οὐ πύργος... νιν| in L. νιν C². ὄλβος] ὄμβρος

MSS. Erf. corr. 953. ἀλίκτυποι] ἀλίπλοικτοι E. ἀλίκτυπ (i.e. -πος) Vat. 955.
*ὀξύχολος] ὀξυχόλωσ L (from ὀξυλόχως) Vat. L² Vat. b. A. ὀξυλόχως E. Scaliger
corr. παῖς om. E. δ] om. Vat. L². 956-8. Division of lines, ἡδωνῶν-|
ὀργαῖς-| πετρώδει... Ἡδωνῶν] ἡδωνῶν R. ἡδωνῶν E. κερτομίους] κερτομίους
L². κερτομίους E. κερτομῖης ὀργῆς V⁴. 957. Διονύσου] Διονύσσου Vat. πε-
τρώδει] πετρώδῃ LE. πετρώδει C². κατάφαρκτος] κατάφρακτον E. κατάφρακτος
Vat. L². 959. τᾶς] τὰς L. Vat. τὰς C. 960. Two lines, ἀνθηρόν-| νοσ
ἐπέγνω... μανίαις] μανίας VV⁴E. 961. τόν] τὸν E. κερτομίους] κερτο-
μίαις E.

combination of the article and indefinite pronoun, see Essay on L. § 22. p. 36.

952. *ὄλβος is Erfurd's ingenious and probable correction of ὄμβρος. He compares Bacchylides ap. Stob. Ecl. Phys. i. 166, *θανάτοις δ' οὐκ ἀνθαίρετοι* | *οὐτ' ὄλβος οὐτ' ἀκάματος Ἄρης οὔτε πάμ-φθερσι στάσις*.

953. Cp. Hor. Od. 2. 16, 21, 'Scandit aeratas vitiosa naves | Cura.' ἀλίκτυποι is passive: 'Sea-beaten.'

954. κελαιναί] The Epic νῆες μέλαι-ναι: i.e. Looking dark against the sea and sky.

955-7. The punishment of Lycurgus was the subject of an Aeschylean trilogy. It was variously related. Sophocles chooses the version of the story that suits his purpose. For the earliest description of the crime, see II. 6. 130-140.

955. ζεύχθη resumes *κατεζεύχθη*, supr. 947.

*ὀξύχολος] The very probable conjecture of Scaliger for ὀξυχόλωσ.

παῖς ὁ Δρύαντος] So Pind. Ol. 8. 31, *παῖς ὁ Λαοῦς*.

956. κερτομίους ὀργαῖς] Dative of the cause.

957. ἐκ Διονύσου] 'By the will of Dionysus.' Cp. infr. 1219.

958-61. 'So dire is the excess of rage that flows from madness. He

learned at length that it was in madness that he provoked the God with biting speech.' The emphatic κείνος applies the γνώμη to the case of Lycurgus. There is a stress on μανίαις.

959. τᾶς μανίας] Genitive of derivation, partly governed by ἀπό in comp.

ἀποστάζει] For the metaphorical use, cp. Aesch. Ag. 178, *στάζει ἐν θ' ὕπνῳ πρὸ καρδίας* | *μνησιπήμων πόνος*. Others render, 'trickles away,' i.e. comes to nought. But οὕτω is more naturally joined with the adjectives, whose position shows that they are emphatic, than with the verb.

960. ἀνθηρόν] 'Blooming,' and so reaching its height: cp. Tr. 1089, *ἡνθη-κεν, ἐξώρηκεν*. 'A fury so over-powering,' i.e. Leading inevitably to such calamitous issues.

ἐπέγνω] 'He recognised afterwards,' i.e. when punished.

μανίαις] Dative of manner, expressing the predicate, quasi ἐν μανίαις. Essay on L. § 14. pp. 20, 21. The v. r. μανίας (acc. plur.) is not so good.

961. ψαύων] In the rather unusual sense of 'Tempting,' 'Provoking' (= ἐρεθίζων, cp. *καθάπτεισθαι*), and hence used, *πρὸς τὸ σημαίνονμενον*, with the accusative.

For the language of this passage, cp. Plat. Polit. 310 D, *ξανθεῖν παντάπασιν*

παύεσκε μὲν γὰρ ἐνθέους γυναικάς· εὐίον τε πῦρ,
φιλαύλους τ' ἠρέθιζε Μούσας.

965

στρ. β'. παρὰ δὲ Κυανεᾶν *σπιλάδων διδύμας ἀλὸς

ἀκταὶ Βοσπόρῃαι ἰδ' ὁ Θρηκῶν — —

Σαλμυδησός, ἔν' ἀγχίπολις Ἄρης

970

δισσοῖσι Φινεΐδαις

5 εἶδεν ἀρατὸν ἔλκος

τυφλωθὲν ἐξ ἀγρίας δάμαρτος

ἀλαδὸν ἀλασφόροισιν ὀμμάτων κύκλοις

962. Two lines, παύεσκε— γυναικάς . . .
τ' om. L. 966. παρὰ δέ] παρα δε L.
λαγέων πετρῶν AEV Vat. b. R. Vat. L².
ἔν' . . . ἰδ'] ἡ δ' L. ἡ δ' A. Tricl. corr.

κερτομίσι] κερτομίαις A. 965.
*σπιλάδων] πελάγειαν πετρῶν L. πε-
967. Division of lines, ἀκταὶ— ἡ δ' ὁ—
970. Σαλμυδησός] σαλμυδισησός LEL²

Vat. b. σαλμυδησός A Vat. ἔν' L. ἔν' C². ἀγχίπολις] ἀγχίπολις LAVÉ.
ἀγχίπολις Vat. L². Vat. b. 971. Φινεΐδαις] φοινείδαις V. φοινείδαις V⁴. 972.
εἶδεν] εἶδον Vat.

μανίαις: ib. 273 D, τελευτῶντος δ' ἐξαν-
θεῖ τοῦ χρόνου: Legg. 6. 783 A, διαπυρω-
τάτους . . . μανίαις: ib. 9. 881 B, μὴ μανίαις
ἐχόμενος. And for the construction of
κεῖνος . . . θεόν, cp. Pind. Pyth. 8. 12, τὰν
οὐδὲ Πορφύριον μάθεν παρ' αἶσαν ἐξερε-
θίζων. For ἐν, of the instrument, see
Essay on L. § 19. p. 27.

964. 'The Bacchic fire,' i.e. The
lighted torches of the Bacchanalian
rout. Cp. O. T. 214: Eurip. Bacch.
146.

965. Μούσας) 'Inter Bacchi comites
a Diodoro 4. 4, recensentur Musae.'
(Musgrave.) They are associated by
Plato in the Laws, B. 2, p. 672 C. The
Muses are here lovers of the flute, i.e.
of the Phrygian orgiastic music.

966-8. 'And hard by Cyanean rocks
that divide the seas, are the cliffs of
the Bosphorus and the Thracian pro-
montory of Salmydessus, where,' etc.
The genitive gives indefiniteness to the
notion of place, and παρὰ implies neigh-
bouring extent.

966. πελαγέων, see γ. rr., although
metrically allowable (πελάγεων), is con-
demned by the vagueness of the meaning
and the tautology in πελαγέων . . . ἀλὸς.
The ingenious conjecture of Wieseler is
therefore adopted. It is confirmed by
the gloss πετρῶν. The 1st syllable of
Ἄρης is long in arsi supr. 139.

969. The lost cretic has been dif-
ferently supplied: ἄξενος Boeckh, ἡίων

Meineke. A verb is more wanted, e.g.
ἵσταται, κληίζεται.

970. ἀγχίπολις Ἄρης] This can only
mean 'The War-god whose temple is
near the city' (of Salmydessus). Cp.
Aesch. S. c. T. 501. The details of the
legend as accepted by Sophocles are un-
known to us, and hence we can hardly
judge of the appropriateness of the
epithet. The Thracian worship of Ares
is well known.

971. δισσοῖσι Φινεΐδαις] Dative of
direct reference depending on τυφλωθέν.
Essay on L. § 12. p. 18.

972. ἀρατὸν] 'Accursed,' i.e. Bring-
ing a curse on Phineus and Idothea.

ἔλκος τυφλωθέν] 'The blinding wound
inflicted.' The 'cognate verb' τυφλωθέν
is substituted for ποιηθέν or the like.
Essay on L. § 17. p. 25, c.

973. ἐξ ἀγρίας δάμαρτος] For the
preposition, see Essay on L. § 19. p.
28, 2.

δάμαρτος] Idothea, who had been
made the wife of Phineus through the
repudiation of Cleopatra.

974. ἀλαδὸν ἀλασφόροισιν ὀμμάτων
κύκλοις] 'Sightless (i.e. producing
blindness) on the vengeful orbits of
their eyes.' For the causative use of
ἀλαδόν, see Essay on L. § 53. p. 98.

ἀλασφόροισιν] 'Bringing vengeance,'
i.e. Pleading successfully though silently
for retribution. The dative is partly
dative of place and partly of direct

- **ἀραχθέντων* ὑφ' αἵματηραῖς 975
χείρεσσι καὶ κερκίδων ἀκμαῖσιν.
 ἀντ.β. κατὰ δὲ τακόμενοι μέλει μελέαν πάθαν 977
κλαῖον ματρός, ἔχοντες ἀνύμφευτον γονάν. 980
ἀ δὲ σπέρμα μὲν ἀρχαιογόνων [Υ]
ἄντας' Ἐρεχθεῖδαν,
 5 *τηλεπόροις δ' ἐν ἀντροῖς*
τράφη θυέλλαισιν ἐν πατρώαις
Βορέας ἄμιππος ὀρθόποδος ὑπὲρ πάγου 985
θεῶν παῖς· ἀλλὰ κάπ' ἐκείνα

975. **ἀραχθέντων*] *ἀραχθὲν ἐγγέων* LAEL². Vat. b. *ἀραχθὲν ἀχέων* R Vat. Lachm. corr. 976. *χείρεσσι*] *χείρεσι* Vat. *χείραισι* E. *ἀκμαῖσιν*] *ἀκμαῖσι* A Vat. 977-81. Division of lines, κατὰ-| μελέαν-| κλαῖον-| *τεσ ἀνύμφευτον-| δὲ σπέρμα...* 977. *μελέος πάθος* κλαῦσον E. 979. κατὰ δέ] *κατὰ δε* L. τακόμενοι] *τᾱκόμενοι* L. 980. *ματρός*] *πατρός* L. *ματρός* AE. *ἔχοντες*] *βλέποντες* V¹. *γονάν*] *γονήν* Vat. 982. *ἄντας*] *ἄντεσ* L². 984. *θυέλλαισιν*] *θυέλλῃσιν* MSS. 985. *ἄμιππος*] *ἄμ' ἵπποισι* V. *ὀρθόποδος*] *ὀρθόπαγος* Vat.

reference. 'Causing blindness *in* or *to* the eyes.'

975. **ἀραχθέντων*] Lachmann's conjecture for *ἀραχθὲν ἐγγέων*. 'When they were smitten.' Another is *ἀτεροῦ ἐγγέων*.

976. *κερκίδων ἀκμαῖσιν*] A woman's weapon. The shuttle was sharpened at the point, so as to be inserted between the threads, in order to regulate the density of the web. This process was called *κερκίζειν*, and the art is named by Plato *κερκιστική*. Plat. Polit. 282 B, C: Sophist. 226 B: Crat. 388 A.

980. *κλαῖον ματρός, | ἔχοντες ἀνύμφευτον γονάν*] This punctuation is preferred to *κλαῖον, ματρός ἔχοντες ἀνύμφευτον γονάν*, simply because the fate of Cleopatra, and not that of the Phœnidae, is the chief point of the illustration.

ἔχοντες ἀνύμφευτον γονάν] 'Having a birth not honoured by wedlock:' because their mother's marriage was repudiated, and their legitimacy was therefore not acknowledged. Note the repetition of *γονάν* in a different sense after *γονάς* in 950.

981. 'And she in lineage reached even unto the ancient race of the Erechtheidæ.' Because her mother Orithyia, whom Boreas rapt from the Ilissus (Plat. Phædr. 229 B), was a daughter of Erech-

theus. Qy. *ἀρχαιογενήτων*?

983. *τηλεπόροις δ' ἐν ἀντροῖς*] The exact meaning of the compound epithet is doubtful. Either (1) 'Far-piercing,' i.e. Extending far into the mountain-side: or (2) 'Distant,' the second part of the epithet being redundant, or merely repeating the notion of a hollow passage implied in *ἀντροῖς*, i.e. *δι' ὧν τηλόσε πορεύομεθα*.

985. *Βορέας ἄμιππος*] Cp. O. T. 466, and note. And for *ἄμα*, Hom. Il. 19. 415. 'Keeping pace with the steed over the steep path of the hill.' On the compounds of *πούς*, see Essay on L. § 55. p. 101. *ὀρθόπους* is literally 'Raising the foot upright.' The second part of the compound is subordinated, but in this connection must have reference to the foot of the climber, and not to the foot of the hill. The words *ὀρθόποδος ὑπὲρ πάγου* are in construction with the verbal notion in *ἄμιππος*, sc. *ἄμα ταῖς ἵπποις τρέχειν δυναμένην*.

986. γ. *ἀλλὰ κάπ' ἐκείνα... ἔσχον*] 'But even on her the long-lived fates laid hold.' Cp. Hom. Il. 21. 110, *ἀλλ' ἔπι τοι καὶ ἐμοὶ θάνατος καὶ μοῖρα κραταῖή. ἐπέχεν* is 'To extend to,' and the tmesis gives the preposition a fresh construction with the dative. The Fates are ever-living, and therefore can afford to 'bide their time.'

Μοῖραι μακραίωνες ἔσχον, ὦ παῖ.

ΤΕΙΡΕΣΙΑΣ.

Θήβης ἀνακτες, ἤκομεν κοινήν ὁδὸν [60 b.

δύ' ἐξ ἐνδς βλέποντε· τοῖς τυφλοῖσι γάρ

αὕτη κέλευθος ἐκ προηγητοῦ πέλει. 990

KP. τί δ' ἔστιν, ὦ γεραιὲ Τειρεσία, νέον;

TE. ἐγὼ διδάξω, καὶ σὺ τῷ μάντει πιθοῦ.

KP. οὐκουν πάρος γε σῆς ἀπεστάτουν φρενός.

TE. τοιγὰρ δι' ὀρθῆς τήνδε ναυκληρεῖς πόλιν.

KP. ἔχω πεπονθὼς μαρτυρεῖν ὀνήσιμα. 995

TE. φρόνει, βεβῶς αὖ νῦν ἐπὶ ξυροῦ τύχης.

KP. τί δ' ἔστιν; ὥς ἐγὼ τὸ σὸν φρίσσω στόμα.

988. κοινήν] κλεινὴν V.

989. βλέποντε] τε from τεσ L. βλέποντες V.

991. νέον^{νέον} ξένον Vat.

993. σῆς] τῆσδ Vat.

994. ναυκληρεῖς] ναυκληροῖς A.

996. ἐπὶ ξυροῦ] ἐπιξυροῦ L.

997. φρίσσω] φρίττω Vat.

987. ὦ παῖ] Antigone is apostrophized after her departure, like Oedipus in O. C. 1567, πάλιν σε δαίμων δίκαιος αἴξοι.

988, foll. The coming of Teiresias is the beginning of the *περιπέτεια*, 'The change in the spirit' of Creon's 'dream.' The external marks of the prophet are noticed more prominently than in the Oedipus Tyrannus. Cp. especially 998-90, with O. T. 371, τυφλὸς τὰ τ' ὤτα, κ.τ.λ., and 444, καὶ σύ, παῖ, κόμίζέ με: 992-95, with O. T. 436, γονεῦσι δ', οἳ σ' ἔφυσαν, ἔμφρονες. The figure of the blind prophet is more ideal in the Oedipus Tyrannus, and the peculiarity of his position is brought out, in a higher mode of art, with one or two light touches. On the other hand, his sudden and unlooked-for coming suits exactly with the purpose of this drama and the person of Creon.

990. αὕτη] Essay on L. § 22, p. 35.

992. The authority of 'the seer' is here simply asserted and acknowledged. Cp. 1053. In the Oedipus Tyrannus he appears with still higher claims, as a prince, whose honours are guarded by his lord Apollo.

993, 4. οὐκουν .. ἀπεστάτουν .. ναυκληρεῖς] 'I have not aforetime departed.' .. 'You have guided, and still guide.'

Cp. Tr. 600, 601. The conjecture *ἐναυκληρεῖς* is no improvement. The present means, 'You have hitherto guided safely,' and this is not inconsistent with what follows. Cp. Aesch. Agam. 1, αἰτῶ, 'I have been asking.'

994. δι' ὀρθῆς] Sc. κελεύθου. 'On a safe and successful course.'

995. 'I have experienced benefits, and can bear witness of them.' E. on L. § 36. p. 66. There is perhaps an allusion here to the sacrifice of Megareus, which was prompted by the prophecy of Teiresias. But cp. 1058 and note.

996. φρόνει, κ.τ.λ.] (1) 'Beware once more, as thou standest now upon an edge of peril.' The participle is not to be construed with the verb, but is in apposition to the subject. For φρονεῖν absolute, cp. O. T. 617, φρονεῖν γὰρ οἱ ταχεῖς οὐκ ἀσφαλεῖς: ib. 649, πιθοῦ θελήσας φρονήσας τ', ἀναξ, λίσσομαι. Otherwise (2) 'Know that now again thou standest,' etc. Cp. Trach. 289, φρόνει νιν ὥς ἤζοντα: Phil. 810, σαφῶς φρόνει. The expression ἐπὶ ξυροῦ is proverbial: cp. Il. 10. 173: Eur. H. F. 630.

997. ὥς .. στόμα] 'How I shudder at thy speech.' ὥς as in l. 82, ὥς ὑπερδέδοικά σου. στόμα has the association of privileged, prophetic utterance, as in O. T. 426, τοῦμόν στόμα.

TE. γνώσει, τέχνης σημεία τῆς ἐμῆς κλύων.
 εἰς γὰρ παλαιὸν θᾶκον ὀρνιθοσκόπον
 ἴζων, ἔν' ἦν μοι παντὸς οἰωνοῦ λιμήν, 1000
 ἀγνώτ' ἀκούω φθόγγον ὀρνίθων, κακῶ
 κλάζοντας οἴστρω καὶ βεβαρβαρωμένῳ
 καὶ σπῶντας ἐν χηλαῖσιν ἀλλήλους φοναῖς
 ἔγνων· πτερῶν γὰρ ροίβδος οὐκ ἄσημος ἦν.
 εὐθύς δὲ δείσας ἐμπύρων ἐγενόμην 1005
 βωμοῖσι παμφλέκτοισιν· ἐκ δὲ θυμάτων
 "Ἥφαιστος οὐκ ἔλαμπεν, ἀλλ' ἐπὶ σποδῶ
 μυδῶσα κηκὶς μηρίων ἐτήκετο
 καῖτυφε κἀνέπτυνε, καὶ μετάρσιοι
 χολαὶ διεσπείροντο, καὶ καταρρνεῖς 1010
 μηροὶ καλυπτῆς ἐξέκειντο πιμελῆς.
 τοιαῦτα παιδὸς τοῦδ' ἐμάνθανον πάρα

998. σημεία τῆς ἐμῆς] τῆς ἐμῆς σημεία LE. σημεία τῆς ἐμῆς A. 999.
 θᾶκον] θᾶκον Vat. 1003. φοναῖς] φωναῖς L². φωναῖς E. 1004. ἄσημος]
 ἄσιμος E. 1005. ἐγενόμην] ἐγενεσάμην Vat. 1009. κἀνέπτυνε] κανάπτυνε L².
 1011. πιμελῆς] πιμελῆς. L².

999. The οἰωνοσκοπεῖον of Teiresias was shown at Thebes in the time of Pausanias: Paus. 9. 16.

παλαιόν] i. e. consecrated by use from early times.

1000. ἔν'.. λιμήν] 'Where I had harbourage for every ominous bird.' Essay on L. § 58. p. 105.

1002. κλάζοντας] Accusative πρὸς τὸ σημαίνόμενον, as if ὀρνίθας ἄγνωτα φθεγγόμενους had preceded.

βεβαρβαρωμένῳ] 'Rendered unintelligible,' 'Confused.'

1003. ἐν. of the instrument. Cp. supra, l. 961. φοναῖς. 'In bloody fray.' Dative of manner. Cp. supra, l. 960.

1004. πτερῶν.. ἦν] 'For the whirring of their wings gave no uncertain sound:' although their voices did.

1005. ἐγενόμην] By analogy for ἐπειρώμην, 'I made trial of the divination by burnt sacrifice,' similar to that used in the temple of Ismenus: O. T. 21.

1006. βωμοῖσι παμφλέκτοισιν] 'At the blazing altar.' παν in composition is simply intensive, as in El. 1139: and the epithet is generally descriptive. See E. on L. § 55. p. 101.

ἐκ δὲ θυμάτων] 'But from the sacri-

fice the Fire-god refused to gleam; and on the ash a dank humour dripped from the thigh-bones, and fumed and sputtered, and the gall was sprinkled abroad in air, and the thighs wasted and lay bared of their enclosing fat.

1007. For σποδός, cp. O. T. 21: Hdt. 4. 35, τῶν μηρίων καταγιζομένων ἐπὶ τῷ βωμῷ τὴν σποδόν.

1009. μετάρσιοι is supplementary predicate. The preposition ἐξέκειντο is emphatic. Cp. Od. 23. 179, ἔνθα οἱ ἐκθείσαι πυκινὸν λέχος: Thuc. 4. 129. § 3, ἔτυχον ἐξεστρατοπεδευμένοι ἐξ τῆς πόλεως.

1010. καταρρνεῖς is explained to mean 'Flowing down with moisture,' but means rather 'Fallen away.' Cp. Paus. 10. 2, 6 (L. and S. s. v. καταρρῆν 1. 4), νεκροῦ κατερρηνκός τις τὰς σάρκας.

1011. The apparently active use of καλυπτῆς comes from καλύπτειν, in the sense of placing as a covering, i. e. καλύπτειν πιμελῆν μηροῖς. For the meaning, cp. Aesch. Pr. 496, foll., κνισῇ τε κῶλα συγκαλυπτὰ καὶ μακρὰν | ὀσφὺν πυρώσας, δυστέκμαρτον ἐς τέχνην | ᾗδωσα θνητούς· καὶ φλογαπὰ σήματα | ἐξωμμάτωσα, πρόσθεν ὄντ' ἐπάργεμα.

φθίνοντ' ἀσήμεων ὀργίων μαντεύματα.
 ἐμοὶ γὰρ οὗτος ἡγεμών, ἄλλοις δ' ἐγώ.
 καὶ ταῦτα τῆς σῆς ἐκ φρενὸς νοσεὶ πόλις. 1015
 βωμοὶ γὰρ ἡμῖν ἐσχάrai τε παντελεῖς
 πλήρεις ὑπ' οἰωνῶν τε καὶ κυνῶν βοῤῥας
 τοῦ δυσμόρου πεπτῶτος Οἰδίου γόνου.
 κᾶτ' οὐ δέχονται θυστάδας λιτάς ἔτι
 θεοὶ παρ' ἡμῶν οὐδὲ μηρίων φλόγα, 1020
 οὐδ' ὄρνις εὐσήμεους ἀπορροιβδεῖ βοάς,
 ἀνδροφθόρου βεβρωτες αἵματος λίπος.
 ταυτ' οὖν, τέκνον, φρόνησον. ἀνθρώποισι γὰρ
 τοῖς πᾶσι κοινόν ἐστι τοῦξαμαρτάνειν·
 ἐπεὶ δ' ἀμάρτην, κείνος οὐκέτ' ἔστ' ἀνήρ 1025
 ἄβουλος οὐδ' ἀνολβος, ὅστις ἐς κακὸν

1015. ταῦτα om. L. add. C¹. 1016. ἡμῖν] ἱ from ει παντελεῖς] εἰ from
 εἰ? L. 1017. πλήρεις] ει from η L. κυνῶν] κοινῶν L. 1019. λιτάς] ..
 λιτάσ L. 1021. εὐσήμεους] εὐ .. σήμεους L. ἐπισήμεους L². 1022. ἀνδρο-
 φθόρου] ἀνδροφόνου E pr. βεβρωτες] βεβρωτες L. βεβρωτες C³. βεβρωτος Vat.
 λίπος] λιστος L. λίπος C⁵. 1023. ταυτ'] τοιαυτ' Vat. 1024. κοινόν]
 κοιν κλεινόν V. 1025. ἀμάρτη] ἀμάρτοι Vat. ἀμάρτη Vat. b. οὐκέτ' ἔστ'] οὐκ
 ἔστ' L. οὐκέτ' ἔστ' A.

1013. 'Such failing tokens given by baffling auspices.' Lit. 'Of victims giving no sign.' Cp. Ps. 74. 9, 'We see not our signs; there is no more any prophet.' φθίνοντα μαντεύματα are not 'Prophecies of decay,' but 'Rites of divination fading away,' i.e. losing their virtue. Cp. O. T. 902, φθίνοντα .. Λαῖον | θέσφατα.

1015. τῆς σῆς ἐκ φρενός] 'From thy will.' Cp. infr. 1063, ὥς μὴ 'μπολήσων ἴσθι τὴν ἐμὴν φρένα.

1016. ἐσχάrai τε παντελεῖς] 'And all the number of our sacred hearths.' παντελεῖς is little more than πάσαι, but expresses that the word ἐσχάrai added to βωμοὶ comprises every consecrated spot in the whole city. Cp. El. 982, ἔν θ' ἑορταῖς ἐν τε πανδήμῳ πόλει.

1017. πλήρεις] 'Infected.' Cp. 1052. πλήρης = ἀνάπλεως. Cp. infr. 1052: Phil. 1087, 8, ὦ πληρέστατον αὐλίων | λύπας τὰς ἀπ' ἐμοῦ. For the general notion, cp. Webster, Appius and Virg. p. 165, ed. Dyce, 'Come, you birds of death | And fill your greedy cups with human flesh; |

Then to the city fly, disgorge it there | Before the senate, and from thence arise | A plague to choke all Rome.' Join ὑπὸ .. βοῤῥας, not as some edd. πλήρεις .. βοῤῥας. 'By the act of dogs and birds in feeding, etc.' So Ellendt. Cp. infr. 1083.

1021. εὐσήμεους] 'Giving clear augury,' opposed to ἄσημος supra 1013.

ἀπορροιβδεῖ] 'Utters noisily.' The word is not strictly applicable to the screaming of birds. But there is the same indefiniteness about words expressing sound as about the names of colours. This word, expressing a confused noise, is probably suggested by l. 1004.

1022. 'After feeding on the fatness of human carnage.' On the change from singular to plural, see Essay on L. § 36. p. 65.

1025. ἐπεὶ δ' ἀμάρτη] For ἄν omitted, see E. on. L. § 27. p. 44.

1026. ἀνολβος here and in Aj. 1156 (τοιαυτ' ἀνολβον ἀνδρ' ἐνουθέτει παρών) is a word of blame—'Infatuated.'

πесὼν ἀκείται μηδ' ἀκίνητος πέλει.
 αὐθαδία τοι σκαϊότητ' ὀφλισκάνει.
 ἀλλ' εἴκε τῷ θανόντι, μηδ' ὀλωλότα
 κέντει. τίς ἀλκή τὸν θανόντ' ἐπικτανεῖν; 1030
 εὖ σοι φρονήσας εὖ λέγω· τὸ μανθάνειν δ'
 ἥδιστον εὖ λέγοντος, εἰ κέρδος λέγοι.

KP. ὦ πρέσβυ, πάντες ὥστε τοξόται σκοποῦ
 τοξεύετ' ἀνδρὸς τοῦδε, κοῦδὲ μαντικῆς
 ἄπρακτος ὑμῖν εἰμι, τῶν *ὑπαὶ γένους [61 a. 1035
 ἐξεμπόλημαι κάκπεφόρτισμαί πάλοι.
 κερδαίνετ', ἐμπολάτε *τάπδ Σάρδεων

1027. ἀκίνητος] ἀνήτος L. ἀνήτος L². ἀκίνητος A. πέλει] πέλει L. πέλη A.
 1030. ἐπικτανεῖν] κτανεῖν over an erasure of 11 letters L. 1032. λέγοι] λέγει
 AVR. φέρει E pr. Vat. L². φέρει γρ. λέγει V⁴. 1033. τοξόται] τοξότου A.
 σκοποῦ] σκοποῦ L. σκοπῶ E. 1035. ὑμῖν] ὅμιν L. ὑπαὶ] δ' ὑπαὶ Vat. Vat. b.
 1036. κάκπεφόρτισμαί] κάμπεφόρτισμαί LE. κάμπεφόρτισμαί C³. κάκπεφόρτισμαί
 A. κάκπεφρόντισμαί Vat. κάμπεφόρτισμαί L². 1037. ἐμπολάτε] ἐμπολεῖτε
 Vat. *τάπδ Σάρδεων] τὰ προσάρδεων L. τὸν προσάρδεων V pr. (πρόσσ. V^o) V⁴.
 τὸν πρόσ σ. V³. τὸν πρόσ σάρδεων AVat. b. L². τὸν πρόσ σάρδεων E. τὸν πρό
 Σαρδεων Vat. Blaydes corr.

1029. εἴκε τῷ θανόντι] 'Relent towards the dead.'

1030. ἐπικτανεῖν] 'To slay a second time.' For the meaning of ἐπί, cp. ἐπεμβάλλω, ἐπιγαμέω, ἐπιπέπω. For the idea, cp. Il. 24. 54: Plat. Rep. 5. 469 D, E.

1031. (1) 'After careful consideration I speak to you with good heed.' εὖ, 'Carefully,' as in O. T. 308, supr. 410, alib. Or (2) εὖ σοι φρ., 'Meaning well to thee.'

1032. εἰ κέρδος λέγοι] For the optative, see E. on L. § 36. p. 61, γ. a (1). φέρει or φέροι seems also to be an early reading.

1034. ἀνδρὸς τοῦδε] The genitive as after ἐφίεσθαι and the like words.

1034, 5. κοῦδὲ . . εἰμί] 'And you practise on me with divination too.' By a not infrequent inexactness in the use of the Greek passive voice, from πράττειν κατὰ τινος, 'To intrigue against a person,' would come πράττεσθαι, 'To be intrigued against,' and hence ἄπρακτος, 'Unattempted,' 'Unpractised on,' μαντικῆς is gen. of respect after the privative adjective.

1035. τῶν *ὑπαὶ γένους] 'By whose fraternity,' sc. τῶν μαντέων. This is Brunck's emendation, which gives better sense than any other that has been proposed. Creon's heated imagination suggests to him that the whole tribe of prophets and diviners (cp. 1055) have greedily marked him for their prey.

1036. 'I am bartered away long since and turned to gain.' Literally, 'Sold and shipped off.' Although ἐμπεφόρτισμαί has the authority of the 1st hand of L, ἐκπεφόρτισμαί is more forcible.

1037. *τάπό] Professor Geddes, in his 'Problem of the Homeric Poems,' p. 168, note 15, prefers ἤλεκτρος as the form of nominative, 'on analogy of other metals, such as χρυσός, etc., which are masculine.' But the general opinion is in favour of ἤλεκτρον neuter, and although τὸν πρόσ Σαρδεων is not unmetrical, τῷπδ Σαρδεων is preferable here in point of rhythm. Granting that ἤλεκτρος is masculine in late Greek, it is unlikely that Herodotus, 3, 115, would write τὸ ἤλεκτρον, and Sophocles here τὸν .. ἤλεκτρον.

ἤλεκτρον, εἰ βούλεσθε, καὶ τὸν Ἰνδικὸν
 χρυσόν· τάφῳ δ' ἐκείνον οὐχὶ κρύψετε,
 οὐδ' εἰ θέλουσ' οἱ Ζηνὸς αἰετοὶ βορὰν 1040
 φέρειν νιν ἀρπάζοντες ἐς Διὸς θρόνους,
 οὐδ' ὥς μίασμα τοῦτο μὴ τρέσας ἐγὼ
 θάπτειν παρήσω κείνον· εὖ γὰρ οἶδ' ὅτι
 θεοὺς μαιίνειν οὐ τις ἀνθρώπων σθένει.
 πίπτουσι δ', ὧ γεραιὲ Τειρεσία, βροτῶν 1045
 χοὶ πολλὰ δεινοὶ πτώματ' αἴσχρ', ὅταν λόγους
 αἰσχροὺς καλῶς λέγωσι τοῦ κέρδους χάριν.

TE. φεῦ·

ἄρ' οἶδεν ἀνθρώπων τις, ἄρα φράζεται,

KP. τί χρῆμα; ποῖον τοῦτο πάγκοινων λέγεις;

TE. ὅσῳ κράτιστον κτημάτων εὐβουλία; 1050

KP. ὅσῳ περ, οἶμαι, μὴ φρονεῖν πλείστη βλάβη.

TE. ταύτης σὺ μέντοι τῆς νόσου πλήρης ἔφυς.

KP. οὐ βούλομαι τὸν μάντιν ἀντειπεῖν κακῶς.

TE. καὶ μὴν λέγεις, ψευδῇ με θεσπίζειν λέγων.

KP. τὸ μαντικὸν γὰρ πᾶν φιλάργυρον γένος. 1055

TE. τὸ δ' ἐκ τυράννων αἰσχροκέρδειαν φιλεῖ.

1038. βούλεσθε] ε from αι L. τὸν Ἰνδικὸν χρυσόν om. p. m. L². τάφῳ δ' ἐκείνον
 om. L². 1039. κρύψετε] κρύψετον ποτὲ (ποτὲ smaller add. p. m.) Vat. 1040.
 οὐδ' εἰ] οὐ δὴ L. οὐδ' (ὕ from ι) εἰ A. θέλουσ' οἱ] σ' οἱ from σι A. 1041.

ἐς] ἐκ Vat. 1042. ὥς] ὡς L. 1046. πολλά] πολλοὶ L². αἴσχρ'] αἰ-
 σχρ(άν) L. 1049. ποῖον τοῦτο] tr. Vat. 1051. πλείστη] πλήστη L. πλεί-
 στη C². πλείστη A. 1053. ἀντειπεῖν] ἀντ' εἰπεῖν L. τ om. L². 1054.

λέγων] λέγειν L. 1055. γάρ] om. Vat. 1056. φιλεῖ] φέρεi E.

1040. βορὰν] He echoes the word of Teiresias sup. 1017.

1042, 3. οὐ . . μὴ . . παρήσω] The future indicative after οὐ μὴ, as in O. C. 177, οὐ τοι μήποτε σ' ἐκ τῶνδ' ἐδράνων, ὧ γέρον, ἄκοντά τις ἄξει: El. 1052, οὐ σοι μὴ μεθέσομαι ποτε. Cp. Phil. 612, οὐ μὴ ποτε | πέρσοιεν. In all these places there may be a slight confusion of two constructions. See Essay on L. § 36. p. 62, and for the slight redundancy of expression, which marks Creon's eagerness, ib. § 40. p. 75.

1044. 'There is no power in man to touch the gods with pollution.' Creon's scepticism (cp. Aesch. Ag. 369-72: Plat.

Legg. B. 10) anticipates the Epicurean notion of the Divine Nature, which 'Nec bene promeritis capitur, neque tangitur ira.' Cp. with this and with O. T. 964, foll., Hector's defiance of augury in Il. 12. 237, foll.

1048. The sentence, interrupted by Creon's question, is continued in 1050.

1050. 'Wherefore? What means this universal doubt?' πάγκοινων refers to ἀνθρώπων τις.

1052. πλήρης] 'Infected.' Cp. sup. 1017.

1054. λέγεις] Sc. κακῶς τὸν μάντιν. Essay on L. § 39. p. 73, 6.

1056. τὸ δ' ἐκ τυράννων] The mean-

ΚΡ. ἄρ' οἶσθα ταγοὺς ὄντας ἂν λέγῃς λέγων;

ΤΕ. οἶδ'. ἐξ ἐμοῦ γὰρ τήνδ' ἔχεις σώσας πόλιν.

ΚΡ. σοφὸς σὺ μάντις, ἀλλὰ τὰδικεῖν φιλῶν.

ΤΕ. ὄρσεις με τὰκίνητα διὰ φρενῶν φράσαι. 1060

ΚΡ. κίνει, μόνον δὲ μὴ 'πὶ κέρδεσιν λέγων.

ΤΕ. οὕτω γὰρ ἤδη καὶ δοκῶ τὸ σὸν μέρος;

ΚΡ. ὥς μὴ 'μπολήσων ἴσθι τὴν ἐμὴν φρένα.

ΤΕ. ἀλλ' εὖ γέ τοι κάτισθι μὴ πολλοὺς ἔτι

τρόχους ἀμιλλητήρας ἡλίου τελῶν, 1065

ἐν οἷσι τῶν σῶν αὐτὸς ἐκ σπλάγχχνων ἔνα

1057. λέγῃς] λέγησ (η from ει) L.

1061. μή om. L. add. C¹.

1062.

ἤδη from οἶδα? by C³.

1063. μὴ 'μπολήσων] μ' ημπολήσων L.

1064. πολ-

λοῦς] πολλὰσ L. πολλοὺς A.

1065. τρόχους] τροχοὺς MSS. Erf. corr.

ing of the preposition is not to be pressed. It is merely an extension of the familiar metaphor of γένος, 'Kind' for 'Class.' Cobet conj. τὸ δέ γε τυράννων. But not to advert to the broken tribrach in the first place, so unlike the earlier manner of Sophocles, the expression is less forcible. It is like the difference between saying 'the class of tyrants' and 'the breed of tyrants' in English. Cp. Eur. Hec. 254, 5, ἀχάριστον ὑμῶν σπέρμ', ὅσοι δημηγόρους | ζηλοῦτε τιμάς. On the γένεσις of the tyrant, see O. T. 873, ὕβρις φυτεύει τύραννον.

1057. The accusative ταγοὺς is in a double construction with λέγεις and λέγων. The construction of the participle is also twofold; i. e. οἶσθα ταγοὺς ὄντας οὗς λέγεις ἂν ἂν λέγῃς.

1058. 'For you possess this city through saving it by my counsel.' ἐξ ἐμοῦ depends partly on ἔχεις and partly on σώσας. The line has been supposed to refer to the self-immolation of the son of Creon by the advice of Teiresias. Eur. Phoen. 918, foll. Cp. supr. 933-5, infr. 1303. But it is not clear that Sophocles has any distinct incident in view. These things are ἔξω τοῦ μυθεύματος, Ar. Poet. 1460 a.

1060. τὰκίνητα .. φράσαι] 'To utter what ought not to be mooted even in thought.'

1062. (1) These words are generally interpreted as interrogative. 'Do I really seem in what I have already said to do so in regard to you?' i. e. You at least are not likely to reward

me for my prophecy. And this is on the whole the most pointed way of taking the words. Wecklein understands them to mean, (2) 'Methinks, so far as you are concerned, I do speak so;' i. e. My speech will not bring you gain. In the former case (1) τὸ σὸν μέρος is τ. σ. μ. τῆς δοκίσεως: in the latter (2) it is τ. σ. μ. τῶν ἀποβησομένων ἐκ τοῦ λόγου.

1063. 'I tell thee thou shalt not make traffic of my purposes;' i. e. They shall not be changed so as to bring gain to you, whether it be from me or from others that you look for gain.

1064. μή] See E. on L. § 29. p. 49, c.

1065. τρόχους ἀμιλλητήρας ἡλίου] 'Not many swift courses of the sun;' i. e. The days will be short, and few. On the condensation of time in this play, see Introduction. Cp. Milton, Sonnet 7, 'My hasting days fly on with full career;' Shakespeare, Sonnet 60, 'Like as the waves make towards the pebbled shore, | So do our minutes hasten to their end; | Each changing place with that which goes before, | In sequent toil all forwards do contend.' τροχοὺς would mean, 'Not many turns of the sun's chariot wheel.'

1066. ἐν οἷσι] The regular construction after the negative would be πρὶν .. ἀντιδοῦναι: but the sentence takes an affirmative turn, and is continued as if the beginning were ὀλίγα ἡμέραι ἔσονται .. ἐν αἷς. E. on L. § 36. p. 64. Cp. O. C. 617 ff. μυρία δ' μυρία | χρόνος τεκνοῦται νύκτας ἡμέρας τ' ἰὼν | ἐν αἷς, κ.τ.λ.

νέκυν νεκρῶν ἀμοιβὸν ἀντιδοῦς ἔσει,
 ἀνθ' ὧν ἔχεις μὲν τῶν ἄνω βαλὼν κάτω,
 ψυχὴν τ' ἀτίμως ἐν τάφῳ κακώκισας,
 ἔχεις δὲ τῶν κάτωθεν ἐνθάδ' αὐθελῶν 1070
 ἄμοιρον, ἀκτέριστον, ἀνόσιον νέκυν.
 ὧν οὔτε σοὶ μέτεστιν οὔτε τοῖς ἄνω
 θεοῖσιν, ἀλλ' ἐκ σοῦ βιάζονται τάδε.
 τούτων σε λωβητῆρες ὑστεροφθόροι
 λοχῶσιν Ἄιδου καὶ θεῶν Ἑρινύες, 1075
 ἐν τοῖσιν αὐτοῖς τοῖσδε ληφθῆναι κακοῖς.
 καὶ ταῦτ' ἄθρησον εἰ κατηργυρωμένους
 λέγω. φανεῖ γάρ, οὐ μακροῦ χρόνου τριβή,
 ἀνδρῶν γυναικῶν σοῖς δόμοις κωκύματα.
 ἐχθραὶ δὲ πᾶσαι συνταράσσονται πόλεις 1080

1068. βαλῶν] βάλλειν L. βαλὼν A. 1069. κακώκισας] κατοικίσας EL².
 1072. οὔτε σοὶ] οὔτε(σ) σοὶ L. (or οὔτε(στί) σοί.) 1074. σε] om. Vat.
 1075. Ἑρινύες] ἐρινύνεσ A Vat. 1078. χρόνου] λόγου E.

1067. νεκρῶν ἀμοιβόν] For a kindred fancy, cp. Aesch. Agam. 437, ὁ χρυσάμοιβός δ' Ἄρης σωμαμάτων | καὶ ταλαντοῦχος ἐν μάχῃ δορός, κ.τ.λ.

1068. ἀνθ' ὧν] The antecedent is to be gathered from νεκρῶν in l. 1067.

τῶν ἄνω] Sc. τινά: i. e. Antigone.

1069. ἀτίμως] i. e. εἰς ἀτιμίαν. See Essay on L. § 24. p. 40.

1070. i. e. ἔχεις δὲ αὐθελῶς, ἄμοιρον τῶν κάτωθεν θεῶν. On the order of words, see Essay on L. pp. 66, 67.

1071. ἀκτέριστον, ἀνόσιον] 'Without funeral rites, and unsanctified.' Cp. Shakespeare, Hamlet, i. 5, 'Unhouseled, disappointed, unaneled.'

1073. βιάζονται] (1) Sc. οἱ ἄνω θεοί, to whom it was an offence to have a dead body intruded into their realm: or, (2) the gods generally, including θεῶν in 1070, as well as θεοῖσιν in 1072. In support of the former interpretation (1), Mr. Evelyn Abbott has adduced Lys. 2. 7, Ἀδράστου δὲ καὶ Πολυνείκους ἐπὶ Θήβας στρατευουσάντων καὶ ἡττηθέντων μάχῃ, οὐκ ἔωντων Καδμείων θάπτειν τοὺς νέκρους, Ἀθηναῖοι ἡγήσάμενοι ἐκείνους μὲν, εἰ τι ἡδίκουν, ἀποθανόντας δίκην ἔχεν τὴν μεγίστην, τοὺς δὲ κάτω τὰ

αὐτῶν οὐ κομίζεσθαι, ἱερῶν δὲ μαινομένων τοὺς ἄνω θεοὺς ἀσεβεῖσθαι, κ.τ.λ.

1078. φανεῖ] Sc. ταῦτα, i. e. the truth of ll. 1074-6. 'The cry of men and women in thy halls shall declare it ere long.' For φαίνω in this sense, cp. O. C. 721, φαίνειν ἔπη. For the ellipse, οὐ μακροῦ χρόνου τριβή, sc. ἐγγενήσεται πρὶν ἂν φήγῃ αὐτό, cp. supr. l. 577. This is more probable than the other explanation, which is certainly possible, 'A little while will bring forth lamentations,' etc. Some MSS. have τριβῇ, i. e. τριβῇ.

1079. For ἀνδρῶν γυναικῶν, cp. Aristoph. Ran. 157, θιάσους εὐδαίμονας | ἀνδρῶν γυναικῶν.

1080. 'And all cities are (even now) being stirred up in leagued enmity (to Thebes), whose mangled citizens have found burial in being devoured by dogs, or by wild beasts, or by some winged bird, that bears an unholy savour into a city and its sacred hearths.' This is probably intended by Sophocles as a prophecy of the war with the Epigoni, of which the seeds are said to be laid by the abomination of some bird carrying an inauspicious odour home. It is

ὅσων σπαράγματ' ἢ κύνες καθήγισαν
 ἢ θῆρες, ἢ τις πτηνὸς οἰωνός, φέρων
 ἀνόσιον ὀσμὴν ἐστιοῦχον ἐς πόλιν. [61 b.
 τοιαυτὰ σου, λυπεῖς γάρ, ὥστε τοξότης
 ἀφῆκα θυμῷ καρδίας τοξεύματα 1085
 βέβαια, τῶν σὺ θάλπος οὐχ ὑπεκδραμεῖ.
 ὦ παῖ, σὺ δ' ἡμᾶς ἄπαγε πρὸς δόμους, ἵνα
 τὸν θυμὸν οὗτος ἐς νεωτέρους ἀφῇ,
 καὶ γυνῷ τρέφειν τὴν γλώσσαν ἡσυχωτέραν
 τὸν νοῦν τ' ἀμείνω τῶν φρενῶν ἢ νῦν φέρει. 1090
 ΧΟ. ἀνὴρ, ἄναξ, βέβηκε δεινὰ θεσπίσας.
 ἐπιστάμεσθα δ', ἐξ ὅτου λευκὴν ἐγὼ
 τήνδ' ἐκ μελαίνης ἀμφιβάλλομαι τρίχα,

1081. καθήγισαν V pr. καθήγισσαν cett. 1083. ἀνόσιον ὀσμὴν] ἀνόσιον ὀσιον
 ὀσμὴν Vat. 1084. σοῦ] σοι VE. 1086. ὑπεκδραμεῖ] ὑπεκδραμῆι L. ὑπεκ-
 δραμεῖν A. 1087. δόμους] δόμοσ L. δόμοσ C¹. ἵνα] om. Vat. 1089.
 τρέφειν] στρέφειν L. γλώσσαν] γλώτταν Vat. 1091. ἀνὴρ] ἀνὴρ LE.
 ἀνὴρ Vat. βέβηκε] βέβηκε(ν) L. 1092. ἐπιστάμεσθα] ἐπιστάμεθα L.
 ἐπιστάμεσθα A.

assumed, although not mentioned elsewhere in the play, that the bodies of the allies of Polynices had shared his fate, as there had been no truce for burying the dead. This is part of the legend as appears from the Suppliques of Euripides. For the expression, cp. Aesch. S. c. T. 1020, οὕτω πετηνῶν τόνδ' ὑπ' οἰωνῶν δοκεῖ | ταφέντ' ἀτίμως τοῦπι-τίμον λαβεῖν: Soph. El. 1487, καὶ κτανῶν πρόθεσ | ταφεύσιν ὦν τόνδ' εἰκός ἐστι τυγχάνειν: Gorg. ap. Long. 3. 2, γῦπες ἔμφυχοι τάφοι: Shaks. Macbeth, 3. 4, 'Our monuments | Shall be the maws of kites.' The conceit is common with the Elizabethan dramatists. Seyffert's conjecture, ὕσαν τὰ πράγματ' ἢ κύνες καθήγισσαν, 'Whose business has been marred with pollution by dogs,' etc., is rather pointless, and gives a very doubtful meaning to καθηγίζειν = 'To affect with pollution.' It is uncertain whether καθήγισσαν or καθήγισαν is the right word. The latter is somewhat more probable as the Ionic form. Cp. ἀγίζω.

1083. ἐστιοῦχον ἐς πόλιν] i. e. Not into the wastes, where such pollution can do no harm, but to a city, where it tends to injure the sacred fire on the public and private hearths, which are

the pledge of safety to the citizens.

Boeckh objects to the above interpretation of ll. 1080 ff., and supposes them to contain a general maxim pointed at the case of Thebes. 'Any state is sure to rise in enmity in which a mangled corpse has been devoured,' etc.

1084. 'Such arrows like a Bowman have I launched at you in wrath, for you provoke me, arrows that pierce the heart and fasten there, whose smart you will not escape.' He echoes ll. 1033, foll. καρδίας is objective genitive after the verbal notion in τοξεύματα.

1090. τὸν νοῦν .. τῶν φρενῶν] 'The spirit of his thoughts.' Cp. γνώμη φρενῶν, O. T. 524: infr. 1228, τίνα | νοῦν ἔσχεις;

1091. βέβηκε δεινὰ θεσπίσας] The stress is on the participle, as in 246 supra, θάψας βέβηκε.

1092, 3. ἐξ ὅτου .. τρίχα] 'Since I have been crowned with these locks, once dark, which now are white with age.' The expression is condensed by prolepsis, so that the phrase λευκὴν ἐκ μελαίνης, which, if the thought had been regularly developed, would have been added in apposition, has the place of an attribute.

μή πώ ποτ' αὐτὸν ψεῦδος ἐς πόλιν λακεῖν.

ΚΡ. ἔγνωκα καὐτὸς καὶ ταρασσομαι φρένας· 1095

τό τ' εἵκαθεῖν γὰρ δεινόν, ἀντιστάντα δὲ
ἄτη πατάξαι θυμὸν ἐν δεινῷ πάρα.

ΧΟ. εὐβουλίας δεῖ, παῖ Μενοικέως, [Κρέον.]

ΚΡ. τί δῆτα χρὴ δρᾶν; φράζε· πείσομαι δ' ἐγώ.

ΧΟ. ἐλθὼν κόρην μὲν ἐκ κατώρυχος στέγης 1100

ἄνες, κτίσιν δὲ τῷ προκειμένῳ τάφον.

ΚΡ. καὶ ταῦτ' ἐπαινεῖς καὶ δοκεῖς παρεικαθεῖν;

ΧΟ. ὅσον γ', ἀναξ, τάχιστα· συντέμνουσι γὰρ
θεῶν ποδώκεις τοὺς κακόφρονας βλάβαι.

ΚΡ. οἶμοι· μόλις μὲν, καρδίας δ' ἐξίσταμαι 1105

τὸ δρᾶν· ἀνάγκη δ' οὐχὶ δυσμαχητέον.

ΧΟ. δρᾶ νυν τάδ' ἐλθὼν μηδ' ἐπ' ἄλλοισιν τρέπε.

ΚΡ. ᾧδ' ὡς ἔχω στείχοιμ' ἄν· ἵτ' ἵτ' ὀπάονες

1094. λακεῖν] λαβεῖν L A. λακεῖν C⁴ E.

1096. εἵκαθεῖν] εἵκαθεν MSS.

ἀντιστάντα] ἀντὶ πάντα E. δέ] δε L. 1097. ἄτης V. 1098. Κρέον] λαβεῖν L. (according to Dindorf, λακεῖν.) cp. 1094. κρέον A Vat. R Vat. b. λαχεῖν κρέον in mg. L². λαχεῖν E. 1101. τάφον] τάφω A. 1102. παρεικαθεῖν] παρεικάθειν MSS. 1105. καρδίας] καρδίαι L A L². καρδίαν E. ἐξίσταμαι] ἐξεπίσταμαι L. ἐξίσταμαι C⁴. 1106. δ' οὐχὶ] κοῦχλ V⁴. 1107. νυν] νῦν L. δρᾶν νῦν E. ἄλλοισιν] ἄλλοι L. ἄλλοισι C¹ or ² AE Vat. L². τρέπε from τρέπει A. τρέπον E². 1108. ἵτ' ἵτ'] ἵτ' or ἵτ' L., with doubtful breathing, cp. 1091. ἵτ' E Vat. L² Vat. b. οἵτ' AR. Tricl. corr.

1094. μή .. λακεῖν] μή is preferred to ὅ because of the abstract generality of the statement, which is also the reason of an implied precept not to disobey the seer. Cp sup. 1064 and note.

1096. 'But by resistance to bring the stroke of calamity upon one's soul is an alternative which presents a terrible aspect.' ἄτη = πρὸς ἄτην. E. on L. § 11. p. 18. The words ἐν δεινῷ πάρα have been questioned by Nauck, but nothing better has been substituted; and the phrase is supported by the analogy of ἐν καλῷ El. 384, ἐν ὁμοίῳ, Thuc. 2. 53.

1098. Κρέον, the reading of most of the later MSS, is not improbable, λαβεῖν or λακεῖν of L. having come in accidentally from 1094. λαβεῖν, which Seyffert had conjectured, gives a kind of sense, and so does τάχα of E. But neither is satisfactory. The true reading is possibly lost.

1100. The chorus think of first saving

the living and then burying the dead: but Creon's superstition once awakened drives him to the opposite course. Infr. 1197 ff.

1103, 4. συντέμνουσι .. βλάβαι] 'For the swiftly coming harms of the gods suddenly overtake' (or 'make short work with') 'the evil-minded.' συντέμνειν, in the generally neuter or absolute sense of 'To come quickly on,' here acquires a new construction with the accusative. E. on L. § 16. p. 23. Cp. Hdt. 5. 41, τοῦ χρόνου συντάμνοντος, i.e. 'Adpropinquante, instante tempore.'

1105. 'I find it hard indeed, but yet I wrench my soul from her place to do this thing.' Cp. Plat. Rep. 10. 607 E, βία μὲν, ὅμως δ' ἀπέχονται.

1106. τὸ δρᾶν] For the article with exegetical inf., cp. O. T. 1418, τὸ πράσσειν καὶ τὸ βουλεύειν.

1107. ἐπ' ἄλλ. τρ.] i.e. ἐπὶ τρέπε ἄλλ.

1108. ἵτ' ἵτ'] This reading, which ap-

οἳ τ' ὄντες οἳ τ' ἀπόντες, ἀξίνας χερσῶν
 ὀρμαῖσθ' ἐλόντες εἰς ἐπόψιον τόπον.
 ἐγὼ δ', ἐπειδὴ δόξα τῇδ' ἐπεστράφη,
 αὐτός τ' ἔδησα καὶ παρὼν ἐκλύσομαι.
 δέδοικα γὰρ μὴ τοὺς καθεστῶτας νόμους
 ἄριστον ἢ σῶζοντα τὸν βίον τελεῖν.

1110

ΧΟ. πολύννυμε, Καδμείας νύμφας ἄγαλμα

1115

1109. οἳ τ' ἀπόντες] οἳ τ' ἄπ. L. 1110. ὀρμαῖσθ' ἔλ.] ὀρμᾶνθελ. L². ὀρμαῖσθ' V⁴.
 1111. δόξα τῇδ'] δόξαι τῇδ' L. ἐπεστράφη] ἐπεστράφην (ἡ from εἰ) L. ἐπεστρά-
 φην L²V⁴. 1114. ἢ σῶζοντα τὸν βίον] ἢ τὸν βίον σῶζοντα LV⁴. ἢ τὸν βίον
 σῶζοντα τὸ V. σῶζοντα τὸν βίον τελεῖν AV³. 1115-25. Division of lines,
 πολύννυμε-| νύμφας-| βαρυβρεμέτα-| κλυτὰν-| ἰτάλειαν-| κοῖνοισ-| δ' ἑθιοῦσ-| ὧ βακχεῦ |
 ναίων-| ρέεθρων-| ἐπὶ ..

pears only in the text of Triclinius, is more probable than any other, the broken tribrach being excused by the agitation of Creon.

1109. οἳ τ' ὄντες οἳ τ' ἀπόντες] ὄντες = παρόντες, as in El. 305, τὰς οὔσας τέ μου | καὶ τὰς ἀπούσας ἐλπιδας διέφθορεν.

1110. εἰς ἐπόψιον τόπον] 'To the place in view.' Polynices was exposed on the highest part of the plain, and this may have been represented in outline as part of the scenery.

1111. For the personification of δόξα, cp. O. T. 911, δόξα μοι παρεστάθη, and see Essay on L. pp. 91, 92, 105.

1112. αὐτός τ' ἔδησα καὶ] For the sake of emphasis, what would naturally be expressed by the participle is made into a coordinate sentence with the finite verb. Cp. O. T. 413, σὺ καὶ δέ-δορκας κοῦ βλέπεις ἵν' εἶ .. E. on L. p. 68.

1115. In the excitement of a desperate hope caused by the late repentance of Creon, the chorus break forth into a joyous invocation to Dionysus, accompanied with dancing or gesticulation, as appears in comparing the similar canticle in Aj. 693, where the chorus are under the excitement of a similar delusive expectation. Cp. Tr. 205-24. The Dionysiac worship, of which the tragic poet is a votary, is associated with the mystic hopes which Creon denied, *supr.* 780.

'Glory of Semele, child of Zeus, Thou that tendest Campania And rulest in Eleusis' mystic vale. Dwelling, where thy votaries dwell, In Thebes by Ismenus' waters, Presiding o'er the dragon's brood: Seen o'er the forked height By the pitchy flame, Where move the Bacchic

nymphs of Coryncus, Where is the Castalian fount: And ushered on thy way To visit Thebe's roads By the ivy-clad banks of Nysean mountains, And the bloomy shore with many a cluster, While the shout of the immortal strain resounds. Thebè thou honourest far above all cities, Thou and thy mother whom the lightning glorified. And now that our whole multitude Is overtaken by misfortune dire, Appear with healing tread, Over the Parnassian steep Or groaning narrow sea. Thou that leadest up the dance of the fire-breathing stars, Visitant of nightly voices, Son born of Zeus, Rise with thy attendant Maenads, Who, all night long, Celebrate thee with dances, Iacchus, the dispenser of their joys.'

This ode has been variously arranged. The arrangement in the text is that of Böckh, with a few slight changes.

α'. First strophe and antistrophe.

υ υ υ υ υ υ υ υ υ υ υ υ υ υ υ υ
 — υ — υ υ υ — υ υ — υ υ —
 υ υ υ — υ — υ
 — — — υ υ υ υ —

5 — — — — —
 — — — — — υ υ υ — — υ
 — — υ — — — — — υ υ —
 — υ υ — υ — υ — υ — υ

β'. Second strophe and antistrophe.

— — — — — υ — — — υ υ —
 υ υ — υ — υ υ
 υ υ — υ — —
 υ υ υ υ υ υ υ υ υ υ υ υ υ υ υ

καὶ Διὸς βαρυβρεμέτα γένος, κλυτὰν δς ἀμφέπεις
'Ιταλίαν, μέδεις δὲ

παγκοίνοισ' Ἐλευσινίας

1120

5 Διοῦς ἐν κόλποις,

ὦ Βακχεῦ, Βακχᾶν ματρόπολιν Θήβαν

ναίων παρ' ὕγρον Ἴσμηνοῦ ρεῖθρον,

ἀγρίου τ' ἐπὶ σπορᾷ δράκοντος·

1125

ἀντ. α'. σὲ δ' ὑπὲρ διλόφου πέτρας στέρωψ ὅπωπε

λιγνύς, ἔνθα Κωρύκiai Νύμφαι στείχουσι Βακχίδες,

1116. κλυτάν] in erasure κλεινὰν in mg. L². 1119. Ἰταλίαν] ἰτάλειαν L.
ἰταλίαν A. μέδεις] μηδεῖς L. μέδοις Vat. μέλεις Vat. b. δέ] om. Vat.
1120. παγκοίνοισ] παγ. κοίνουσι L^E. παγκοίνου A. 1121. Διοῦς] διοῦς L.
δοῦς E. 1122. μητρόπολιν] μητρόπολιν L^A. 1124. ρεῖθρον] ρέεθρον 2nd ρ
from ν L. 1126-36. Division of lines, σὲ δ' -| στέρωψ -| θα κωρύκiai -| στείχουσι -|
καστάλιας -| σε νυσαίων -| κισσὴ ρεισ -| πολυστάφυλος -| ἀμβρότων -| θηβαίας ..

5 — — — — — — — — — —
— — — — — — — — — —

The prevailing rhythm is logaoedic, with frequent syncope (or antispastic movement), long syllables in thesis, and occasional resolution both of arsis and thesis. Each strophe begins with an anacrusis.

1115. πολώνυμ] Schol. ὦ Διόνυσε· οἱ μὲν γὰρ Βάκχον, οἱ δὲ Ἰακχον, οἱ δὲ Δάαιον, οἱ δὲ Εἰδιον, οἱ δὲ Διθύραμβον αὐτὸν καλοῦσιν. Bacchus is claimed as a Theban God, and at the same time, the wide extent of his dominion is celebrated.

ἀγαλμα] 'Delight,' or 'Glory.' The word expresses the pride taken by a mother in her child. Plat. Tim. 37 D, τῶν αἰδίων θεῶν γεγονὸς ἀγαλμα; Eur. Suppl. 370, ματέρος ἀγαλμα.

1118. κλυτὰν .. Ἰταλίαν] The mention of Italy is singular, but hardly more so than that of Naxos in connection with Dionysus. The aim of the song being to celebrate the universality of his empire, it is not wonderful that allusion should be made to Italy, quam 'gravidæ fruges et Bacchi Massicus humor Implevere,' Virg. Georg. 2. 143. And if Italy was mentioned by Sophocles in the Triptolemus in connection with Demeter, why not here in connection with Bacchus? Fr. 540 N. Ut .. 'Sophocles poeta in fabula Triptolemo frumen-

tum Italicum ante cuncta laudaverit, ad verbum translata sententia Et fortunatam Italiam frumento canere candido,' Plin. H. N. 18. 12. Some edd. substitute Ἰκαρίαν, an eastward deme of Attica, and a seat of Dionysiac worship.

1120. 'In the all-receiving bosom of Eleusinian Demeter;' i. e. In the vale of Eleusis, where the mystæe from all parts of Greece were received. Cp. Pind. Ol. 14. 23, κόλποις Πίσας; Hdt. 4. 99, κόλπον .. ἀγομένον τῆς γῆς ταύτης, and esp Aristoph. Ran. 373, χώρει νυν πᾶς ἀνδρείως | ἐς τοὺς εὐανθεῖς κόλπους | λειμάνων, κ.τ λ.

1123, 4. παρ' ὕγρον Ἴσμηνοῦ ρεῖθρον] Some have preferred, chiefly for metrical reasons, the Triclinian reading παρ' ὕγρων .. ρέεθρων, for which compare supr. l. 966.

1125. ἐπὶ] Cp. Tr. 356, τὰπὶ Λυδοῖς. 1126, 7. στέρωψ .. λιγνύς] 'The blinding torch-flame hath beheld.' There is an opposition of sound rather than of sense in στέρωψ ὅπωπε. Cp. Eur. Phoen. 226, ὦ λάμπουσα πέτρα πυρὸς | δικρύρυσον σέλας ὑπὲρ ἄκρων | Βακχεῖαν Διονύσου, where the succeeding lines also deserve to be compared with the description of Mount Parnassus in this passage. The fabled fire on Mount Parnassus was commonly explained of the torches of the Maenads, and seems to have been so understood by Sophocles.

1128. Κωρύκiai] So named from the

φθεγμάτων ἐπίσκοπε,
 παῖ Διὸς γένεθλον,
 προφάνηθι Ναξίαις σαῖς ἅμα περιπόλοις 1150
 *Θυίαισιν, αἷ σε μαινόμεναι πάννυχoi
 χορεύουσι τὸν ταμίαν Ἰακχον.

ΑΓΓΕΛΟΣ.

Κάδμου πάροικοι καὶ δόμων Ἀμφίονος, 1155
 οὐκ ἔσθ' ὅποῖον στάντ' ἂν ἀνθρώπου βίον
 οὐτ' αἰνέσαιμ' ἂν οὔτε μεμψαίμην ποτέ.
 τύχη γὰρ ὀρθοῖ καὶ τύχη καταρρέπει
 τὸν εὐτυχοῦντα τὸν τε δυστυχοῦντ' ἀεὶ
 καὶ μάντις οὐδεὶς τῶν καθεστῶτων βροτοῖς. 1160
 Κρέων γὰρ ἦν ζηλωτός, ὥς ἐμοί, ποτέ,
 σώσας μὲν ἐχθρῶν τήνδε Καδμείαν χθόνα,
 λαβὼν τε χώρας παντελῇ μοναρχίαν
 εὐθυνε, θάλλων εὐγενεῖ τέκνων σπορᾷ
 καὶ νῦν ἀφείτῃ πάντα. τὰς γὰρ ἥδονας 1165

1150-54. Division of lines, προφάνηθι - σαῖς - θυίαισιν - πάννυχoi - χορεύουσι -
 αἰκχον. 1151. Θυίαισιν] Θυιάσιν MSS. Boeckh corr. 1152. ταμίαν]
 ταχεῖαν L² pr. 1156. στάντ'] τινὰ στάσιν ἔχοντα V gl. mg. γενόμενον
 V⁴ gl. 1157. αἰνέσαιμ'] ἐπαινέσαιμ' Vat. ἂν] ν from μ L. μεμψαίμην]
 μεμψαίμην E. 1161. Κρέων γάρ] Κρέων μὲν γάρ Vat. ἐμοί, ποτέ] ἐμοί ποτε L.
 1163. λαβὼν τε] λαβόντε L Vat. b. V⁴. χώρας] χέων E. 1164. θάλλων]
 θάλλων (τε) L. εὐγενεῖ] εὐγενῇ L.

1149. παῖ Διὸς γένεθλον] i.e. as Hermann says, παῖ Διὸς γεγώς. 'Ever youthful offspring of Zeus.'

1150. Ναξίαις] i.e. From Ariadne's island.

1152. τὸν ταμίαν] The word ταμίης, as appears from its use in Pindar, had in Doric Greek the special meaning of 'Lord' (cp. the Anglo-Saxon 'Hlaford'): and may have been a favourite attribute of Bacchus in this sense.

1156. στάντα] (1) The participle is to be taken closely with the adjective = τινὰ στάσιν ἔχοντα, as in the gloss of V. 'There is no present position of a human life, in which I would praise it, or find fault with it.' Cp. Phil. 174. ἐπὶ παντί τῃ χρείας ἱσταμένῳ, where the participle is similarly added in epexegetis. Or,

possibly, (2) 'No settled condition,' or (3), like στάντες τ' ἐς ὀρθόν, O. T. 50, 'No life that is in prosperity.' (1) is confirmed by 1160.

1160. 'And no one can prophesy to mortals respecting their present state:' i.e. Whether it will continue or change.

1162. σώσας .. εὐθυνε] There is a change from the participial construction to the indicative as well as from μὲν .. δέ to τε: i.e. σώσας agrees with the subject of ἦν, and the finite verb εὐθυνε is substituted for εὐθύνων. This is more in accordance with the 'growing' nature of the language of Sophocles, than to suppose, with Seyffert, that σώσας begins a new sentence in apposition to, and epexegetical of, the previous clause.

1165 ff. See v. rr. Seyffert conjectures

ὅταν προδῶσιν ἄνδρες, οὐ τίθημ' ἐγὼ
 ζῆν τοῦτον, ἀλλ' ἔμψυχον ἡγοῦμαι νεκρόν.
 πλουτεῖ τε γὰρ κατ' οἶκον, εἰ βούλει, μέγα,
 καὶ ζῆν τύραννον σχῆμ' ἔχων, ἐὰν δ' ἀπῆ
 τούτων τὸ χαίρειν, τᾶλλ' ἐγὼ καπνοῦ σκιᾶς 1170
 οὐκ ἂν πριαίμην ἀνδρὶ πρὸς τὴν ἡδονήν.

ΧΟ. τί δ' αὖ τόδ' ἄχθος βασιλέων ἤκεις φέρων;

ΑΓ. τεθνᾶσιν· οἱ δὲ ζῶντες αἵτιοι θανεῖν.

ΧΟ. καὶ τίς φονεύει; τίς δ' ὁ κείμενος; λέγε.

ΑΓ. Αἵμων ὄλωλεν· αὐτόχειρ δ' αἰμάσσεται. 1175

ΧΟ. πότερα πατρώας, ἢ πρὸς οἰκείας χερὸς;

ΑΓ. αὐτὸς πρὸς αὐτοῦ, πατρὶ μηνίσας φόνου.

ΧΟ. ὦ μάντι, τοῦπος ὥς ἄρ' ὀρθὸν ἤνυσας.

1166. προδῶσιν ἄνδρες, οὐ τίθημ' ἐγὼ] προδῶσιν, ἀνδρὸς οὐ τίθημ' ἐγὼ MSS. ἄνδρας Vat. ἄνδρες] om. L² p. m. ἄνδρος corr. τίθημι V⁴. 1167. Om. MSS. add. Athenaeus (βι.). 1168. πλουτεῖ L. πλούτει C²A Vat. VL² Vat. b. RV⁴V³.

(¹)
 βούλει] βουλεῖ L. 1169. ζῆ] ζῆι L. ζῆ Vat. V³ V⁴ V with gl. ζῆθι. 1172.
 ἄχθος] ἄχος Vat. 1173. αἵτιοι θανεῖν] πρόξενοι τοῦ θανάτου V gl. mg. 1176.
 πατρώας] πατρός L². 1177. αὐτοῦ] αὐτοῦ LL². μηνίσας] μηνύσας Vat.

φόνου] φόνου L. φόνου A.

καὶ γὰρ ἡδοῦναι ὅταν προδῶσιν ἀνδρός. Cp. supr. 578, and note. On the change from plural to singular, see Essay on L. § 20. p. 31. And on the inversion (ἡδονὰς προδῶσιν ἄνδρες = ἡδοναὶ προδῶσιν ἄνδρας), *ibid.* § 42. p. 80, β. In favour of the reading of the MSS. it must be admitted that the plural ἄνδρες, in this pronominal sense, is unusual.

The meaning of the MS. reading is, 'A man's pleasures; when they have deserted him, I hold of no account.' But this does not agree with the concluding lines of the speech. Line 1167 had been dropped, and then l. 1166 was altered so as to make sense.

1168. πλουτεῖ . . καὶ ζῆ] This is the first hand of L, and the words are so quoted by Athenaeus according to some MSS. I have always felt that the transition to the second person imperative (which has been suggested by εἰ βούλει) was somewhat harsh. The present indicative is sometimes used in putting a hypothetical case: (Plat. Theaet. 192 E, Σωκράτης ἐπιγινώσκει Θεόδορον καὶ Θεοκλήτην,

ὁρᾷ δὲ μῆδετερον. So the aor. indicative in Hdt. 7. 10, καὶ δὴ καὶ συνήνεικε ἥτοι κατὰ γῆν ἢ καὶ κατὰ θάλασσαν ἐσσωθῆναι, κ.τ.λ.) And the conversational use of εἰ βούλει (which assists the expression) is too familiar to need illustration. See L. and S. s. v. βούλομαι, II. 2.

1171. πρὸς τὴν ἡδονήν resumes and supplements τὸ χαίρειν. Essay on L. § 40. p. 75.

1173. αἵτιοι θανεῖν] Sc. τοὺς τεθνηκότας. 'Are guilty of their death.'

1175. αὐτόχειρ] On the indefiniteness of the compounds of αὐτός, see E. on L. p. 101. This word, as here used, is extended from meaning 'By his own hand,' to mean 'By unnatural violence.' See above, l. 172, and cp. the Latin *parricida*.

1177. φόνου] 'For the death of Antigone.' This is better than φόνου, which, however, might mean 'In a murderous way,' i.e. *ἐν φόνου*. Cp. l. 1233.

1178. ἤνυσας] 'Didst fulfil;' i.e. How true it was, and how thou hast fulfilled it! Early language supposes

ΑΓ. ὥς ᾧδ' ἐχόντων τᾶλλα βουλεύειν πάρα.

ΧΟ. καὶ μὴν ὀρῶ τάλαιναν Εὐρυδίκην ὁμοῦ [62 b. 1180
δάμαρτα τὴν Κρέοντος· ἐκ δὲ δωμάτων
ἦτοι κλύουσα παιδὸς ἢ τύχῃ πάρα.

ΕΥΡΥΔΙΚΗ.

ᾧ πάντες ἀστοί, τῶν λόγων ἐπρησθόμην
πρὸς ἔξοδον στείχουσα, Παλλάδος θεᾶς
ὅπως ἰκοίμην εὐγμάτων προσήγορος. 1185

καὶ τυγχάνω τε κληῖθρ' ἀνασπαστοῦ πύλης
χαλῶσα, καί με φθόγγος οἰκείου κακοῦ
βάλλει δι' ὧτων· ὑπτία δὲ κλίνομαι
δείσασα πρὸς δμωαῖσι κάποπλήσσομαι.
ἀλλ' ὅστις ἦν ὁ μῦθος αὐθις εἶπατε· 1190
κακῶν γὰρ οὐκ ἄπειρος οὐδ' ἀκούσομαι.

ΑΓ. ἐγώ, φίλη δέσποινα, καὶ παρὼν ἐρῶ,
κούδ' ἐν παρήσῳ τῆς ἀληθείας ἔπος.
τί γάρ σε μαλθάσσοιμ' ἂν ὧν ἐσύστερον
ψεύσται φανούμεθ'; ὀρθὸν ἀλήθει' ἀεί. 1195
ἐγὼ δὲ σῶ ποδαγὸς ἐσπόμην πόσει

1179. βουλεύειν] δουλεύειν E. 1183. τῶν λόγων L. τοῦ λόγου γ' A.

1184. ἔξοδον] ἔξοχον L². 1186. τε] τε^γ L. γε VE. δὲ L². 1189. δμωαῖσι L.
δμωαῖσι C². κάποπλήσσομαι] κάπιπλήσσομαι Vat. κάπιπλήσομαι L². 1193.

παρήσῳ] παρείσω L. παρείσω C². 1194. μαλθάσσοιμ'] μαλθάσοιμ' Vat. L².
1195. ἀλήθει'] ἢ ἀλήθει' LVat. LL²R.

a causal connection between the prophecy and the event. See on O. T. 156, 720. And for ὀρθόν, *ibid.* 853.

1182. κλύουσα παιδός] Essay on L. § 9. p. 13.

1184, 5. Cp. O. T. 911 ff., El. 634 ff.

1186. κληῖθρ' ἀνασπαστοῦ πύλης] Said by prolepsis and hypallage for τὴν πύλην, τῶν κληῖθρων ἀνασπασμένων, with the same confusion between the door and the fastening which occurs elsewhere. 'I was opening the door, having drawn the bolt.'

1191. Here. and *infr.* 1203, 1312, as well as probably *supr.* 993, the death of Creon's son Megareus, elsewhere called Menoeceus, is alluded to.

1192. παρών] 'As an eye-witness of the fact.' See Essay on L. § 32. p. 55.

1194. ὦν] Sc. τούτοις τοῖς ἔπει, περὶ ὧν. Essay on L. § 9. p. 13.

1195. ὀρθὸν .. ἀεί] 'Truth is always safe:' i.e. never hurts him who tells it.

πεδῖον ἐπ' ἄκρον, ἔνθ' ἔκειτο νηλεὲς
 κυνοσπάρακτον σῶμα Πολυνείκους ἔτι
 καὶ τὸν μὲν, αἰτήσαντες ἐνοδῖαν θεὸν
 Πλούτωνά τ' ὀργὰς εὐμενεῖς κατασχεθεῖν 1200
 λούσαντες ἀγνὸν λουτρόν, ἐν νεοσπάσιν
 θαλλοῖς δ' ἡ δὴ λέλειπτο συγκατήθομεν,
 καὶ τύμβον ὀρθόκρανον οἰκείας χθονὸς
 χάσαντες, αὖθις πρὸς λιθόστρωτον κόρης
 νυμφεῖον Ἄιδου κοῖλον εἰσεβαίνομεν. 1205
 φωνῆς δ' ἄπωθεν ὀρθίων κωκυμάτων
 κλύει τις ἀκτέριστον ἀμφὶ παστάδα,
 καὶ δεσπότη Κρέοντι σημαίνει μολῶν·
 τῷ δ' ἀθλίας ἄσημα περιβαίνει βοῆς
 ἔρποντι μᾶλλον ἄσσον, οἰμῶξας δ' ἔπος 1210
 ἵησι δυσθρήνητον, ὃ τάλας ἐγώ,
 ἄρ' εἰμὶ μάντις; ἄρα δυστυχεστάτην

1197. πεδῖον] πεδ'ων EVVat. Vat. b. RV⁴. ἄκρον] ἄκρων LEVVat. Vat. b. RV⁴.
 νηλεές] ἐς from σ Vat. 1198. κυνοσπάρακτον] πολυπάρακτον Vat. b. 1199.
 τόν] τοῦτον Vat. b. 1200. Πλούτωνά τ'] πλούτωνά τ' L. καὶ Πλούτωνάτ' L².
 πλούτωνά τ' C³. κατασχεθεῖν] κατασχεθῆν MSS. Elmsl. corr. 1201. νεοσπά-
 σιν] νεοσπάσι AVat. 1202. συγκατήθομεν] ξυγκατήθομεν Vat. 1206. ἄπωθεν]
 ἀποθεν p. m. L². 1207. τις] τίς L. 1208. μολῶν] μολῶν C³. μαθὼν
 VV⁴. 1209. περιβαίνει] παραβαίνει E. pr. 1211. ἵησι] ἵησι A. 1212. ἄρ']
 ἄρ' L. εἰμὶ] εἰ μὴ L. εἰμὶ C²*.

1197. νηλεές] 'Uncared for.' O. T.
 180, νηλέα .. κείται ἀνοίκτως.

1199. ἐνοδῖαν θεόν] Probably Hecate.
 Cp. Fr. 490. πῦρ ἱερόν, | τῆς εἰνοδίας
 'Ἐκάτης ἔγχος.

1200. εὐμενεῖς] Supplementary predi-
 cate, agreeing with θεόν and Πλούωνα :
 i.e. ὥστε εὐμενεῖς εἶναι.

1201. ἐν νεοσπάσιν θαλλοῖς] This
 probably had a ceremonial importance.
 Cp. O. C. 466, foll., especially l. 474,
 θαλλοῖσιν, ἢ κρόκαισιν, ἢ ποίᾳ τρόπῳ ;

1202. ὃ δὴ λέλειπτο resumes τὸν μὲν
 with greater definiteness, and repeats
 what is implied in κυνοσπάρακτον. συγ-
 κατήθομεν implies that scattered frag-
 ments were collected.

1203. For the feeling of οἰκείας, cp.
 O. C. 406, ἧ καὶ κατασκίῳσι θηβαῖα
 κόνει ;

1206, 7. 'And ere we came near one
 heard the voice of shrill lamentings in

the neighbourhood of the unhallowed
 cell.'

1207. ἀκτέριστον .. παστάδα] 'The
 unhallowed vault.' Lit. 'The narrow
 cell, not consecrated by funeral rites.'

1209. τῷ δ' .. ἄσσον] 'And as he
 came nearer, an undistinguishable cry-
 ing filled his ears.' See Essay on L.
 § 10. p. 17, and for περιβαίνει, cp.
 Hom. Od. 6. 122, ἀμφήλυθε θῆλυς αὐτῇ.

1210. In the phrase ἄσσον ἔρπειν,
 'To draw near,' ἄσσον, which was a
 rare word in Attic, lost something of
 the comparative meaning. Hence the
 double comparative.

1211. δυσθρήνητον] 'Lamentable.'
 For the apparently active use of the
 verbal, see E. on L. p. 98.

1212. ἄρ' εἰμὶ μάντις ;] 'Are my
 heart's forebodings true?' i.e. Must I
 believe what my heart is telling me ?

κέλευθον ἔρπω τῶν παρελθουσῶν ὁδῶν;
 παιδός με σαίνει φθόγγος. ἀλλὰ, πρόσπολοι,
 ἴτ' ἄσσον ὠκεῖς, καὶ παραστάντες τάφῳ 1215
 ἀθρήσαθ', ἄρμὸν χώματος λιθοσπαδῇ
 δύντες πρὸς αὐτὸ στόμιον, εἰ τὸν Αἴμονος
 φθόγγον συνήμ', ἣ θεοῖσι κλέπτομαι.
 τάδ' ἐξ ἀθύμου δεσπότου κελεύσασιν
 ἡθροῦμεν· ἐν δὲ λισσθίῳ τυμβεύματι 1220
 τὴν μὲν κρεμαστὴν αὐχένος κατείδομεν,
 βρόχῳ μιτῶδει σινδόνης καθημμένην,
 τὸν δ' ἄμφι μέσση περιπετῇ προσκείμενον,
 εὐνῆς ἀποιμῶζοντα τῆς κάτω φθορὰν
 καὶ πατρὸς ἔργα καὶ τὸ δύστηνον λέχος. 1225
 ὁ δ' ὡς ὄρα σφε, στυγνὸν οἰμῶξας ἔσω
 χωρεῖ πρὸς αὐτὸν ἀνακωκύσας καλεῖ,

1213. ὁδῶν] ἡμερῶν Vat. 1214. σαίνει] σημαίνει Vat. b R. 1215. τάφῳ] φ.τάφῳ L. 1217. εἰ] ἣ VL². 1219. ἐξ ἀθύμου] ἐξαθύμου L. κελεύσασιν] σ om. L². 1222. μιτῶδει] μιτῶδι L. μιτῶδι C². μιτῶδει V. pr. μιτῶδει VcV⁴Vc³ μιτῶδει L². καθημμένην] καθειμένην VV⁴. 1223. μέσση] μέση Vat. 1224. ἀποιμῶζοντα τῆς] ἀποιμῶξαντα τοῖς Vat. ἀποιμῶξαντα τῆς L². φθορὰν] φθορὰς E. 1225. τό] om. p. m. Vat. 1226. στυγνόν] στυγὸν L. στυγνὸν C³. ἔσω] ἐῖσω Vat.

1213. τῶν παρελθουσῶν ὁδῶν] Cp. O. C. 1397.

1214. σαίνει] It has been supposed that this word reverts to its original meaning as a derivative of σείω, being used actively in the sense of 'To thrill.' But it is more in accordance with analogy to suppose that it has passed through the following changes of meaning: (1) to move frequently: (2) to wag the tail; σαίνειν οὐρῇ: (3) to make signs of recognition, to greet: (4) to touch with a feeling of recognition. See Essay on L. p. 99 (ῥμμα).

1216. In preparing the vault, an opening had been left, through which the victim was thrust into the chamber. This opening was then roughly closed with stones. (1) Through these Haemon had passionately torn his way. And the cleft so made by him is the ἄρμὸς χώματος λιθοσπαδῆς. 'Entering

within the closure from which the stones have been torn, even to the very mouth of the vault.' Or (2), supposing a prolepsis, 'Pulling out the stones and entering.'

1219. ἐξ ἀθύμου δεσπότου κελεύσασιν] 'On hearing our despairing lord and at his bidding.' Cp. supr. l. 957. Haemon, on rushing in, had found Antigone already dead by her own act.

1222. καθημμένην] 'Fastened,' sc. to the roof. Those who read καθειμένην must have understood it to mean 'let down,' i.e. suspended. The 'muslin noose of fine tissue' is the maiden's veil, the βύσσινον πέπλωμα of Aesch. S. c. T. 1039.

1225. 'Lamenting the ruin of his bridal, that was only to be found in death (τῆς κάτω).'

λέχος] 'Bride.'

ὦ τλήμον, οἷον ἔργον εἵργασαι· τίνα [63 a.
 νοῦν ἔσῃ; ἐν τῷ συμφορᾶς διεφθάρης;
 ἔξελθε, τέκνον, ἰκέσιός σε λίσσομαι. 1230
 τὸν δ' ἀγρίοις ὄσσοισι παπτήνας ὁ παῖς,
 πτύσας προσώπῳ κούδεν ἀντειπών, ξίφους
 ἔλκει διπλοῦς κνώδοντας, ἐκ δ' ὀρμωμένον
 πατρὸς φυγαῖσιν ἤμπλακ'· εἶθ' ὁ δύσμορος
 αὐτῷ χολωθείς, ὥσπερ εἶχ', ἐπενταθεῖς 1235
 ἤρεισε πλευραῖς μέσσον ἔγχος· ἐς δ' ὑγρὸν
 ἀγκῶν' ἔτ' ἔμφρων παρθένῳ προσπτίσσεται·
 καὶ φυσιῶν ὀξεῖαν ἐκβάλλει πνοήν
 λευκῇ παρειᾷ φοινίου σταλάγματος.
 κείται δὲ νεκρὸς περὶ νεκρῷ, τὰ νυμφικὰ 1240
 τέλη λαχὼν δειλαιοὶ εἰν "Αἰδου δόμοις,

1228. οἷον] ποῖον L. οἷον A. 1230. ἰκέσιος] s om. L². 1232. ἀντειπών
 ξίφους] ἀντειπών ὁ λωσ L. (2nd ν from ο). ἀντειπών λωσ C². ξίφους AE.
 1234. ἤμπλακ' ἢ from ἐ Vat. εἶθ' ὁ] εἰ L. εἶθ' C¹ or ². 1235. αὐτῷ]
 αὐτῷ L. ἐπενταθεῖς] ἐπεντασθεῖς L². p. m. 1236. μέσσον] μέσον L Vat.
 ἐς] ἐν Vat. 1237. παρθένῳ] παρθένον E. 1238. πνοήν] βοήν LVL²V⁴.
 πνοήν AV³. 1239. σταλάγματος] αγ from ιμ L. 1240. κείται] κείτε Vat. b.
 περὶ νεκρῷ] περινεκρῷ L. παρὰ νεκρῷ E. 1241. εἰν] ἐν LAVVat. Vat. b.
 εἰν L².

1228. τίνα νοῦν ἔσῃ; 'What design possessed you?'

1229. ἐν τῷ . . διεφθάρης; 'At what point of calamity did you go mad?' Cp. Hom. Il. 15. 128, *μανόμενε, φρένας ἡλέ, διέφθορας*: Eur. Hell. 1192, *λύπη σὰς διέφθορασαι φρένας*;

1231. τόν is governed by πτύσας ('Abhorring,' i.e. expressing abhorrence of, cp. l. 653) as well as by παπτήνας, = 'Glaring wildly upon.'

1232. It is not clear whether Aristotle means to find fault with this when he says that 'Knowingly to intend evil, and not perform it, is at once abominable and without tragic interest;' *διόπερ οὐδεὶς ποιεῖ ὁμοίως, εἰ μὴ ὀλιγάκις, οἷον ἐν Ἀντιγόνη τὸν Κρέοντα ὁ Αἰμῶν*, Poet. 1453 b. But he clearly had not anticipated the refinement of the Scholiast and some modern critics, who think that Haemon only meditated suicide, and that his action is misunderstood by the messenger who reports the circumstance. Cp. *supr.* 751.

ξίφους] Seyffert thinks that the Lau-

rentian reading points to βέλους with ξίφους as a gloss. But although the generic word is used in Aj. 658, *τόδ' ἔγχος τοῦμόν, ἔχθιστον βελῶν*, it would be out of place here.

1233. ξίφους διπλοῦς κνώδοντας] Probably, 'the double-hilted sword.'

1235. ἐπενταθεῖς] 'Stretching himself over it,' i.e. Falling upon his sword.

1236, 7. 'He clung to the maiden, enfolding her in his slackening arm.' The construction of ἐς . . ἀγκῶνα is as if *λαμβάνει*, or some such verb, were to follow.

1236. ἤρεισε . . μέσσον] 'Drove the blade right into his side.' See on O. C. l. 1595. Essay on L. § 51. p. 85.

1238. πνοήν, which the Scholiast read, is at once a *harder* reading than *βοήν*, and harmonizes better with the context. 'And panting hard, he cast on her pale cheek sharp breath of gory dew.' Cp. Aesch. Ag. 1388: Essay on L. § 10. p. 17.

1241. εἰν "Αἰδου δόμοις] The particle

δείξας ἐν ἀνθρώποισι τὴν ἀβουλίαν
ὅσω μέγιστον ἀνδρὶ πρόσκειται κακόν.

ΧΟ. τί τοῦτ' ἂν εἰκάσειας; ἡ γυνὴ πάλιν
φρούδη, πρὶν εἰπεῖν ἐσθλὸν ἢ κακὸν λόγον. 1245

ΑΓ. καὐτὸς τεθάμβηκ'. ἐλπίσιν δὲ βόσκομαι
ἄχῃ τέκνου κλύουσιν ἐς πόλιν γόους
οὐκ ἀξιῶσιν, ἀλλ' ὑπὸ στέγῃς ἔσω
δμωαῖς προθήσειν πένθος οἰκεῖον στένειν.
γνώμης γὰρ οὐκ ἄπειρος, ὥσθ' ἀμαρτάνειν. 1250

ΧΟ. οὐκ οἶδ'· ἐμοὶ δ' οὖν ἦ τ' ἄγαν σιγὴ βαρὺν
δοκεῖ προσεῖναι χῆ μάτην πολλὴ βοή.

ΑΓ. ἀλλ' εἰσόμεσθα, μή τι καὶ κατὰσχετον
κρυφῇ καλύπτει καρδίᾳ θυμουμένη,
δόμους παραστείχοντες. εὖ γὰρ οὖν λέγεις. 1255
καὶ τῆς ἄγαν γὰρ ἐστὶ που σιγῆς βάρος.

ΧΟ. καὶ μὴν ὁδ' ἀναξ αὐτὸς ἐφήκει
μνημ' ἐπίσημον διὰ χειρὸς ἔχων,

1243. *κακόν* om. add. p. m. or c. Cp. supr. 1039. Vat. 1245. *ἦ* om. L add.
 C¹ or ². 1246. *ἐλπίσιν* *ἐλπίσι* AE. δέ *τε* Vat. *τέ* E. 1247.
λόγους *λόγους* Vat. *λόγους* Vat. b. 1251. *ἐμοὶ δ'* *ἐμοὶδ'* LAE. *οὖν* *ἀν* Vat.
ἀγαν *ἀγαν* L. *σιγῇ* *σιγῇ* L. *σιγῇ* C². 1253. *εἰσόμεθα* *εἰσόμεθα* p. m.
 Vat. 1254. *καρδίᾳ* *καρδιά* VVat. V⁴. *καλύπτει* *καρδίᾳ* *καλύπτει* *καρδιά*
 Vat. b R. *θυμουμένη* *θυμουμένη* (i) L. *θυμουμένη* VVat. V⁴ Vat. b R. 1255.
παραστήχοντες *παραστήχοντας* Vat.

γε, which Heath introduced, reading εἰν γ', is defended by Seyffert; 'Apud inferos saltem, inquit poeta, nactus est Haemon nuptias rite confectas, quarum vivus expensis fuit; in complexu tenet mortuam mortuus' (v. 1235, sq.). But εἰν, the reading of L², is supported by the other Epic forms which occur in the play. See Intro., and cp. the Homeric καὶ εἰν Ἀἴδαο δόμοισι.

1244, 5. Cp. the silent exit of Jocasta, O. T. 1075, and of Deianira, Tr. 813.

1247. ἐς πόλιν γόους | οὐκ ἀξιώσων
'She will not deign to make public lamentation.' The ellipse of ποιεῖν or some other general word (cp. l. 577), or the imperfect construction of γόους with ἀξιώσων, is made more easy by the introduction of στένειν in what follows.

1249. πένθος is governed at once by προθήσειν and στένειν, and προθήσειν is used as in l. 216, = 'To appoint as a

duty,' with some allusion to the other meaning of 'To lay out for mourning before burial.'

1250. γνώμης] 'In respect of judgment.' ἀμαρτάνειν is euphemistic.

1251. ἐμοὶ δ' οὖν] Qy. ἐμοιγ' οὖν?
See the accentuation of the MS. reading.

1258. *μνῆμ' ἐπίσημον*] 'A monument with evident tokens.' The blood-stained corpse of Haemon was, as it were, a monument, on which was inscribed the record of the calamitous error of Creon.

The metres of the concluding κομμός are as follows. The dochmiac rhythm prevails.

a'. First strophe and antistrophe.

1261-1277 = 1184-1300.

$\cup \perp \cup \perp \perp \cup - \cup \perp \perp \cup -$

u u u u -

— ∠ — ∠ —

εἰ θέμις εἰπεῖν, οὐκ ἄλλοτρίαν

ἄτην, ἀλλ' αὐτὸς ἁμαρτῶν.

1260

ΚΡ. στρ. α'. ἰὼ φρενῶν δυσφρόνων ἁμαρτήματα

στερεὰ θανατόεντ',

ᾧ κτανόντας τε καὶ

θανόντας βλέποντες ἐμφυλίου.

* ᾧμοι ἐμῶν ἀνολβα βουλευμάτων.

1265

ἰὼ παῖ, νέος νέφ ξὺν μόρφῳ,

αἰαῖ αἰαῖ,

ἔθανες, ἀπελύθης,

ἐμαῖς οὐδὲ σαῖσι δυσβουλίαις.

10 ΧΟ. οἴμ' ὡς ἔοικας ὁψὲ τὴν δίκην ἰδεῖν.

1270

1261. δυσφρόνων] δ'υσφρόνων p. m. L².

1261-5. Division of lines, ἰὼ-| ἁμαρ-

τήματα-| θανατόεντ'-| θανόντας-| ἐμφυλίου. ἰὼ μοι-| βουλευμάτων.

1263. καί-

καὶ . . L. 1264. θανόντας] as from es Vat.

ἐμφυλίου] ἐμφυλιαν E. pr.

1265.

* ᾧμοι] ἰώμοι MSS. Turnebus corr.

1266. ξὺν μόρφῳ] ξυμμόρῳ LL².

1267.

αἰαῖ, αἰαῖ] αἰ αἰ αἰ LVat. L².

1269. δυσβουλίαις] συμβουλίαις L².

1270. ἰδεῖν]

γρ. ἔχειν mg. C².*

5 — $\overline{\cup}$ $\overline{\cup}$ — $\overline{\cup}$ $\overline{\cup}$ — $\overline{\cup}$ $\overline{\cup}$ — $\overline{\cup}$ $\overline{\cup}$ —
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α'. 1, may be scanned either as di-iambus, cretic, and dochmiac, or as an iambus and 2 dochmiacs; 3, two cretics; 15, dochmiac and iambic tri-pody. The first strophe and anti-strophe are followed by five iambic trimeters.

β'. Second strophe and antistrophe.

1306-1325 = 1328-1346.

5 — $\overline{\cup}$ $\overline{\cup}$ — $\overline{\cup}$ $\overline{\cup}$ — $\overline{\cup}$ $\overline{\cup}$ — $\overline{\cup}$ $\overline{\cup}$ —
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 5 — $\overline{\cup}$ $\overline{\cup}$ — $\overline{\cup}$ $\overline{\cup}$ — $\overline{\cup}$ $\overline{\cup}$ — $\overline{\cup}$ $\overline{\cup}$ —

Five Iambic trimeters.

5 — $\overline{\cup}$ $\overline{\cup}$ — $\overline{\cup}$ $\overline{\cup}$ — $\overline{\cup}$ $\overline{\cup}$ — $\overline{\cup}$ $\overline{\cup}$ —
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The intervention of the Exangelus at 1278, and the ἐκκύλημα at 1293, are special features, which must have made this commos extraordinarily impressive. The coryphaeus chants 1257 ff., 1347 ff. The four other members of the front row interpose their remarks at intervals.

1262. **στερεά** may be explained, either with Dindorf, (1) 'Propter durum et inexorabilem Creontis mentem,' = 'Stubborn,' by hypallage for *στερεῶν φρενῶν ἁμαρτήματα*, or more simply (2) as Pindar speaks of *στερεὰ δδυνάει*, = 'Hard to endure.' The first (1) is best.

1265. A confusion of *ᾧμοι ἐμῶν βουλευμάτων*, *ὡς ἀνολβα*, and *ᾧμοι ἐγὼ ἀνολβος τῶν ἐμῶν βουλευμάτων*. E. on L. pp. 17, 67.

1266. *νέφ ξὺν μόρφῳ* 'By a strange doom.'

1268. *ἀπελύθης* 'Thou wast cut off.' The word has something of the notion of 'Shuffling off this mortal coil.' Cp. 1314.

ΚΡ. οἴμοι,

ἔχω μαθὼν δειλαιοσ· ἐν δ' ἐμῷ κάρᾳ
θεὸς τότ' ἄρα τότε μέγα βάρος μ' ἔχων
ἔπαισεν, ἐν δ' ἔσεισεν ἀγρίαις ὁδοῖς,

[63 b.

15 οἴμοι, λακπάτητον ἀντρέπων χαράν.

1275

φεῦ φεῦ, ὦ πόνοι βροτῶν δύσπονοι.

ΕΞΑΓΓΕΛΟΣ.

ὦ δέσποθ', ὡς, ἔχων τε καὶ κεκτημένος, 1278

τὰ μὲν πρὸ χειρῶν τάδε φέρων, τὰ δ' ἐν δόμοις

ἔοικας ἦκειν καὶ τάχ' ὄψεσθαι κακά. 1280

ΚΡ. τί δ' ἔστιν αὖ κάκιον ἢ κακῶν ἔτι;

ΕΞ. γυνὴ τέθνηκε, τοῦδε παμμήτωρ νεκροῦ,

δύστηνος, ἄρτι νεοτόμοισι πλήγμασιν.

1272. μαθὼν] μαθεῖν Vat. b. δειλαιοσ] δειλίαν E. 1273. μ' om. EV. Vat.
ἔχων] χ from λ L². 1274. ἔσεισιν] σει retouched by p. m. Vat. 1275.
λακπάτητον] λακπάτη L. λακπάτητον C². λεωπάτητον with γρ. λαοπάτητον A.
γρ. λακ ^{ακ}
λεωπάτητον V³. λαξ πατητὸν E. αξ L². 1276. φεῦ φεῦ, ὦ] φεῦ φεῦ | ἰὼ L.
φεῦ ἰὼ E. δύσπονοι] δύσποροι L². νοι mg. 1278. ΕΞΑΓΓΕΛΟΣ] οἰκέτης LR.
ἀγγ. Vat. L². 1279. πρὸ χειρῶν τάδε] προχειρῶν ταδε L. (ταδὲ C².) τὰ δ' L.
τάδ' C². 1280. τάχ'] τάγ' A Vat. Vat. b. R. τάδ' V⁴. ὄψεσθαι
ὄψεσθε L. 1281. κάκιον ἦ] κάκιον Vat. κακῶν] κακόν E. 1282. ΕΞ.]
ἐξαγγ. Vat. οἰκέτης R. τέθνηκε] τέθνηκεν L. τέθνηκε A. 1283.
πλήγμασιν] πληγμαῖσι E.

1273. θεὸς .. ἔπαισεν] 'A God held and smote me with mighty force.' ἔχων is almost pleonastic, and μέγα βάρος adverbial. But there is some difficulty in the construction of ἐν ἐμῷ κάρᾳ with ἔπαισεν. Qy. μέγα βάρος πεισῶν? As the words stand, the whole expression μέγα .. ἔπαισεν must be taken as = ἐν-ἡ-λατο.

1274. ἐν δ' ἔσεισεν] This use of language (implying 'furious driving') recurs in Plut. Phoc. 23, ἐνσειεῖν τὴν πόλιν εἰς πόλεμον. A similar expression occurs in El. 737. See also Eur. Or. 255.

1275. λακπάτητον is proleptic. 'Overturning and trampling upon.'

1277. ὡς is to be construed with ἔοικας ἦκειν, which is postponed to the participle, as in Phil. 971, πρὸς κακῶν δ' ἀνδρῶν μαθὼν ἔοικας ἦκειν αἰσχροῖς: and the meaning is, 'O master, how truly thou wouldst seem, having at

once in hand and also in possession, to have come hither bearing one load of evil in thine arms, while there is another burden which thou wilt quickly behold within the palace.' The address, ὦ δέσποτα, suggests the words ἔχων τε καὶ κεκτημένος (Creon is lord 'of dire mischance'), in which there is the distinction afterwards adopted in philosophy between *εἶς* and *κτῆσις*.

1280. By an attraction from ἔοικας, ἦκειν ὀφόμενος, or ἦκαν ὄψεσθαι, is changed to ἦκειν καὶ ὄψεσθαι. Cp. O. T. 413.

1281. 'And what worse evil is there? or what more of evil?' Some would read τί δ' ἔστιν; ἢ κάκιον αὖ κακῶν ἔτι;

1282. παμμήτωρ] 'The royal mother.' For this use of παν in composition, see Essay on L. § 55. p. 101; and cp. O. T. 930, παντελὴς δάμαρ.

- ΚΡ. ἀντ. α'. ἰὼ ἰὼ δυσκάθατος Ἄιδου λιμήν, 1284
τί μ' ἄρα τί μ' ὀλέκεις; 1285
ὦ κακάγγελτά μοι
προπέμψας ἄχην, τίνα θροεῖς λόγον;
5 αἰαῖ, ὀλωλότ' ἀνδρ' ἐπεξεργάσω.
τί φῆς, [ὦ παῖ,] τίνα λέγεις νέον μοι λόγον,
αἰαῖ αἰαῖ, 1290
σφάγιον ἐπ' ὀλέθρῳ
γυναικεῖον ἀμφικεῖσθαι μέρον;
ΕΞ. 10 ὄραν πάρεστιν· οὐ γὰρ ἐν μυχοῖς ἔτι.
ΚΡ. οἴμοι,
κακὸν τόδ' ἄλλο δεύτερον βλέπω τάλας. 1295
τίς ἄρα, τίς με πότμος ἔτι περιμένει;
ἔχω μὲν ἐν χεῖρεσσιν ἀρτίως τέκνον,
15 τάλας, τὸν δ' ἔναντα προσβλέπω νεκρόν.
φεῦ φεῦ μᾶτερ ἀθλία, φεῦ τέκνον. 1300
ΕΞ. ἡ δ' ὀξύθηκτος ἦδε βωμία †πέριξ

1284. ΚΡ.] ΧΟ. ΛΑ. κρέ. C'. δυσκαθαρ | τοσ ΛΑ. δύστηνος δυσκάθατος Vat.
1285. ὀλέκεις] ὀλέκεις. Vat. 1286. ὦ] ἰὼ L. 1287. λόγον] λόγων (ν
from ι) L. λόγον C^s. 1288. αἰαῖ] αἰ αἰ L. ἀνδρ' ἀνδρα LL² 1289.
om. V³. pr. νέον μοι] μοι νέον LVat. L²R. 1290. αἰαῖ αἰαῖ] αἰ αἰ αἰ L. αἰαῖ
αἰαῖ, Vat. 1291. ἐπ' ὀλέθρῳ] ἐπολέθρῳ L. 1293. ΕΞ.] αγ L². Vat. b.
1295. βλέπω] βλέπων V. 1296. περιμένει] παραμένει E. 1297. χεῖρεσσιν]
χεῖρεσσιν Vat. 1298. τὸν δ' ἔναντα προσβλέπω] τὰδ' ἔναντία | πρ. L. γρ. τὸνδ'
ἔναντα C². τὸν δ' ἔναντία VVat. προσβλέπων V. 1300. μᾶτερ] bis Vat.
1301. ΕΞ.] X ἡ αγγ L. ἡ δ'] ἡδ' LR. ὀξύθηκτος ἦδε] ὀξύθηκτος· ἦδε Vat.
ὀξύθηκτος R. ἦδε LR. ἡ δὲ C'. γρ. ἡ πληγῇ V. mg. βωμία] βωμῶ E.

1284. δυσκάθατος Ἄιδου λιμήν]
‘O harbour of Hades, hard to cleanse’;
i. e. Choked with the dead. Cp. ‘Hell
has enlarged herself, and opened her
mouth without measure.’

1289-92. ‘What new thing dost thou
tell me? that the slaughter of a wife is
heaped upon the previous ruin?’ ὦ παῖ
is probably a corruption of αἰαῖ, sug-
gested by the general thought that
Creon is lamenting for his son.

1293. The dead body of Eurydice is
disclosed by an ἐκκύκλημα. This line
is what ancient commentators called
παρεπιγραφή, i. e. an implicit stage-
direction.

1296. τίς ἄρα . . περιμένει;] The same
‘fearful looking for’ of further woe is

still more finely given in the O. T. 1456,
7, οὐ γὰρ ἂν | θνήσκων ἐσώθην, μὴ' πὶ τῷ
δεῖνῳ κακῷ.

1301. ἡ δέ] δέ opposes the case of
Eurydice to that of Haemon, whose
dead body is in the arms of Creon.

ὀξύθηκτος] ‘Infuriated’ (ὀργῇ χρω-
μένη, O. T. 1241). Cp. Aesch. S. c. T.
715, τεθηγμένον τοί μ' οὐκ ἀπαμβλυνεῖς
λόγῳ. The Scholion, ὀφείαν λαβούσα
πληγῇ, seems to imply a v. r. ὀξύπλη-
κτος (or ὀξύθηκτος, a vox nihili), which,
however, gives a poorer sense.

ἦδε] Pointing to the corpse, which
has just been rolled into view by the
ἐκκύκλημα.

βωμία] ‘At, or on the altar,’ as in
Eur. Suppl. 93, μητέρα γεραίαν βωμῶν

λύει κελαινὰ βλέφαρα, κωκύσασα μὲν
τοῦ πρὶν θανόντος Μεγαρέως κλεινὸν λέχος,
αὐθις δὲ τοῦδε, λοίσθιον δὲ σοὶ κακάς
πράξεις ἐφθυμνήσασα τῷ παιδοκτόνῳ.

1305

KP. στρ. β'. αἰαῖ αἰαῖ,

ἀνέπταν φόβῳ. τί μ' οὐκ ἀνταίαν
ἔπαισέν τις ἀμφιθήκτῳ ξίφει;
δειλαῖος ἐγώ, *αἰαῖ,

1310

5 δειλαία δὲ συγκέκραμαι δύα.

EΞ. ὥς αἰτίαν γε τῶνδε κάκείνων ἔχων

πρὸς τῆς θανούσης τῆσδ' ἐπεσκήπτου μόρων.

1302. κελαινά] λ from ν L. 1303. Μεγαρέως] τοῦ μενουκίως, οὕτω γὰρ πρὶν
ἐκαλεῖτο. V⁴ gl. mg. 1304. δὲ σοὶ] δέ σοι L. 1306. αἰαῖ αἰαῖ] αἰ αἰ αἰ αἰ L.
αἰ αἰ αἰ αἰ C². αἰ αἰ αἰ Vat. L². 1307. φόβῳ. τί] φόβῳ | τί. ἀνταίαν] γρ.
καίριαν C². καίριαν γρ. κἀνταίαν Vat. b. 1309. ἐπαισέν L. ἐπαισε A Vat.
1310. *αἰαῖ] (συγκέκραμαι δύαι) L. φεῦ φεῦ C⁸E. αἰαῖ Erfurdt. 1311. δύα]
δύ. αι L. 1312, 15. EΞ.] α L. 1313. μόρων] μόραι LL². μόρω AE.

ἐφημένην. Cp. Tr. 904, where Deianira, before her suicide, falls on the altar, βωμοῖσι προσπίπτουσα.

†περίξ, if not spurious, must be explained as an exegesis of βωμία = περιπέτης. No satisfactory emendation has been proposed. Arndt suggested ἡ δ' ὀδυρήκτῳ βωμία περι ξίφει. Others, reading πτέρυξ, suppose the Exangelus to display the 'altar-knife' which had given the wound. See L. and S. s. v. πτέρυξ, π. 5.

1302. λύει κελαινὰ βλέφαρα] 'Relaxes her darkened eye.' λύειν is used here as in λύσε δὲ γυῖα and the like expressions in Homer. κελαινά might quite well be used proleptically = σκοτεινά = ἐν σκότῳ. But this, like other words of colour in Sophocles, has usually a picturesque force, and here is probably intended to suggest the darkness of passionate grief and despair which oppressed her eyes in their last looks before the final darkness of death.

1303. It has been suggested that the λέχος of Megareus and Haemon is the place which received each of them in death. Euripides speaks of Menoeceus, who flung himself into the serpent's lair, σηκὸν ἐς μελομβαθὴν δράκοντος (Phoen. 1017), as θαλάμῃς .. σφαγέντα

(ib. 938 ff.). If Megareus is Menoeceus, as would appear from Aesch. S. c. T. 474 ff., and if the body was left in the deep cavern where it lay, Eurydice may speak of this as at once her son's grave and bride-bed (for he was ἡῖθεος): and as κλεινόν, because earning him his country's gratitude. And although Haemon was not buried in the cell where he died, the word borrowed from the preceding clause may be less exact in its application to him. Bothe's conj. λάχος is accepted by Dindorf.

1304, 5. λοίσθιον δὲ .. παιδοκτόνῳ] 'And lastly uttering a strain of calamitous import against thee, the slayer of thy children.' The expression signifies rather a prophecy than a mere imprecation of woe.

1307. ἀνέπταν φόβῳ] 'I am startled with dread.' The metaphor is taken from a frightened bird.

1311. συγκέκραμαι] See Essay on L. pp. 102, 105.

1312, 13. τῶνδε κάκείνων .. μόρων] The deaths of Haemon and Megareus.

1313. ἐπεσκήπτου] 'Thou wast accused.' The active of ἐπισκήπτω in this sense, although rare, occurs in Plat. Theaet. 145 C, Aesch. c. Timarch. p. 142, and the passive appears again

- ΚΡ. ποίῳ δὲ κάπελύσατ' ἐν φοναῖς τρόπῳ;
 ΕΞ. παῖσας ὑφ' ἥπαρ αὐτόχειρ αὐτήν, ὅπως 1315
 10 παιδὸς τὸδ' ἥσθετ' ὀξυκώκυντον πάθος.
 ΚΡ. ὦμοι μοι, τὰδ' οὐκ ἐπ' ἄλλον βροτῶν
 ἐμᾶς ἀρμόσει ποτ' ἐξ αἰτίας.
 ἐγὼ γάρ σ' ἐγὼ ἔκανον, ὦ μέλεος,
 ἐγώ, φάμ' ἔτυμον. ἰὼ πρόσπολοι, 1320
 15 ἄγετέ μ' ὅτι τάχος, ἄγετέ μ' ἐκποδῶν,
 τὸν οὐκ ὄντα μᾶλλον ἢ μηδένα. [64 a. 1325
 ΧΟ. κέρδη παραινείς, εἰ τι κέρδος ἐν κακοῖς·
 βράχιστα γὰρ κράτιστα τὰν ποσὶν κακά.
 ΚΡ. ἀντ. β'. ἴτω ἴτω,
 φανήτω μόνων ὁ κάλλιστ' ἐμῶν 1329
 ἐμοὶ τερμίαν ἄγων ἀμέραν
 ὕπατος· ἴτω ἴτω,
 5 ὅπως μηκέτ' ἄμαρ ἄλλ' εἰσίδω. 1333
 ΧΟ. μέλλοντα ταῦτα. τῶν προκειμένων τι χρῆ

1314. ἐν φοναῖς] ἐν φοναῖς L A. ἐν φοναῖς C². φρενὸς L² pr. φοναῖς in mg.
 1315. παῖσας] παῖσας L. παῖσας C². ὑφ'] ἐφ' A. αὐτήν] αὐτήν L. αὐτήν
 C³. αὐτήν Vat. 1317. βροτῶν] sic L² p. m. corr. βροτόν (V⁴ ends with
 this line). 1318. ἀρμόσει ποτ'] ἀρμόσει τις ποτ' L². 1319. ὦ] ὁ L².
 1320. ἐγώ, φάμ' ἔτυμον] ἐγὼ φάμ' ἔτυμον L. 1321. ἐκποδῶν] ἐκποδῶν L. 1327.
 βράχιστα] γρ. κράτιστα C². κράτιστα] γρ. τάχιστα C²*. κάκιστα Vat. ποσὶν]
 ν om. p. m. Vat. 1328. ΚΡ. om. Vat. 1329. μόνων L. μώνων C¹. 1330.
 ἀμέραν] ἡμέραν A. 1333. ἄμαρ ἄλλ'] ἄμαρ ἄλλ' L. εἰσίδω] εἰσίδω Vat.
 1334, 37. ΧΟ.] ἀγγ. Brunck, corr. ἐξ Vat. ταῦτα] τ^a with gl. ταῦτα A.
 τι] τί LVat.

in Plat. Legg. II. 937 B, ἐὰν ἐπισκηφθῇ
 τὰ ψευδῇ μαρτυρῆσαι.

1314. κάπελύσατο] The aorist has a
 distinctly middle force, different from
 ἀπελύθης above, l. 1268. 'How did
 she effect her own release in bloody
 death?' This verse may possibly have
 been spoken by the chorus. It somewhat
 breaks the flow of Creon's passion.

1316. ὀξυκώκυντον] She heard not
 only the words of the messenger (l.
 1183), but the cry which was raised
 in the house, after they had been
 spoken. This must be supposed to
 have followed l. 1175.

1318. ἐμᾶς .. ἐξ αἰτίας] 'Away from
 blame to me;' i.e. So as to exonerate

me. Cp. l. 614.

1325. ἢ μηδένα] i.e. ἢ τὸν μὴ ὄντα.
 Cp. O. T. 1019, and note.

1326. κέρδη παραινείς] Viz. in say-
 ing ἄγετέ μ' ἐκποδῶν. Cp. O. T. 1512.
 For the plural κέρδη, cp. O. C. 92,
 Phil. 921.

1329. A general aphorism.

1329. κάλλιστα] The adverb is em-
 phatic, and has the force of a predicate.
 'Let that last doom appear, which of
 all coming upon me has the highest
 glory of bringing me the end of days.'
 Not one doom but many have fallen
 upon Creon. But of all that can come
 upon him, death is the lightest and
 the best.

- πράσσειν. μέλει γὰρ τῶνδ' ὅτοισι χρὴ μέλειν. 1335
 ΚΡ. ἀλλ' ὦν *ἐρώμαι, ταῦτα συγκατηυξάμην.
 ΧΟ. μή νυν προσεύχου μηδέν' ὥς πεπρωμένης
 10 οὐκ ἔστι θνητοῖς συμφορᾶς ἀπαλλαγῇ.
 ΚΡ. ἄγοιτ' ἂν μάταιον ἄνδρ' ἐκποδών,
 ὅς, ὦ παῖ, σέ τ' οὐχ ἐκὼν *κάκτανον 1340
 σέ τ' αὐτάν, ὥμοι μέλεος, οὐδ' ἔχω
 ὅπα πρὸς πότερον ἴδω· *πάντα γὰρ
 15 λέχρια τὰν χεροῖν, τὰ δ' ἐπὶ κρατὶ μοι 1345
 πότμος δυσκόμιστος εἰσήλατο.
 ΧΟ. πολλῶ τὸ φρονεῖν εὐδαιμονίας
 πρῶτον ὑπάρχει· χρὴ δὲ τά γ' εἰς θεοὺς
 μηδὲν ἀσεπτεῖν· μεγάλοι δὲ λόγοι 1350

1335. μέλει] μέλλει L². ὅτοισι] ὅτοισιν L. 1336. *ἐρώμαι] ἐρῶ L. ἐρῶ
 μὲν A Vat. L² Vat. b. R. ἐρώμεν V. 1337. ΧΟ.] ἀγγ. A. μή νυν] μή νῦν L.
 1338. ἔστι] ἔστιν L. 1339. ἐκποδών] ἐκποδῶν L. 1340. ὅς, ὦ] ὅς ἐγὼ E.
 τ'] γ' LVat. L². *κάκτανον] κατέκτανον MSS. Herm. corr. 1341. σέ τ']
 ὅς σέ τ' L. Herm. corr. ὅς σέ τ' αὐτήν Vat. ὅς σέ L². ὅς σέ ταῦτάν E. 1342.
 πότερον] πρότερον L Vat. E. πότερον A. ἴδω· *πάντα] ἴδω· πᾶι (πᾶ AVVat. L²
 V³ Vat. b. RE). καὶ θῶ | πάντα LAE. 1345. τὰν] τὰδ' ἐν LVVat. L² Vat. b V³.
 Brunck corr. 1346. πότμος] δύσποτμος Vat. 1348. τά γ'] τὰτ' LVVat.
 ταῦτ' εἰ E. θεοὺς E. 1349. γ' εἰς] τ' εἰς Vat. L² R.

1335. ὅτοισι χρὴ μέλειν] The Fates and the Gods below.

1336. The middle voice of ἐρώ is known to exist (L. and S. s. v.), and may have been used by Sophocles with a pathetic force. Essay on L. § 31. p. 52. This seems more probable than retaining μέν from the later MSS, which has no force, or reading τοιαῦτα or γ' ἅπαντα for ταῦτα. ἐρώμεν, plur. for sing., can hardly stand with the singular following in the same line.

συγκατηυξάμην] 'I summed up in my prayer.'

1337. The rationalism of the day appears in this advice of the chorus, as afterwards in the impiety of Jocasta.

1341. σέ τ' αὐτάν] It is unnecessary to change αὐτάν, which has a natural and pathetic emphasis. He has been the death even of the mother as well as of the son, αὐτήν τε κατέκτεινε καὶ τὸν παῖδα.

1342. πρὸς πότερον ἴδω] i. e. 'Whe-

ther at Haemon or Eurydice.' The words that follow are suggested by the general notion of distraction which is here expressed. The words in L etc. παῖ καὶ θῶ (= 'Which way also I shall order them'), are clearly a corruption of πᾶ κλιθῶ, which, however, was probably a gloss. For if πάντα γὰρ is dropped instead, the asyndeton of λέχρια, κ.τ.λ., is very harsh.

1344-6. *πάντα γὰρ.. εἰσήλατο] 'For all that I am engaged with is ready to fall, while from above a destiny hard to be borne has leapt upon my head.' The opposition is not between Haemon and Eurydice (Dindorf), nor between present and future (Seyffert), but between the visible circumstances and the invisible hand of fate. λέχριος is used metaphorically. (See Essay on L. p. 105.) Creon cannot bear the misery that surrounds him, and he cannot look up because of the heavy weight of destiny impending over him.

μεγάλας πληγὰς τῶν ὑπεραύχων
 ἀποτίσαντες
 γήρα τὸ φρονεῖν ἐδίδαξαν.

1351. τῶν ὑπεραύχων is genitive of possession with λόγοι, and genitive of the object with πληγὰς.

1353. γήρα] 'In old age;' i.e. To the aged. The word is emphatic. 'Teach men wisdom at last.' Cp. Plat. Theaet. 186 C, τὰ δὲ περὶ τούτων ἀναλο-

γίσματα πρὸς τε οὐσίαν καὶ ὠφέλειαν μόγῃς καὶ ἐν χρόνῳ διὰ πολλῶν πραγμάτων καὶ παιδείας παραγίγνεται οἷς ἂν καὶ παραγίγνηται.

τὸ φρονεῖν] 'Moderation' or 'Wisdom.' See Essay on L. p. 93.

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